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FOOT's

OXFORD,

STRUTT'S

THE

THE

MONTHLY REVIEW,

For JULY, 1786.

ART. I. *The History of Wales.* With an Appendix. By the Rev. William Warrington, Chaplain to the Earl of Besborough. 4to. 1l. 1s. Boards. Johnson. 1786.

THE most brilliant pages of history are, unquestionably, those which record the struggles of independence against oppression; and these struggles have commonly been exerted with the greatest vigour and success in the earlier stages of civilization. It is while the principles of a free people remain uncorrupted by avarice, and their manners not enervated by luxury, that the social passions have full scope, and a masculine virtue is produced, which gives birth to glorious deeds, and furnishes the noblest themes for the historic muse. The detail of court intrigues, and military manœuvres, in a more refined state of society, may be very useful to the Statesman and the General, and may serve to amuse the ordinary reader; but the narrative of the great exploits of heroes, who have sacrificed every private interest to the Public weal, warms the heart with exalted sentiments, and fosters all the virtues of the man and the citizen. The world has doubtless owed much of that generous ardour with which the best friends of mankind have devoted themselves to the service of their country, to the early impressions which they had received from the Grecian and Roman story. It is for this reason devoutly to be wished, that men may never arrive at such a degree of false refinement, as to become incapable of relishing the narrative of heroic deeds in defence of liberty. By the honest and generous such tales, whatever be the scene of action, will be read with delight.

"Wherever nature, though in narrow space,
Fosters, by freedom's aid, a liberal race;
Sees Virtue save them from Oppression's den,
And cries with exultation, "These are men;"
Though in Bæotia or Batavia born,
Their deeds the story of the world adorn." HAYLEY.

The history of Wales is a narrative of this kind. It exhibits a people, who for several ages defended the rights of nature in the bosom of their native mountains. The spectacle is so interesting, that it is surprising it should so long have lain, in a great

measure, obscured. Much labour has been employed upon the antiquities of Wales; but, till this time, the interesting facts which form the history of the ancient Britons, except so far as they have made a part of the English history, have lain dormant in Welsh manuscripts, or been barely compiled, in a work seldom read, the Chronicle of the Monk Carodoc of Llancarvon.

Mr. Warrington has the merit of being the first writer, who has attempted to cloath the history of Wales in an agreeable dress; and we have pleasure in adding, that, in our judgment, the undertaking is very successfully executed. The materials of this history, which the Author has judiciously authenticated by numerous references, appear to have been collected with much industry. They are arranged, if not with a scrupulous regard to chronological order, with a more useful attention to that method which arises from the connection of causes with their effects. Valuable observations are occasionally interspersed: and the whole is written in a style, which is neither, on the one hand, tedious, through a careless and slovenly prolixity, nor, on the other, disgusting by a uniform display of ornament. The Author designedly avoids a minute inquiry into the antiquities of the country, as not properly falling within the province of the historian; but instead of this, he has given, what will be much more generally acceptable, an agreeable and well-written narrative of historical facts.

A few specimens must be added, to enable our Readers to form some judgment of the merit of this work.

After a concise but perspicuous and entertaining summary of the British history, before the Britons were driven into Wales, &c. the Author relates at large the wars between the Saxons and Welsh, in the course of which relation, he records the following example of superstitious weakness in the conduct of Cadwalader:

'After residing some time in the court of Bretaigne, Cadwalader prepared to return into Wales; having heard that the famine and pestilence had ceased, and that the Saxons, with increasing power, were endeavouring to extend their conquests *. With this view, he collected an army composed of his own subjects and his allies the Bretons, with a suitable fleet to transport them across the channel †. In such a situation, a magnanimous prince would either have rescued his country from its danger, or would have buried himself in its ruins. But just at the time that Cadwalader was going to embark, he was warned in a vision, which he fancied to be a sudden impulse from heaven, which directed him to lay aside the cares of the world, and go immediately to Rome, to receive holy orders from the hands

* Baker's Chron. p. 4. Welsh Chron. by Carodoc of Llancarvon, and republished by Dr. Powel, p. 3. † Ibid.

of

of the Pope. This illusion, the effect of a weak or a distempered mind, he communicated to the King of Bretaigne; who, probably from interested motives, took advantage of this incident to act on the weakness of this prince, and on the credulity of his nation; which, in common with every other people in the same stage of refinement, always paid a high veneration to men, who, acting under the impulse of a warm and enthusiastic spirit, fancied themselves indued with the power of revealing future events.

'Having consulted the prophetic books of the two *Merlins* *, which were deemed sacred as the pages of the Roman *Sybils*, Alan told him, they predicted the ruin of the British empire, until the time that the bones of King Cadwalader should be brought back from Rome. He then advised him to act up to the patriotic design, and to follow the impulse of his vision. Thus confirmed in the delusion, Cadwalader proceeded to Rome; and agreeably to the interested views of the Roman pontiffs, was kindly received by Pope Sergius. After he had submitted to have his head shaven, and to be initiated into the order of White Monks, Cadwalader lived eight years as a religious recluse †; exemplary in the piety of those days, but in a situation unworthy of a prince; as it secluded him from the practice of active virtue, and of consequence from promoting the interests of his people; for which great end alone princes are delegated to rule mankind.'

Upon the character of Gryffydth ap Cynan, Mr. Warrington has the following remarks:

'In such a country as North Wales, where so many causes conspired to render its government unstable, and the enjoyment of it often fatal to the sovereign, that the late prince should have been able to extend his reign to fifty years, is an extraordinary instance of good fortune, and a proof of his possessing considerable abilities. The love of freedom, which distinguished the early part of his life, infused the same spirit among his subjects, which led them to disdain the ignominious yoke imposed on them by a foreign power. His valour, and abilities, aiding their returning virtue, delivered his country from the vassalage of England; and, in general, by his conduct with Henry, or by the vigour of his government, he preserved his dominions free from the invasions of the English, and from civil commotions. The recital of these virtues, which form the shining features of his character, is no more than a just eulogium on his memory. But other impressions appear on the reverse of the medal, expressive of a conduct which is neither amiable nor great. A just policy required him to unite in the common cause, as to one central point, the jarring interests which prevailed in the other principalities; and the importance of his situation and character, obliged him to consider himself as the great spring, which was to give life and vigour, and efficacy to the exertions of the whole. He ought to have known that the conquest of Wales was a leading principle in

* There were two of that name, Silvester and Ambrose; the first was born in Scotland, and the latter, called Merdhin by the Britons, at Caerfrydhin in South Wales. Humfrey Lhuyd, p. 79.

† Wynne, Hist. Wales, p. 10, 11.

the politics of England, that the princes of that country would never ceaſe to exert every effort of ſagacity and power, until their ambition had been ſatiated by the conqueſt, or the entire deſtruction of the Welſh. Impreſſed with ideas ſuch as theſe, he ought to have regarded ever offer of friendſhip, made by the Engliſh monarch, as a deluſive ſnare to his honour: and at every gift, he ought to have exclaimed in the natural language of diſtruſt, *Timeo Danaos et dona ferentes.* But influenced by a perſonal regard to Henry, or by motives of a baſer nature, he was led to prefer a ſelfiſh and ſolitary peace with the Engliſh, to the more generous and manly conduct of ſharing in the common danger, and of attempting to preſerve the general freedom of his country, by uniting its ſtrength. He was prevented, indeed, by his tedious captivity in Cheſter, from taking an active part, in impeding the conqueſts which the Engliſh were making in South Wales; nor is it juſt to ſuppoſe, that in that early period of his life, he could be cold or unintereſted in the fatal ſcene that was acting before him. The ſame plea, however, cannot juſtify another part of his conduct. Inſtead of giving ſecurity to Powis, a barrier of ſuch importance to his kingdom, he left the princes of that country, on its being invaded by Henry, to abide their fate; refuſing, under a cold pretence, to afford them protection or relief. Theſe traits of his character, with a deſire of ſacrificing to the jealouſy of the Engliſh king an orphan prince, who had ſought his protection, and whoſe birth and talents might have rendered him the inſtrument of his country's ſafety, evince, that the conduct of Gryffydh ap Cynan was not entirely directed by the principles of honour, or humanity, or of a ſolid and extenſive policy.'

The ſtruggle between King John and Llewellyn ap Jorwerth, would be a curious extract; but we have not room. We ſhall, therefore, only add Mr. W.'s account of the humiliating ſubmiſſion of Llewellyn ap Gryffydh to Edward III.

'The barons of Snowdun, with other chieftains of the moſt conſiderable families in Wales, accompanying their prince to London, brought large retinues with them, as was the cuſtom of their country, and were lodged in Iſlington, and the adjacent villages. Many cauſes conſpired to make their ſituation diſagreeable. Theſe places did not afford a ſufficiency of milk for ſuch numerous trains: they liked neither the wine, nor the beer of London. Though entertained with plenty, they were not pleaſed with their new manner of living, which ſuited neither their taſte, nor, perhaps, their conſtitutions. They were ſtill more diſpleaſed with the crowd of people who attended them, whenever they came out of their quarters; eying them with the utmoſt contempt as ſavages, and laughing at their foreign garb, and unuſual appearance *. To be made the ſubject of deriſion, and to be pointed at by the finger of ſcorn, in their various journeys through England, at the will of an arbitrary lord, could not be pleaſing to a people, proud and iraſcible, who, though vanquiſhed, were ſtill alive to injury or inſult, to a ſenſe of their own valour, and to the fond idea of their native independence. They

* Carte's Hiſt. Eng. vol. ii. p. 191, from MS. No. 39, inter MSS. Thomas Moſtyn, baronetti, p. 315.

privately

privately entered into an association to revolt on the first opportunity; resolving to die in their own country as freemen, rather than come any more as vassals into England, to be the sport of a haughty and contemptuous nation. As soon as they returned home, they diffused this spirit throughout Wales, and it became the common cause of the country. This incident, of no great moment in itself, acting with other causes, produced in time a change in affairs, of the highest importance to Wales.

'It was now manifest that Edward intended, on the death of Llewelyn, to unite to the English crown the country he had lately subdued. A popular delusion stood in the way of his views. An idea had been fondly kept up in the imaginations of the Welsh, that the celebrated Arthur was still alive, that he was one day to return, and restore to the remnant of the Britons the empire of their fathers. To set aside this idle fancy, cherished by the vulgar, and which might have been fatal at this juncture, Edward, and Eleanor his queen, early in the year, undertook a journey to Glastonbury, where the remains of that hero lay interred *. Under colour of doing honour to this British king, and affording his bones a more magnificent interment, Edward ordered the body of Arthur to be taken out of its coffin, and, with the remains of Gueniver his queen, to be exposed to public view. They were then reposited near the high altar, with an inscription on the coffin, signifying, that these were the remains of Arthur; and that they had been viewed by the King and Queen of England, in presence of the Earl of Savoy, the elect Bishop of Norwich, with several other noblemen and clergy †. It is easy to discern the policy of this prince in the smaller traits of his character.

'During the king's stay at Glastonbury a parliament was held in that place; at which meeting Llewelyn was summoned to appear, with the probable design, that he and his retinue, having seen the late ceremony exhibited, might not carry into their country the least hope of advantage, from so whimsical a fancy. To this summons, however, the Prince of Wales did not think proper to pay obedience ‡.

'It is easy to conceive that Edward, alive to his interests, and jealous of his power, would be eager to check the contumacy of a vassal in Llewelyn's situation. With this design, attended by his queen, he repaired to Worcester; where he sent an order to the Welsh prince to appear, and account for his late conduct. The rigour of this summons was softened by an invitation to a royal feast which was to be held in that city; with an assurance, too, that he should be treated with honour, and that the lovely Eleanor de Montford should be the reward of his obedience §. There was a decision

* Malmsbury de Antiq. Glaston. Ecclesiæ, p. 306. Gales Scriptores.

† Carte's Hist. England, vol. ii. p. 187, from Regist. Glastonbury, penes Dom. Weymouth, p. 93. Annales Waverleiensis, p. 233. Stowe's Chron. p. 200. Guthrie's Hist. England, vol. i. p. 889.

‡ Carte's Hist. Eng. vol. ii. p. 187, from Register Glastonbury penes Dom. Weymouth, *p. 93.* § Welsh Chron. p. 348.

in this mandate, which love would not suffer him to evade, nor prudence to disobey, and which soon brought Llewelyn to the English court; where falling at the feet of Edward, and yielding himself up to his mercy, that prince ordered him to rise, and, in consideration of his dutiful demeanor, was pleased to pardon his delinquency; at the same time declaring, that if he again presumed to rebel, he should be punished with the utmost severity *. Relying on the honour of a great monarch, and duped by his artifice, we see Llewelyn, the brave descendant of a line of independent princes, become amenable to usurped power †.

'Having now succeeded in his views, and, as he thought, rendered Llewelyn docile in the duties of vassalage, Edward gave him back the hostages he had lately taken, and also delivered up Eleanor de Montford, with the estate which had been the property of her father ‡. The marriage was celebrated on the thirteenth of October, the expence of which was defrayed by Edward; and, as a mark of his favour, the ceremony was graced by the presence of the King himself and his Queen §. On this occasion, Llewelyn engaged, besides other concessions, to appear twice in the year before the English parliament ||. On the very day that the marriage was to be solemnized, and just as Llewelyn and his intended bride were going to mass, the King commanded that prince to engage in a covenant, never to protect any person whatever contrary to his pleasure. The rigid sentiments of duty, put to so severe a trial, were too weak to subdue in the bosom of the Welsh prince the feelings of nature. Alive to the tender passion of love, and no doubt in fear for his liberty or life, the firmness of the gallant Llewelyn sunk under their influence. In this situation, the enamoured prince signed a covenant, which loosened every tie of confidence, and which might in future give up to the resentment of Edward, the most faithful adherent to his interests ¶.

'It is only from a motive of personal dislike that we are able to account for the insult which was offered to Llewelyn, in detaining the lady so long in the English court, and impeding the views of honourable love. In this part of Edward's character, we see no traces of heroism; no resemblance of the courteous manners, which distinguished the better period of the feudal age.

'As soon as the ceremony was finished, Llewelyn, with his amiable wife, returned into Wales, to soothe the asperity of adverse fortune in the enjoyment of private felicity.'

In the course of the history are many interesting articles, for which we must refer to the work; such as, an account of the private life and manners of the ancient Welsh; a summary of the laws of Howel Dha; the situation and privileges of the Lords Marchers, &c.

An Index to the work should have been added.

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* Henry de Knyghton de Event. Angl. p. 2462.

† Welsh Chron. p. 348. ‡ Rymer, vol. ii. p. 125. Henry de Knyghton de Event. Angl. p. 2462. § Holinshed, p. 277. Thomas Wyke, p. 107. || Henry de Knyghton de Event. Angl. p. 2462. ¶ Welsh Chron. p. 348.

ART.

ART. II. *Dr. Gillies's History of Ancient Greece*, concluded: See our last Month's Review.

OF the history of the Peloponnesian war, Dr. Gillies has given a judicious abridgment, following the series of great events, rather than the exact chronological order of Thucydides. In the course of this narrative, he vindicates the character of Pericles, and maintains, on the authority of Thucydides, that he did not increase his patrimony from the public exchequer; and that the censures first cast on him by the comic Poets of the times, afterwards copied by Plutarch, and since transcribed by modern compilers, are mere aspersions. The narration of this war, and of the disturbances and troubles which succeeded, is closed with a view of the state of literature at that period, in the course of which the Author gives the following character of the two historians, Herodotus and Thucydides:

'In a work no less splendid than important, the father of prophane history had deduced the transactions between the Greeks and Barbarians, from the earliest accounts till the conclusion of the Persian war; a work including the history of many centuries, and comprehending the greatest kingdoms and empires of the ancient world. This extensive subject was handled with order and dignity. The episodes were ingeniously interwoven with the principal action. The various parts of the narrative were so skilfully combined, that they mutually reflected light on each other. Geography, manners, religion, laws, and arts, entered into the plan of his work; and it is remarkable that the earliest of historians agrees more nearly, as to the design and form of his undertaking, with the enlightened writers of the present century, than any historical author in the long series of intervening ages.

'His language was the picture of his mind; natural, flowing, persuasive; lofty on great occasions, affecting in scenes of distress, perspicuous in narration, animated in description. Yet this admired writer has sometimes inserted reports romantic and incredible. Of many, indeed, of the fables of Herodotus, as ignorance conceited of its knowledge long affected to call them, subsequent experience has proved the reality; modern discoveries and voyages seem purposely directed to vindicate the fame of a writer, whom Cicero dignifies with the appellation of Prince of Historians. Of other wondrous tales which he relates, his own discernment shewed him the futility. Whatever is contrary to the analogy of nature he rejects with scorn. He speaks with contempt of the Ægepodes, and of the one-eyed Arimaspi, and of other ridiculous and absurd fictions, which have been adopted, however, by some credulous writers even in the eighteenth century. But Herodotus thought himself bound in duty to relate what he had heard, not always to believe what he related. Having travelled into Egypt and the East, he recounts, with fidelity, the reports current in those remote countries. And his mind being opened and enlarged by an extensive view of men and manners, he had learned to set bounds to his disbelief, as well as to his credulity.

Yet it muſt not be diſſembled that the fabulous traditions, in which he too much abounds, give the air of romance to his hiſtory. Though forming, comparatively, but a ſmall part of the work, they aſſume magnitude and importance, when invidiouſly detached from it. It thus ſeems as if this moſt inſtructive author had written with a view rather to amuſe the fancy than to inform the underſtanding, The lively graces of his diction tend to confirm this ſuppoſition. His mode of compoſition may be regarded as the intermediate ſhade between Epic poetry and hiſtory. Neither conciſe, nor vehement, the general character of his ſtyle is natural, copious, and flowing; and his manner throughout breathes the ſoftneſs of Ionia, rather than the active contention of Athens.

'In this light Herodotus appeared to the Athenians in the age immediately ſucceeding his own. At the Olympic games he had read his work with univerſal applauſe. Thucydides, then a youth, wept mixed tears of wonder and emulation. His father was complimented on the generous ardour of a ſon, whoſe early inquietude at another's fame marked a character formed for exertions that lead to immortality. But Herodotus had preoccupied the ſubjects beſt adapted to hiſtorical compoſition; and it was not till the commencement of the memorable war of twenty-ſeven years, that Thucydides, amidſt the dangers which threatened his country, rejoiced in a theme worthy to exerciſe the genius, and call forth the whole vigour of an hiſtorian. From the breaking out of this war, in which he proved an unfortunate actor, he judged that it would be the greateſt, the moſt obſtinate, and important, that had ever been carried on. He began therefore to collect, and treaſure up, ſuch materials as were neceſſary for deſcribing it; in the ſelection, as well as in the diſtribution of which, he afterwards diſcovered an evident purpoſe to rival and ſurpaſs Herodotus. Too much indulgence for fiction had diſgraced the narrative of the latter: Thucydides profeſſed to be animated purely by the love of truth. "His relation was not intended to delight the ears of an Olympic audience. By a faithful account of the paſt, he hoped to aſſiſt his readers in conjecturing about the future. While human nature remained the ſame, his work would have its uſe, being built on ſuch principles as rendered it an everlaſting poſſeſſion, not a contentious inſtrument of temporary applauſe." The execution correſponded with this noble deſign. In his introductory diſcourſe he runs over the fabulous ages of Greece, carefully ſeparating the ore from the droſs. In ſpeaking of Thrace, he touches, with proper brevity, on the fable of Tereus and Progne; and in deſcribing Sicily, glances at the Cyclops and Leſtrigons. But he recedes, as it were, with diſguſt, from ſuch monſtrous phantoms, and immediately returns to the main purpoſe of his hiſtory. In order to render it a faithful picture of the times, he profeſſes to relate not only what was done, but what was ſaid, by inſerting ſuch ſpeeches of Stateſmen and Generals as he had himſelf heard, or as had been reported to him by others. This valuable part of his work has been imitated by all future hiſtorians, till the improvement of military diſcipline on the one hand, and the corruption of manners on the other, rendered ſuch ſpeeches ſuperfluous. Eloquence was once an incentive to courage, and an inſtrument of

government.

government. But the time was to arrive when the dead principles of fear and interest should alone predominate. In most countries of Europe, despotism has rendered public assemblies a dramatic representation; and in the few where men are not enslaved by a master, they are the slaves of pride, of avarice, and of faction.

'Thucydides, doubtless, had his model in the short and oblique speeches of Herodotus; but in this particular he must be acknowledged far to surpass his pattern. In the distribution of his subject, however, he fell short of that writer. Thucydides, aspiring at extraordinary accuracy, divides his work by summers and winters, relating apart the events comprehended in each period of six months. But this space of time is commonly too short for events deserving the notice of history, to be begun, carried on, and completed. His narrative, therefore, is continually broken and interrupted: curiosity is raised without being satisfied, and the reader is transported, as by magic, from Athens to Corcyra, from Lesbos to Peloponnesus, from the coast of Asia to Sicily. Thucydides follows the order of time; Herodotus the connection of events: in the language of a great critic, the skill and taste of Herodotus have reduced a very complicated argument into one regular harmonious whole; the prepposterous industry of Thucydides has divided a very simple subject into many detached parts and scattered limbs, which it is difficult again to reduce into one body. The same critic observes, that Herodotus's history has not only more art and variety, but more gaiety and splendour. A settled gloom, doubtless, hangs over the events of the Peloponnesian war: but what is the history of all wars, but a description of crimes and calamities! The austere gravity of Thucydides admirably corresponds with his subject. His majesty is worthy of Athens, when she commanded a thousand tributary republics. His concise, nervous, and energetic style, his abrupt brevity, and elaborate plainness, admirably represent the contentions of active life, and the tumult of democratical assemblies. Demosthenes, whom Dionysius himself extols above all orators, transcribed eight times, not the elegant flowing smoothness of Herodotus, but the sententious, harsh, and often obscure annals of Thucydides.'

The effects of theatrical entertainments, music, &c. upon the manners of the Athenians in the period of their decline, are well described: but we must not be too copious in our extracts.

In reviewing the state of letters and philosophy during this period, Dr. Gillies characterizes the writings of Xenophon and Plato, in a manner which discovers much good sense as well as a correct acquaintance with their works.

The splendid actions of Philip of Macedon, and the astonishing exploits of his son, are related with a brilliancy of language suited to the subject.

With the distribution of Alexander's conquests among his successors, our Author closes the narrative part of his work. We regret that he has not included within his plan, the brave struggle of the Achæan league, and the great actions and character of Philopæmon,

Dr.

Dr. Gillies closes his history with a review of the state of arts, learning, and philosophy, at the time of the death of Alexander; in the course of which he gives a summary of the systems of Aristotle, Zeno, Epicurus and Pyrrho, for which we must refer to the work: only adding, by way of extract, the Author's account of the writings of Aristotle.

"Aristotle," says Lord Bacon, "thought, like the Ottoman princes, that he could not reign secure, unless he destroyed all his brethren;" nor was his literary ambition more exclusive than exorbitant. He aspired to embrace the whole circle of the arts and sciences, and professed to explain whatever can be known concerning the moral, as well as the material, world. Not satisfied with extending his empire to the utmost verge of intellect, he boldly attempts questions beyond all human knowledge, with the same confidence that his pupil entered on a battle. But having to contend with enemies more stubborn than the Persians, his rashness was less successful than that of Alexander.

'He divided philosophy into contemplative and practical. The contemplative or abstract philosophy, to which he first gave the name of metaphysics, is obscure throughout, often unintelligible, still more chimerical, but far less agreeable than that of his master, Plato. It comprehended not only the examination of those abstract ideas, *existence, substance, quality, genus, species*, &c. which were so long and so uselessly tortured by the perverse industry of the schoolmen, but the general doctrines concerning mind or spirit, particularly the mind of the Deity. The human soul is treated in a separate work; in which it must be acknowledged, that Aristotle has made new names, rather than new discoveries; and the doctrine of the immortality is nowhere so fully elucidated by this philosopher, as it had been by Plato.

'The natural philosophy of Aristotle deserves the name of metaphysic, in the modern sense of that word, since he explained the laws of the universe, by comparing abstract ideas, not by observation and experience. When he descends to particulars, he betrays more ignorance concerning the motions and magnitudes of the heavenly bodies, than many of his predecessors. With the anatomy of man and other animals, he was well acquainted, considering the gross errors which generally prevailed in the age in which he lived. Chemistry was not yet invented. Since the introduction of the ideal philosophy, men had ceased to *observe* nature; it could not therefore be expected that they should imitate her operations, and examine her by the test of experiment. In mathematics, Aristotle appears to have been less versed than his predecessors, Pythagoras and Plato; although, in the invention of the art of syllogism, he displays a perseverance of mental energy, which, had it been directed to the mathematical sciences, might have produced the greatest discoveries.

The scepticism of his contemporary, Pyrrho, and still more the captious sophistry of the Eristics, might naturally engage Aristotle to examine with more attention than his predecessors, the nature of truth, and the means of defending it against the attacks of declamation, and the snares of subtlety. He undertook, therefore, the arduous

duous task, of resolving all reasoning into its primary elements, and of deducing from thence the rules by which every conclusion must be connected with its premises, in order to render it legitimate. This bold design he accomplished; having erected on a single axiom, a larger system of abstract truths, all fortified by demonstration, than were ever invented and perfected by any other man. The axiom from which he sets out, and in which the whole terminates, is, that whatever is predicated of a genus, may be predicated of every species and individual contained under it. But the application of this axiom is for the most part sufficiently obvious, without the rules of Aristotle; whose logic, how successful soever it might prove against the subtleties of the Sophists and *Eristics*, contributes little to the formation of the understanding, and nothing to the judicious observation of man or nature, on which all useful discoveries must be founded.

'From the general wreck of literature, in which many of Aristotle's writings perished, had nothing been saved but the works above-mentioned, it must be confessed that the preceptor of Alexander would not greatly merit the attention of posterity. In his abstract or metaphysical philosophy, we can only lament vast efforts mis-spent, and great genius misapplied. But, in his critical and moral, and above all, in his political works, we find the same penetrating and comprehensive mind, the same subtlety of reasoning, and vigour of intellect, directed to objects of great importance and extensive utility. The condition of the times in which he lived, and the opportunities peculiar to himself, conspired with the gifts of nature, and the habits of industry, to raise him to that eminence, which was acknowledged by his contemporaries, and admired by posterity.

'He was born in the first year of the ninety-ninth Olympiad, at Stagira, a provincial city of Macedon, and educated at the court of Pella, where his father was King's physician. In his early youth, he was sent to Athens, and remained there twenty years an assiduous scholar of Plato, in a city where literature and the fine arts were cultivated with unexampled success, and where the philosophic spirit, though often improperly directed, flourished in the utmost vigour. Selected by the discernment of Philip, to guide and confirm the promising dispositions of his admired son, he returned to his native country, and continued eight years at the Macedonian court. Whatever benefit accrued to Alexander from the instructions of Aristotle, it is certain that the latter derived great advantages from the gratitude of his royal pupil. Of this, several proofs have already occurred; and perhaps it may be ascribed to the munificence of Alexander, that his preceptor was enabled to form a library, a work of prodigious expence in that age, and in which he could only be rivalled by the Egyptian and Pergamenian Kings. But the library of Aristotle was collected for use, not merely for ostentation.

'The last fourteen years of his life he spent mostly at Athens, surrounded with every assistance which men and books could afford him, for prosecuting his philosophical inquiries. The glory of Alexander's name, which then filled the world, ensured tranquility and respect to the man, whom he distinguished as his friend; but

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after the premature death of that illuſtrious protector, the invidious jealouſy of prieſts and ſophiſts inflamed the malignant and ſuperſtitious fury of the Athenian populace; and the ſame odious paſſions which proved fatal to the offenſive virtue of Socrates, fiercely aſſailed the fame and merit of Ariſtotle. To avoid the cruelty of perſecution, he ſecretly withdrew himſelf to Chalcis, in Eubœa. This meaſure was ſufficiently juſtified by a prudent regard to his perſonal ſafety; but leſt his conduct ſhould appear unmanly, when contraſted with the firmneſs of Socrates in a ſimilar ſituation, he condeſcended to apologiſe for his flight, by ſaying, that he was unwilling to afford the Athenians a ſecond opportunity "to ſin againſt philoſophy." He ſeems to have ſurvived his retreat from Athens only a few months; vexation and regret probably ſhortened his days.'

From the paſſages we have ſelected, our Readers will perceive that the ſtyle of this hiſtory is, in general, correct and elegant. Some inaccuracies, however, we have noticed in the peruſal of the work, a few of which we think it not improper particularly to mention.

Again reunited (Vol. I. p. 227.) is a careleſs repetition. *Capable to enjoy* (Vol. I. p. 382, &c.) ſhould be *capable of enjoying*; we ſay *able to enjoy*. *Rivality* (Vol. I. p. 449.) is a new and unneceſſary coinage. He ventured to *write Aſtyochus* (Vol. II. p. 15.) is a provincial vulgariſm. *Thoſe* notions, &c. (Vol. I. p. 380.) ſhould be *theſe* and the like in ſeveral other places. Such is the *aſcendant* of virtue, &c. (Vol. II. p. 99.) is a mode of expreſſion, which deviates ſo eſſentially from the analogy of our language, that no authority can juſtify it: the word ſhould certainly be written *aſcendancy*.

We mention theſe inaccuracies, rather as a caution to young writers, than with the view of depreciating a work, which, we have no doubt, will be received by the Public, as a valuable *philoſophical*, as well as *popular*, hiſtory of Greece.

ART. III. *An Inquiry into the original State and Formation of the Earth*; deduced from Facts and the Laws of Nature. The Second Edition, conſiderably enlarged, and illuſtrated with Plates. By John Whitehurſt, F. R. S. 4to. 1l. 1s. bound. Bent. 1786.

WE are happy in being able to recal the attention of our Readers to the curious as well as valuable performance before us, which the ingenious Author, in this ſecond edition, has enriched with many new obſervations and intereſting facts, deduced from a more extenſive view of the operations of nature, particularly in the appearances which the mountains of Wales and the north of Ireland have afforded.

Reaſoning from natural phenomena, and the laws which, by inveſtigation, we find to be the unalterable modes of nature's operations, was not the faſhion of philoſophy, at the time when moſt preceding writers on the formation of the earth attempted

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to explain the manner in which our globe was created, and furnished with every thing necessary for its inhabitants. In consequence of which, hypotheses and speculations have been too much indulged, and many whimsical theories established, on no better foundation than the opinion or fancy of a vivid and fruitful imagination.

This sagacious inquirer has confined himself wholly to facts, and the appearances which nature herself affords; and by judiciously attending to them, and viewing them in all the various lights in which they were capable of being placed, has thence deduced such conclusions only as are strictly consistent with reason. So that this work is widely different from the extravagant theories of former writers on the subject.

What were the inducements which first led our Author to apply himself to the consideration of this subject, he has candidly imparted to us in the preface.

'Amidst all the apparent confusion and disorder of the *strata*, says Mr. W. there is, nevertheless, one constant invariable order in their arrangement, and of their various productions of animal, vegetable, and mineral substances, or rather the figures and impressions of the two former. These singular appearances, together with the numerous craggy rocks, cliffs, mountains, subterraneous caverns, and many other phenomena, being constantly presented to my observation, excited my attention very early in life to inquire into the various causes of them; not altogether with a view to investigate the formation of the earth, but to obtain such a competent knowledge of subterraneous geography, as might become subservient to the purposes of human life, by leading mankind to the discovery of many valuable substances which lie concealed in the lower regions of the earth. Such were the motives which prompted me to engage in subterraneous researches; and I flatter myself, that the facts I have obtained from my own observations, and collected from many experienced miners, may intitle the following pages to a serious and candid examination.'

Mr. Whitehurst sets out with shewing, that the component parts of the earth were, at the first period of its existence, in a fluid state; which he plainly deduces from the present spheroidical figure of the globe, first determined by the sagacity of the immortal Newton, and afterwards confirmed by actual measurements made at the equator and polar circles. In this fluid state, the component parts of the globe were in uniform suspension, and composed one general undivided mass, or pulp, of equal consistence and sameness throughout, which constituted what the ancients called Chaos.

It is a matter of very curious inquiry to examine how the ancients came to the knowledge of a chaos. This has led our Author into a little digression, wherein he endeavours to shew, that, at some very remote period of time, the doctrines of our present

ſent philoſophy were well underſtood. His arguments for this thought are ingenious, and maintained upon very probable grounds.

It is evident, from the ſmall ſcraps which have been handed down to us, that the learning of the ancients was very conſiderable, more eſpecially in the ſciences of aſtronomy and geometry; the latter of which muſt have been brought by them to a very advanced ſtate indeed, ſince its principles have evidently been ſtrictly followed in various practical arts, particularly in architecture, as is ſufficiently apparent in the conſtruction of the pyramids, and other pieces of antiquity to be met with in Egypt, much older than any written monuments which have been handed down to us. Mathematical knowledge being the baſis and foundation of all true phyſical inquiries, there is little room to doubt but that it was applied to them by the ancients in a manner ſimilar to the method made uſe of by modern philoſophers. It is impoſſible that the doctrine of the chaos could have been handed down by tradition, as mankind were not eye witneſſes of it; and there are no other principles known from whence the idea of ſuch a ſtate could have been obtained, except gravitation and centrifugal force. Such are the outlines of Mr. W.'s arguments for ſupporting his opinion on this ſubject; nor can we in the leaſt heſitate to acknowledge, that the ancients were much more learned than is generally believed.

The component parts of this chaos are demonſtrated to have been heterogeneous, as to their principle of elective attraction, and to have acted upon one another according to their reſpective affinities; yet every particle, and the whole compound in general, was ſubject to the influence or force of gravitation, as an inherent property in all matter whatever. By the action of theſe two principles the ſeparation of the chaos was effected; the ſimilar parts of the blended pulp, by their mutual elective attractions, came together, and began to compoſe bodies of various denominations; the particles of air united with thoſe of air, water with water, and earth with earth. The uniform ſuſpenſion of the component parts, which had hitherto prevailed throughout the chaotic maſs, being deſtroyed by the union of ſimilar ſubſtances, bodies of the greateſt denſity began their approach toward the center of gravity, and thoſe of the greateſt levity aſcended toward the ſurface. Since the ſpecific gravity of air to water is very ſmall, the former became freed from the general maſs much ſooner than the latter, and ſurrounded the globe with a muddy impure atmoſphere. The proceſs of ſeparation ſtill going on, the earth conſolidated more and more, continually toward the center, and the ſurface became gradually more and more covered with water, until the ſea prevailed univerſally over the earth. Thus by the union of ſimilar particles, the atmoſphere and the

ocean were first separated from the general mass in successive periods of time, and were progressively freed from all impurities, and rendered perfectly fit for the habitation of animals.

Having demonstrated that the whole planetary system must have been formed at the same instant, our Author proceeds with observing, that the influence of the sun and moon must necessarily interfere with the regular and uniform subsiding of the component parts of the chaos; and as the separation of the solids and fluids increased, so the tides would increase and remove the solids from place to place, and the sea would become unequally deep; and these inequalities daily increasing, the dry land would gradually appear in various places, and divide the waters which had hitherto prevailed universally. These appearances of land our Author calls the Primitive Islands, which being formed by the flux and reflux of the tides, like sand banks, could not acquire any considerable extent or elevation, but were uniform protuberances ascending from the deep, which in process of time became firm and dry, and every way fit for the reception of animals and vegetables.

The consideration that the sea was separated from the chaos before the primitive islands were formed, and that several fossil *marine* animals are found imbedded in strata of solid stone and clay, at various depths, and in all parts of the world, indicates that marine animals were prior to the formation of land; and the several strata of them which we find at this day must have been formed by their being buried in the mud, in consequence of the agitation of the water in forming the primitive islands.

The present state, both of the surface and interior parts of the earth, is very different from the account just given of the uniformity which so universally prevailed. Before Mr. W. shews us how so great a change came to pass, he enumerates, from the testimony of many ancient and modern writers, the violent effects that have been produced by the action of volcanic eruptions and earthquakes. And though the instances Mr. W. has given us of islands *new formed*, and large tracts of countries *destroyed* by them, are sufficiently numerous, yet he acknowledges many more might have been produced, to prove the antiquity and powerful effects of subterraneous fire.

By considering the various phenomena attendant on earthquakes, Mr. W. plainly concludes, that subterraneous fire, and steam generated by it, are the true and real causes of them. The expansive force of steam and its elasticity are undoubtedly causes every way capable of producing the stupendous effects attributed to them, particularly if the cavities wherein it is generated be perfectly inclosed on every side, which we evidently find to have been the case, in the early ages of the world, with the more central parts of the earth; for by what has been advanced con-

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cerning the ſeparation of the chaos, the central parts of the globe muſt have been of a much firmer and more compact texture than the ſuperficial ones.

After having given us his idea of the generation of fire, our Author proceeds to account for that dreadful cataſtrophe, the univerſal deluge; and we ſhall give it in his own words.

'It is a truth univerſally known, that all bodies expand with heat, and that the force or power of that law is unlimited; now as ſubterraneous fire gradually increaſed, ſo in like manner its expanſive force increaſed, until it became equal to the incumbent weight. Gravity and expanſion being equally balanced, and the latter continuing to increaſe, every day more and more, became ſuperior to the incumbent weight, and diſtended the ſtrata as a bladder forcibly blown.

'Now if fire thus generated was ſurrounded by a ſhell, or cruſt, of equal thickneſs, and of equal denſity, the incumbent weight muſt have been equal: on the contrary, if the ſurrounding ſhell, or cruſt, was unequally denſe, the incumbent weight muſt have been unequal.

'But ſince the primitive iſlands were protuberances gradually aſcending from the deep, the incumbent weight muſt have been unequal: for as the ſpecific gravity of ſtone, ſand, or mud, is ſuperior to that of water, we may thence conclude that the incumbent weight of the former muſt have been greater than that of the latter.

'Now the incumbent weight of the iſlands being greater than that of the ocean, the bottom of the ſea would conſequently aſcend by the expanſive force below, ſooner than the iſlands. The bottom of the ſea being thus elevated, the incumbent water would flow toward the leſs elevated parts, and conſequently the iſlands would become more or leſs deluged, as the bottom of the ſea was more or leſs elevated; and this effect muſt have been more or leſs univerſal, as the fire prevailed more or leſs univerſally either in the ſame ſtratum, or in the central parts of the earth.

'But the tragical ſcene ended not with an univerſal flood, and the deſtruction of the terreſtrial animals; for the expanſive force of the ſubterraneous fire, ſtill increaſing, became ſuperior to the incumbent weight and coheſion of the ſtrata, which were then burſt, and opened a communication between the two oceans of melted matter and water.

'The two elements coming thus into contact, and the latter becoming inſtantaneouſly converted into ſteam, would produce an exploſion infinitely beyond all human conception.

'The terraqueous globe being thus burſt into millions of fragments, and from a cauſe apparently ſeated nearer to its center than its ſurface, muſt certainly have been thrown into a ſtrange heap of ruins; for the fragments of the ſtrata thus blown up could not poſſibly fall together again into their primitive order and regularity, therefore an infinite number of ſubterraneous caverns muſt have enſued, at the diſtance of many miles, or many hundreds of miles below the bottom of the antediluvian ſea.

'Now it is eaſy to conceive, when a body of ſuch an immenſe magnitude as the earth, which is nearly 8000 miles in diameter, was thus reduced to an heap of ruins, that its incumbent water would immediately

immediately descend into the cavernous parts thereof; and by thus approaching so much nearer towards the center than in its antediluvian state, much of the terrestrial surface became naked and exposed, with all its horrid gulphs, craggy rocks, mountains, and other disorderly appearances.

'Thus the primitive state of the earth seems to have been totally metamorphosed by the first great convulsion of nature at the time of the deluge; its strata broken, and thrown into every possible degree of confusion and disorder. Hence those mighty eminences, the Alps, the Andes, the Pyrenean, and all other chains of mountains were brought from beneath the great deep. Hence the sea retiring from those vast tracts of land, the continents, became fathomless, and environed with craggy rocks, cliffs, impending shores, and its bottom spread over with mountains and vallies like the land.'

Such is the manner in which Mr. W. accounts for the universal deluge, which he confirms by numerous observations on petrifactions of marine animals, and on the situations in which they are found.

Marine animals are considered as having been produced as soon as the ocean was rendered fit for their reception, that is, before the formation of the primitive islands; and since the generality of them are naturally prolific, they might have increased and multiplied so exceedingly, in a short space of time, as to have replenished the ocean from pole to pole; and, consequently, many of them must have been daily enveloped and buried in the mud by the continual action of the tides, particularly such of them as were least active, being on that account less able to defend or extricate themselves from such interments. Fossil shells, and other marine relics, have been observed in all parts of the world hitherto explored, even on the highest mountains, in parts very remote from the sea, and in vallies and deep recesses of the earth, bedded in the solid substance of chalk, clay, and gravel; but the bones or teeth of fish are deposited only in beds of sand and gravel, and not in the solid body of the stone, as the shells are: of these the cliffs and caverns in Derbyshire and Staffordshire, and almost every country productive of limestone, exhibit innumerable instances. Among the many curious observations concerning the situation of these bodies, the three following seem worthy of attention:

'The bivalve species are sometimes found with both their shells entire and close as those of living fish: and when thus found, each bed consists of one particular species; namely, oysters, cockles, muscles, &c. selected together, as the same species are actually assembled in the sea.

'But, on the contrary, when beds of fossil shells are composed of fragments, or separate bivalves, they consist of a great variety of species, confusedly blended; in the same manner as the fragments of sea-shells are thrown together by the fluctuation of the ocean.

'Foſſil bones and teeth reſembling thoſe of fiſh are alſo found, retaining the perfect colour, figure, and poliſh of recent teeth, and even apparently worn by uſe: but though the number of ſuch foſſil bodies is very conſiderable, yet thoſe reſembling the ſhells of fiſh are infinitely more numerous: and I have not been able to diſcover from my own obſervations a ſingle inſtance of the former being imbedded with the latter, in the ſolid ſubſtance of the limeſtone ſtrata in Derbyſhire, or elſewhere; but conſtantly with a variety of adventitious matter, and near the ſurface of the earth.'

But how comes it to paſs that petrifactions, and remains of animals, are found in places far diſtant from the countries of which the animals themſelves are natives?

Mr. W. is well aware of this objection, and removes it with arguments drawn from obſervations on the temperature of the air and ſeaſons before and after the flood. From a number of facts, it is found, that the interior parts of continents are ſubject to greater extremes of heat and cold than the exterior, or ſea coaſts, and that mountainous countries, eſpecially on continents, are much more liable to changes of temperature than others; whence Mr. W. concludes that extremes of heat and cold are conſequences wholly ariſing from mountains and thoſe vaſt tracts of land, the continents. On this account then, the ſeveral regions of the antediluvian world were univerſally adapted to various ſpecies of the animal and vegetable kingdoms, and each particular region was inhabited by a much greater variety of ſpecies than could poſſibly exiſt together according to the preſent conſtitution of nature; for the primitive iſlands were of little extent or elevation compared with the mountains and continents of the poſtdiluvian world, and conſequently the inclemencies of the ſeaſons were by no means ſo ſevere as they are at preſent. This conſideration at once unfolds a phænomenon which has perplexed many of our greateſt Naturaliſts; namely, the remains, or petrifactions, of animals found in countries very far diſtant from their native climates, and alſo of ſuch animals as are now no where to be met with. *Vid.* LINN. *Syſt. Nat. Vol. III. Order* PETRIFICATA.

The diverſity of ſeaſons before and after the flood, brings us next to an enquiry into their effects on the period of human life, where our Author, with arguments equally ingenious and juſt, ſhews how much the temperature of the antediluvian atmoſphere was better adapted than the preſent, to produce longevity, and not only afford every neceſſary to ſupply the wants, but even to furniſh every requiſite for the comforts and pleaſures of life; making a compariſon between the golden age of the ancient poets and the ſtate of the firſt inhabitants of the globe.

After ſome remarks on the rainbow, and the time of its firſt appearance, follow ſeveral very intereſting obſervations on the various ſtrata of the earth, which not only ſerve to illuſtrate and

confirm Mr. W.'s theory, but may, at the ſame time, be of extenſive uſe in the art of mining. The mountains in Derbyſhire are moſt accurately and diſtinctly deſcribed, both as to their ſtrata and conſtituent parts; nor do we recollect that a more circumſtantial deſcription of the mineralogy of any country was ever preſented to the public; and what conſiderably increaſes the value of it is, that Mr. W. ſeems in every part of his account to have totally diveſted himſelf of that theoretical influence which is very apt to bewilder naturaliſts, particularly in ſubterraneous reſearches.

To form an adequate idea of this part of the work we muſt refer our readers to the book itſelf, where theſe obſervations are illuſtrated with ſeveral correct plans of ſections of the mountains here taken notice of, in which the ſituation, depth, direction, fiſſures, and other circumſtances of the ſtrata, are minutely delineated. We ſhall nevertheleſs endeavour to give a general view of the Derbyſhire ſtrata as they are repreſented in the firſt plate.

No. 1. or the firſt ſtratum, *Millſtone-grit*, 120 yards. A courſe ſandſtone compoſed of granulated quartz, and quartz pebbles. The former retain the ſharpneſs of fragments newly broken; the latter are rounded by attrition, as ſtones upon a ſea beach. This ſtratum is not productive of minerals, or figured ſtones repreſenting any part of the animal or vegetable kingdoms.

No. 2. *Shale* or *Shiver*, 120 yards. A black laminated clay, much indurated; it contains neither animal nor vegetable impreſſions; nor is it conſidered as productive of minerals, as lead ore, ſpar, &c. though an inſtance has appeared to the contrary, attended with a curious circumſtance, namely a vein of lead ore (in No. 3.) which aſcended into this ſtratum 15 or 20 fathoms, and the higher it aſcended the leſs it was mineralized, till it terminated in a white mucus-like ſubſtance. Quære, Was the ore generated from the mucus-like ſubſtance, or was that ſubſtance the product of ore, decompoſed by the acid contained in that ſtratum? The above ſtratum contains ironſtone in nodules, and ſometimes ſtratified. The ſprings iſſuing from it are chalybeate.

No. 3. *Limeſtone*, 50 yards, productive of lead ore, the ore of zinc, calamine, pyrites, ſpar, fluor, cauk and chert, it contains alſo figured ſtones, repreſenting various kinds of marine animals, as a great quantity of *anomiæ*, corralloids, and entrochi. This ſtratum is compoſed of various laminæ more or leſs ſeparated by ſhale. The upper ones, which are a good black, take a fine poliſh, and are called black marble.

No. 4. *Toadſtone*, 16 yards. A blackiſh ſubſtance, very hard; contains bladder holes, like the ſcoriæ of metals, or Iceland lava, and has the ſame property of reſiſting acids; ſome of its bladder

holes are filled with ſpar, others only in part, and others again are quite empty. This ſtratum is not laminated, but conſiſts of one entire ſolid maſs, and breaks alike in all directions. It does not produce any minerals or figured ſtones, repreſenting either animals or vegetables; nor are any adventitious bodies enveloped in it: neither does it univerſally prevail, like the limeſtone ſtrata, nor is it, like them, equally thick; for it varies from 6 to 600 feet in thickneſs. It is likewiſe attended with ſeveral other circumſtances, which leave no room to doubt of its being as much a lava as that which flows from Hecla, Veſuvius, or Ætna.

No. 5. *Limeſtone*, 50 yards. This ſtratum is laminated like the former, No. 3. and contains the ſame minerals and figured ſtones; it is likewiſe productive of the Derbyſhire marble, ſo much eſteemed for ſlabs and chimney pieces.

No. 6. *Toadſtone*, 46 yards. This ſtratum is ſimilar to No. 4 in colour and other properties, but much more ſolid, and freer from bladder holes.

No. 7. *Limeſtone*, 60 yards. Laminated like No. 3 and 5, and contains minerals and figured ſtones.

No. 8. *Toadſtone*, 22 yards. Similar to No. 6, but yet more ſolid.

No. 9. *Limeſtone*, not yet cut through, productive of minerals and figured ſtones, like No. 3, 5, and 7.

To the above may be added ſix other ſtrata of clay, from ſix to one foot thick; their colour is a lightiſh blue, with a ſmall tint of green: they all contain pyrites and ſpar in ſmall nodules; and all the ſprings flowing from them are warm. The firſt ſtratum of clay is between No. 4 and 5, the ſecond between No. 5 and 6, the third between 6 and 7, the fifth between 7 and 8, and the ſixth between 8 and 9.

The Toadſtone, which is known among the miners by the different names of channel, black ſtone, cat dirt, and black clay, ſeems to have very much attracted Mr. W.'s attention; and he gives a very full and ſatisfactory account of the manner in which it, as a lava, has inſinuated itſelf alternately between the limeſtone; and of ſeveral other particulars concerning it, which we cannot poſſibly explain without the plates.

The ſtrata where coal is found are next deſcribed. They are intirely argillaceous, and contain no minerals except iron, nor any petrifactions or exuviæ of marine animals, which are ſo plentifully to be met with in the other: on the contrary, they abound with impreſſions of various ſpecies of vegetables, of which there is not the leaſt trace in the limeſtone.

The Author's reflections, and the concluſions he draws from an attentive conſideration of the various phenomena which he has had an opportunity of obſerving, are highly important both to the natural hiſtorian and the chymiſt; and we make not the

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leaſt doubt but that they muſt be of ſingular utility to the practical miner, ſince a very few general truths, reſpecting the conſtruction of the earth, and the arrangement of its ſtrata, ſerve to determine the probability of limeſtone, coal, or minerals being contained in the lower regions; for inſtance, the coarſe millſtone grit is never incumbent on coal, but always on limeſtone; while vegetable impreſſions, and argillaceous ſtrata containing them, are certain indications of the former, but never of the latter; and this is the caſe not only in Derbyſhire and all over England, but in every other part of the world hitherto explored.

Having given a ſection and deſcription of the ſtrata in North Wales, which are ſimilar to, and productive of the ſame minerals as thoſe of Derbyſhire, Mr. W. proceeds to deſcribe the ſtrata in Ireland, which he alſo found perfectly analogous to thoſe in England; we ſhall therefore paſs them over, and follow him to the Giant's Cauſeway. This curious production of nature is ſituated at the foot of a ſtupendous cliff, conſiſting of one entire maſs of black lava, whoſe elevation is not apparently leſs than five or ſix hundred feet perpendicular from the Atlantic Ocean; and there is great reaſon to conclude that it extended much farther towards the ſea than it does at preſent, ſince ſeveral large pieces become daily detached from it by the uſual operations of the weather, and fall into the ocean. The Cauſeway, which heretofore has undoubtedly been covered with lava, that in proceſs of time the action of the ſea, and the viciſſitude of the ſeaſons, have waſted, conſiſts of an immenſe number of vertical baſaltic columns of various lengths and diameters: They are all of them priſmatical, though not ſimilar, for they are quinquangular, ſexangular, ſeptangular, and probably many other forms. Each column is apparently divided into unequal parts by means of tranſverſe joints, yet all the joints do not cut the column quite through, ſome of them leaving five or ſix inches of the central part ſolid. Theſe articulations are not flat, but convex and concave, exactly fitted together, and not in any order with reſpect to the convexity or concavity being upwards or downwards, for in many inſtances they have been obſerved in both directions.

Mr. W. cannot allow theſe columns to have been formed by cryſtallization, becauſe in that operation ſimilar ſubſtances under ſimilar circumſtances invariably aſſume ſimilar figures. From numberleſs obſervations, of his own as well as ſeveral other able naturaliſts, he proves that baſaltes are a volcanic production; conſequently muſt have been at ſome time or other in a ſtate of fuſion, and being protected from the external cold by the incumbent lava, the whole maſs muſt have been extremely hot, and its contraction in cooling from ſuch an immenſe degree of heat to its preſent temperature *muſt have been* very conſiderable, and at the

ſame time gradual. Theſe and other arguments of the ſame kind induce Mr. W. to conclude that 'baſalt columns were formed by contraction.' A concluſion every way agreeable to the many phenomena brought forth to ſupport it.

The vaſt quantity of lava every where occurring in the North of Ireland, leave not the leaſt room to doubt but that, at ſome very remote period of time, a volcano exiſted in that neighbourhood; probably in the Atlantic Ocean, eſpecially ſince all the iſlands in it conſiſt entirely of lava. Was this volcano the cauſe of the deſtruction of the iſland Atalantis as mentioned by Plato in his Timæus? Mr. W. is inclined to think ſo, and his conjecture, for he only offers it as ſuch, is well ſupported from a number of arguments brought to confirm it; but, however it may be, the appearances of volcanic relics round a diſtrict of ſea, where an extenſive iſland is recorded to have been ſituated, and in the ſpace of a day and a night to have been ſwallowed up by an earthquake, may ſerve to ſhew that Plato's account of this matter may be true, or at leaſt have ſome foundation in nature; becauſe the lava is certainly the remains of a cauſe every way adequate to produce the violent and dreadful effect deſcribed by that Author.

Mr. W. concludes this valuable performance with ſhewing that England, Ireland, and North America, have all ſuffered great devaſtations from natural cauſes; and he proves, from undeniable evidence, that ſeveral countries have, at various unknown periods of time, undergone many and very material changes, either from earthquakes or partial deluges; ſo that highly cultivated nations, where arts and civilization formerly flouriſhed, have been deſtroyed, and the inhabitants and arts have periſhed together in the dreadful overthrow.

The antiquity of the arts and civilization is very ably demonſtrated, and conſiderable light is thrown upon the conjectures of Bacon and other eminent Philoſophers, relative to the fragments of ancient learning handed down to us by the mythology of Heſiod, and Ovid, and by other poetical fables; tending to ſhew, that their works are not altogether fiction, but were derived from ſundry phenomena in the natural world, or from hiſtories and ſcraps of traditions of the moſt remote antiquity.

The obſervations which Mr. W. has made, and the inferences thence deduced, will ſerve to illuminate, in many inſtances, the dark pages of Ancient Hiſtory; and at the ſame time that they afford matter of infinite entertainment for ſpeculative minds, they cannot fail of contributing to the advancement of ſcience, and of being ſubſervient to many uſeful purpoſes in human affairs.

ART.

ART. IV. *Bibliotheca Topographica Britannica.* Numbers XXIX——XXXI.

IF the 29th number of this work * which now presents itself to the reader, does not abound with entertainment, this we apprehend is not so much the fault of the author as of the subject. It is *an historical account of the parish of* Wimmington, Bedfordshire, communicated by Oliver St. John Cooper, vicar of Puddington, &c.

The etymology of the name is uncertain. The writer aims at somewhat probable, but it is not very satisfactory; supposing *Ing* in Saxon to denote *water* or a *meadow*, and *ton* a *town*, he conjectures, as the name is sometimes written *Win* nington, it may signify a *town* by a *meadow* or *water*, near which a battle had been lost or won; since *win* in the names of places is said usually to import somewhat of this kind. Though it is now an obscure and ruinous village, it has been the residence, we are told, of several eminent men. The descent of the manor is traced from the time of *Alured de Lincoln* (a great baron who held it at the conquest) down to the present time. It is now in the possession of three ladies, sisters, who are of the family of the *Livesays*, of Hinwick-hall, in the parish of Puddington. During this long interval some notice is taken of the price of land in the 14th century. And the account here given will be curious to those who enquire into this subject. Some other particulars will be noticed by the antiquary.

The number which follows † is much larger and more expensive, and will prove particularly acceptable to those who love to dive into ancient records, deeds, foundations, titles, &c. for according to the motto here affixed,

——— *Juvat* antiquos *accedere fontes,*
Atque haurire.

At the same time other readers may derive entertainment and instruction from the perusal of the volume. It's title, *generally*, is, *The history and antiquities of the* Three Archiepiscal Hospitals *and other charitable* Foundations, *at or near* Canterbury. By John Duncombe, M. A. [lately deceased] and the late Nicholas Battely, M. A. vicar of Beaksbourn, and editor of Somner's antiquities of Canterbury.

The first of these hospitals is that of Herbaldown, that is, "the pasture down, or the down of herbage or tillage," about a mile from the West gate of Canterbury. The spot is remarked to have been peculiarly healthful, and herbalists are said to come every year to collect medicinal plants which grow only at that particular place. It is dedicated to St. Nicholas, and was anciently situated in the Blean-wood, of which King Henry I. in

* 4to. 1*s.* 6*d.*

† No. 30. 4to. 10*s.* 6*d.*

one of their most distant charters, allowed the hospitallers to "grub and clear away ten perches of wood on all sides." The name therefore Mr. Somner with reason supposes was given it "to distinguish it from the neighbouring hills, or downs, as yet continuing wild or woody. It was built by Archbishop Lanfranc about the year 1084, who endowed it with 70*l.* per an. payable out-of his manors of Reculver and Boughton under Blean. Additions have been made to the original donation in a course of years. In 1784 the whole revenue amounted to 248*l.* 11*s.* 5½*d.* which, when the necessary deductions are made (including the allowance of 30*l.* to thirty out-brothers and sisters) furnishes hardly 6*l.* 10*s.* for the fifteen brothers and fifteen sisters whose residence is in the hospital. Of Lanfranc's original building there seems at present to be no remains except the church or chapel. In 1674 the lodgings of the brothers and sisters, together with the common hall of the house, and the brotherhood farm-house, were rebuilt by the means of different benefactions, among which is 200*l.* given by Archbishop Sheldon.

Northgate hospital is dedicated to St. John the Baptist. It was, like the other, founded by Lanfranc about the year 1084, and endowed with 70*l.* per *annum*, to which many additions have been made. It has an ancient church or chapel, which is all that remains of the original building, and that much curtailed. The present revenue (1785) is 299*l.* 17*s.* 7½*d.* the clear profit of which divides upwards of 6*l.* 10*s.* to the in-brothers and sisters. Among the numerous deeds belonging to these two hospitals we find the word *gavelikend* or *gavelkind*, concerning which Sir Edward Coke says, "The land held *in gavelkind* was so called from *gave all kynd*; for this custom giveth to all the sons alike." Mr. Somner rejects this explication, in his treatise on the subject, p. 6. and p. 38. quotes a donation of land to the hospital of Herbaldown "in perpetuam eleemosynam," and to *gavelkinde*, as 1. being held by descent, and therefore devisable, and 2. as reserving a quit-rent. But allowing the truth of Mr. Somner's remark, what is the etymology of the term? Among other writings are articles of expence occasioned by trials, &c. here we find under the date 1615, "Spent when we measured our land at the moat, 2*d.*; paid for waxe to seal the letter of attorney and the lease for the moat, 2*d.*; to Mr. Denne's, clerke, for the making the letter of attorney and the lease for the entry on our land at the moat, 5*s.*; for a sugar loafe weighing 9 *lb.* at 9*d.* the pound, which was given to Mr. Denn for his counsel."

At each of these hospitals they have a yearly feast; in the last century they had two, and on these occasions it is that the great hall, otherwise needless, is employed. In a recital of the last entertainment we have such Items as these (1638), Payd to the woman that helped in the kitchen, 6*d.* to the two turnspets, 8*d.*

for

for beer at diner, 4*d.* for beere to make the ſerving-men drinke that brought meat to our feaſt, 2*d.* for 80 *lb.* of beefe, at 5*s.* the ſcore, 1*l.* for a calfe, 18*s.* for two lambs, 18*s.* to the cooke for dreſſing of diner, 4*s.* (this expence the year before was only 2*s.* and in 1634 only 12*d.*) for beere for the kitchen, 4*d.* for butter wee borrowed, 6*d.* for a gallon of ſacke, 4*s.* 4*d.* for a pottle of claritt and a pottle of white wine, 2*s.* 8*d.* for a buſhel and a peck of meale, 5*s.* for halfe a barrel of beere, 4*s.* 2*d.* for three coople of chickens, 2*s.* 6*d.* That all red wine, it is obſerved, was called claret is pretty certain, and that the *ſack* was not canary, but rheniſh, is as evident, if it were the ſame wine with which Falſtaff thought it no ſin to mix ſugar. Even when they agreed with their carpenter to repair their church ſteeple in 1640 their beverage was a pint of ſacke 8*d.* Thus theſe hoſpitallers were more expenſive than their ſucceſſors, who are contented with one feaſt in a year, and with beer only at that; and even this, it is added, the increaſed price of proviſions, and the decreaſed value of money (the feaſt rents continuing the ſame), would render "more honoured in the breach than the obſervance." In 1642 the article of wine was increaſed to three quarts of ſacke, a gallon of claret, and a gallon of white wine, 8*s.* 2*d.* and the beer to a barrel, 9*s.*

Dr. Secker, the late Archbiſhop of Canterbury, paid a conſiderable attention to theſe hoſpitals, and at his death left to each, by a codicil to his will, a reverſionary bequeſt of 500*l.* contingent on the deaths of Mrs. Talbot and her excellent daughter: but though both theſe events have taken place the legacies have not yet been paid: the Biſhop of Cheſter, ſurviving truſtee to his Grace's will, having been adviſed by his counſel, that he cannot ſafely transfer the ſtock appropriated to ſeveral charitable uſes, without the direction of the Court of Chancery, unleſs Thomas Froſt, Eſq. the reſiduary legatee of the teſtator, gives his conſent, which Mr. Froſt declining, it has been neceſſary to apply to Chancery.

The remainder of this volume is chiefly employed in giving an account of Eaſt-bridge hoſpital, or of St. Thomas the Martyr, though its being founded by that Archbiſhop is uncertain. The author will rather offend ſome readers by ſpeaking ſo gravely of Becket's death by the term of *martyrdom*. If he was a *martyr*, it was in a bad ſenſe, and the uſe of the word in ſuch an application favours too much of ignorance, ſuperſtition, and childiſh high-churchiſm. The hoſpital ſtands on a bridge, ſometimes called *Kingſbridge*, becauſe that, together with the adjoining *mill*, was royal property. Thorn, in his lives of the Abbots, relates, that King Stephen being in diſtreſs at Lincoln, where he was ſurpriſed and taken priſoner by Robert Earl of Glouceſter, and put to a great fine *for his ranſom*, borrowed of Hugh, the

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ſecond of that name, Abbot of St. Auguſtine, one hundred marks; and in conſideration thereof, by his charter, gave to the monaſtery this mill.

This inſtitution was intended for the aſſiſtance of pilgrims, to furniſh them with lodging, fire, bread, and drink, for a night, two or three. But this neceſſity ceaſing, Archbiſhop Parker altered its intention, and provided for the accommodation of poor and maimed ſoldiers who ſhould paſs through Canterbury: alſo appropriating ſome part of the revenue to a ſchool for children, and another part for an exhibition to Bennet college. This was afterwards confirmed by Biſhop Whitgift's ſtatutes; and in this ſtate the charity ſeems at preſent to remain. One donation we obſerve made to this hoſpital in 1269 by John Adiſham, who gave two acres and a half of land on condition they ſhould provide him a chamber, with meat, drink, clothes, and ſhoes, ſo long as he ſhould live.—The volume concludes with a ſhort account of the Priory of St. Gregory, the Nunnery of St. Sepulchre, the Hoſpitals of St. James and St. Lawrence, and Maynard's Spital. This laſt was founded in 1317.

Before we cloſe this volume, we muſt expreſs our ſurprize that we have not any memorandums of a botanical nature, though we are told that Herbaldown, as the name expreſſes, is famous for the different herbs it produces. The plates in this book are ten in number—St. Nicholas Hoſpital, Harbledown; St. John's Hoſpital; Seals of Herbaldown and St. John's; Old Bowl at Herbaldown; Eaſtbridge Hoſpital; Seal of Eaſtbridge Hoſpital, &c.; View of Kingſbridge; St. Gregory's Priory, &c.; St. Sepulchre's Nunnery, &c.; Seals of St. Gregory's Priory, Maynard's Spital, &c.

No. 31 (price 2*s.* 6*d.*) contains *A ſhort genealogical view of the family of Oliver Cromwell.* To ſome readers this will prove but a perplexing affair. The editor has taken conſiderable pains to be exact; he corrects ſeveral errors in Mr. Noble's * account; and farther obſerves, that ſince this article was compiled he has learned that Mr. Noble is engaged in a new and correct edition of his work, in which no enquiries or collections will be ſpared. The narration is intermixed with ſome amuſing anecdotes. It appears that ſome parts of the family were warm and determined royaliſts; particularly Sir Oliver Cromwell, who was uncle and godfather to the Protector, and lived to a great age, was zealous in oppoſing his nephew, and endured great oppreſſion from him. This gentleman was very conſiderable in Cambridge and Huntingdon*ſhire*, where he had large poſſeſſions, dividing his time between his two ſeats at Hinchinbrook and Ramſey. He died

* For our account of Mr. Noble's work, ſee Rev. Vol. LXXIII. p. 22.

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in 1655. He had formerly received and entertained King James I. at his house at Hinchinbrooke, when he came from Edinburgh to London, and it is still reported that the king said to him in his Scotch dialect—"Marry, mon, thou hast treated me the best of any mon since I left Edinburgh." Some other particulars we might easily add, but our present limits do not allow us. It is remarkable, that after the restoration a great part of this family rejected the name of *Cromwell* and resumed the ancient one of *Williams*. Mr. Nichols preserves here an account of Oliver's death and funeral, and finishes the number by his character taken from Echard's history, which we think is partially drawn. But what authority is there sufficient to induce our belief that "by the severest vengeance of heaven he died impenitent and raving mad, with the curses of the present and the detestation of future ages." Our sensible editor cannot, surely, approve the revival of such old silly stories! To this number is prefixed a copious pedigree of the Cromwell family.

ART. V. *Remarks upon the History of the Landed and Commercial Policy of England*, from the Invasion of the Romans to the Accession of James I. 12mo. 2 Vols. 6s. sewed. Brooke. 1785.

HISTORY, while it amply discusses measures of state, and developes intrigues of policy, seldom descends to enquiries which relate to the humbler pursuits of inferior life. It is judged sufficient if it notes the general state of agriculture and commerce in any particular period, without attending to minute details or specific arrangements. To acquire any considerable degree of acquaintance with the progressive improvements that have from time to time taken place in the landed and commercial policy of this kingdom, a great variety of writers must be consulted, where remarks on the subject are incidentally diffused; and which will require much labour, and no little judgment to collect into a regular system, and arrange under their proper heads and distinct periods.

To persons who have not opportunities or inclination for investigations of this sort, and yet wish for more than general and superficial information, respecting the progress of husbandry and manufactures, together with their influence on liberty and manners in the various periods of English history, the present work will be highly acceptable.

The Author modestly declines calling this publication *a History*: he only entitles it *Remarks*, &c. and as he did not intend it for a minute and complete detail of particulars, he hath confined himself to *remarks* only upon such laws and customs as had the greatest influence on the agricultural and commercial state of the people.

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The firſt chapter conſiſts of remarks on the landed and commercial policy of the ancient Britons.

In tracing the origin and progreſs of civil ſociety, writers have uſually conſidered mankind in three different lights—as ſavages, ſhepherds, and huſbandmen. When Britain was firſt invaded by the Romans, the inhabitants in different parts of the iſland afforded ſpecimens of theſe three ſtates of mankind. In the northern parts they were little advanced beyond the degree of ſavages; and if the lands were cultivated in ſome diſtricts of the ſouth, paſturage took place in the interior countries. It is impoſſible to determine with exactneſs unto whom the Britons were indebted for the introduction of agriculture. We are told by Cæſar, that, at the time of his invaſion, thoſe parts of the iſland where the lands were chiefly cultivated, were occupied by ſome ſettlers from Gaul. Before Cæſar's invaſion the Phœnicians and Carthaginians had traded with the Britons for tin and lead; and they found the commerce ſo beneficial that they confined it, for ſome centuries, almoſt entirely to themſelves. Britain was afterward viſited by their neighbours on the coaſt of Gaul, for the ſame purpoſe; and the *Veneti*, one of the Belgic tribes, purchaſed (beſide corn and cattle) lead and tin; and conveyed the latter from their own country by land to Marſeille. Gold, ſilver, and pearls were anciently looked upon as the natural product of this iſland; and though the Romans were diſappointed in finding the treaſure they expected, yet both Strabo and Tacitus continued to place gold and ſilver among the products of Britain.

The article of ſlaves was, perhaps, of all others, excepting tin and lead, the richeſt branch of commerce both before and ſoon after the ſettlement of the Romans.

The Britiſh imports were as trifling as their exports. A people who clothed themſelves chiefly with the ſkins of their own cattle, lived in temporary hovels, or ſheltered themſelves from the inclemency of the weather in woods and thickets, could ſtand in need of few foreign commodities for uſe or ornament. The chief imports conſiſted of ſalt, earthen ware, kettles, and toys of braſs, iron, and amber.

The Britons, however rude and barbarous, muſt have poſſeſſed ſome ſkill in mechaniſm. The conſtruction of their cars and chariots is a proof of this. And Stonehenge, and ſimilar works in different parts of Britain, equally ſhew their ingenuity and exertion.

Xiphiline, in his Epitome of Dion, ſays, that the northern Britons abſtained from eating fiſh. This may be conſidered as a meaſure peculiarly calculated for encouraging the cultivation of the lands, and obliging the inhabitants to depend on their produce for ſubſiſtence. But the civil and religious inſtitutions

of a ſavage people are ſo often derived from caprice and accident, that it is difficult to determine whether art had any influence in bringing them to an eſtabliſhment.

Our Author remarks, that the inſtitutions of the Druids were unfavourable to the cultivation of lands, as well as the civilization of manners. The conſecration of groves, and the performing the principal offices of religion in the moſt gloomy and retired parts, had a natural tendency to keep the country in a rude and uncultivated ſtate, and to encreaſe the conſtitutional fierceneſs of the people by the ceremonies of a gloomy and barbarous devotion.

The ſecond chapter conſiſts of remarks on the landed and commercial policy of the Britons under the government of the Romans.

The Romans are generally deemed the chief civilizers of the weſtern parts of Europe. The Author takes an ample view of the means by which they accompliſhed ſo deſirable an end; and compares their conduct with that of other countries, and particularly the Greeks, in the purſuit of the ſame important object.

This curious and intereſting chapter diſcovers the knowledge of the hiſtorian, and the penetration of the philoſopher. The enquiry is conducted with learning and judgment, and the reflections are ſenſible, acute, and ingenious.

The Roman coloniſts who ſettled in Britain applied themſelves to the cultivation of the lands in their neighbourhood, and endeavoured to teach the natives their own mode of huſbandry, as far as it was applicable to the ſoil and climate. As ſoon as the natives were reduced to ſubmiſſion, the ſoldiers obliged them to aſſiſt in tilling the adjacent lands, in order to ſupply themſelves with better proviſions than the coarſe food of the inhabitants. In proceſs of time, villages were built near the military ſtations; and ſuch of the natives as choſe to imitate the manners of the Romans put themſelves under their protection, and cultivated their lands in greater ſecurity from the inroads of their countrymen than they could in many other places. And for the better protection of the people, the troops were quartered in ſuch parts as were beſt adapted for maintaining the internal peace and tranquillity of the provinces. As many Britons had retired into Wales and the northern parts of the iſland, and annoyed both the Romans and their countrymen by their incurſions, the military forces were ſo diſpoſed as to guard againſt them in the moſt effectual manner. The legions ſtationed at Glouceſter, Cheſter, and Carliſle, and the walls and ramparts thrown up by Adrian and Severus, are inſtances of the care they took to preſerve domeſtic tranquillity.

Nor were the Romans leſs uſeful to the Britons in making public roads, than in extending the ſpirit of cultivation. Some

public

public advantages arose from the destruction of their woods, by the introduction and encouragement of salt-works and forges in different parts of the kingdom. This also made room for pasturage, or the growth of corn, and it helped to lessen the number of beasts of prey. Our best fruit trees were brought hither from foreign countries; and some of our valuable timber trees we owe to the care of the Romans, though they are now looked upon as coeval with the state of ancient Britain.

The Britons soon began to imitate their masters in dress, letters, and other accomplishments. Regular towns and villages were built long before the Romans quitted the island: and the Britons are said to have made so great a proficiency in the mechanical arts, that Constantius, after the victory over Allectus, removed many British artificers and mechanics into Gaul, to carry on some public works he had begun in that country. There is, however, little reason to suppose that the manufacture of wool was so far carried on as to admit of exportation, though a quantity of cloth might be made sufficient to supply the soldiery and some of the natives: and the same remark may be applied to almost all other articles of traffic that required attention and industry to fit them for use.

On the departure of the Romans, the Britons found themselves in the same state as the inhabitants of the frontier countries of the Western Empire; dispirited, cowardly, and fonder of ease than of independence and freedom. They had now so far degenerated from the spirit of their ancestors, that they were unable to defend themselves against their northern neighbours, whom they once equalled in military skill and courage. And it is not unusual, in the transition from savage to civilized manners, when made by a civilized power, that men should be as pusillanimous in the latter state as they were intrepid in the other. A native ferocity prevails among all the savages of the cold climates; and a resolution and steady courage is commonly to be found in a more improved state of life. The first quality is a gift of nature; but the latter can only be acquired by experience and the use of arms.

This reflection brings our judicious Author to the third chapter, which contains remarks on the landed and commercial policy of England under the Anglo-Saxon governments.

After a general view of the manners of the Germans and the other northern nations, the Author applies his observations to the state of Britain under the government of the Saxons.

As hunting was the favourite diversion of the nobility, a part of the lands contiguous to their mansion-houses was usually laid out in parks and warrens; and the remainder of the lands in the neighbourhood was commonly kept in their own possession, and *cultivated* by their plowmen and slaves. But it was almost a general

general cuſtom among the principal landholders to ſtock a great part of their eſtates at their own expence, and receive their entire profits, except the pittance of proviſions, or ſmall parcel of land, which they allowed to their labourers and tenants in return for their ſervices. The lands thus retained in their own occupation were called *Inland* or *Bordland*; that is, ſuch as were immediately applied to the maintainance or *board* of the family. Other parts of their eſtates, ſituated at a diſtance from their dwelling-houſes, were called *Utlands* or *Outlands*, and ſometimes let to tenants, upon condition of ſupplying them with a certain quantity of grain or proviſions, a ſmall ſum of money, or aſſiſting them in works of huſbandry.

The right of bearing arms belonged only to a freeman, who ſeldom appeared in public without this badge of his rank.

The Anglo-Saxon tenants, who moſt reſemble modern farmers, were the *ceorles*. Theſe were of greater notice than other occupiers of the lands, on account of their wealth or freedom. So much regard was paid to the ceorles and the promotion of agriculture, that when they could obtain the poſſeſſion of five hydes of land, a church, kitchen, bell-houſe, a ſeat in the king's court, or a diſtinct office in the hall, they were allowed the rank of a thane. But it was not poſſible that many plowmen ſhould arrive at this honour, under the deſcent of lands according to the cuſtom of gavel-kind. This was probably the tenure of all the lands belonging to the commons; and in every country where it takes place it muſt gradually bring the people nearer on a level.

The cottagers, or bordars, who rented ſmall parcels of land, were much more numerous than the ceorles; and, excepting bind days and ſervices which they owed to their landlords, were not unlike the lower rank of farmers and labourers in modern times. They paid the greateſt part of their rent in ſervices or perſonal labours, for the benefit of their landlords.

Writers have commonly diſtinguiſhed the ſlaves among the Anglo-Saxons, as well as the early Normans, into two kinds; ſuch as were annexed to the *lands*, and not liable to be ſold or removed; and ſuch as were annexed to the *perſon* of the maſter, and were entirely at their own diſpoſal. Moſt of the vaſſals ſettled on the kings demeſnes were of the firſt ſort: and when the nobility let their eſtates to the ceorles, proviſion was commonly made that the ſtock of families ſettled upon their lands ſhould not be diminiſhed. An early Norman writer has given us a form of conveyance, wherein we find bailiff, ſmith, carpenter, fiſherman, and miller, with their families and goods, particularly ſpecified as a part of the premiſes.

Excepting, however, a few who were detained about the ſeats of the nobility, or the monaſteries, for domeſtic uſes, the

greater

greater part, according to the cuſtoms of the Germans, was ſettled with their families in cottages, to which a ſmall portion of land was annexed, and permitted to enjoy ſome of the fruits of their induſtry; and, by improving their peculium, ſome of them were enabled to redeem themſelves from ſlavery. One ſlave, we are told, bought of the Abbot and Monks of Bath his own liberty, and that of his children, for five ores (*about four ſhillings and eightpence halfpenny of our money*) and twelve ſheep.

Landed property being deemed by the Saxons of no other uſe than as the means of ſupplying them with proviſions and the common neceſſaries of life, without being obliged to purchaſe them of others, it was diſpoſed of in ſuch a manner as to anſwer theſe ends, by dividing it into ſmall parcels, and exacting a ſum of money, or a portion of the product, from ſome tenants, and labour or particular ſervices from others. The ceorles aſſiſted the lord with their ploughs and carriages, and the cottagers and ſerfs with their labour. Whenever their tenants were obliged to attend, it was commonly fixed, how many hours they ſhould work, and how much they ſhould pay for the neglect: what quantity of meat or drink ſhould be allowed, and at what times they ſhould work without any gratuity. As the ſervices, duties, and fines of the tenants, were ſo various, care was taken by the great land-owners to note them down in a land-book or rental. This not only marked the boundaries of particular lands, but contained an account of the terms on which every parcel of land was let to the tenant. A land-book, or ſurvey of the crown-lands, had been made by one of the Anglo-Saxon Kings; and William the Conqueror ſo far improved upon the plan, as to make a ſurvey in Doomſday-book of all the lands in England.

The obſervations on monaſtic inſtitutions equally credit the judgment and candour of our Author; and we are ſure that our Readers will pardon the length of the following extract:

'It will be needleſs to inquire in what manner the monaſtics, or religious houſes, managed their eſtates, as in this reſpect, it may be juſtly preſumed, they would follow the example of the nobility. They had their ceorles, bordars, and ſerfs, which they found upon the lands they purchaſed, or on the eſtates beſtowed upon them by the Kings or other benefactors, and they treated them nearly in the ſame manner. Sometimes they were ſo humane as to give freedom to ſome of their ſlaves, or conſider them as petty tenants like the bordars; and they might ſo far conform to the laws enacted in their behalf as to exempt them from ſale into foreign countries. The corn ariſing from the farms, which they poſſeſſed in the neighbourhood of their monaſteries, was lodged in their granaries; and upon their eſtates at a diſtance they built houſes and granges, which ſerved them as a kind of inns in their journeys, or maintained ſome of the fraternity, who occaſionally reſorted thither to hold their courts, or for the ſake of health or diverſion,

'In

'In some other respects the conduct of the clergy and monastics deserves notice. The allotment or distribution of the lands on the first settlement of the Saxons necessarily created a division of property; and the jurisdiction exercised by the land-owners over the occupiers equally required, that the boundaries should be ascertained. And the division of the kingdom into parishes was a well-concerted measure for civilizing the rude inhabitants, by obliging them to a fixed residence. In every respect it answered the same ends as the settlement of colonies and stationary legions made use of by the Romans for the same purpose, and effected the same design by less violent means. It brought the inhabitants together, and in some measure confined them to the cultivation of the adjacent lands. Almost all the laws and regulations of Alfred, so well calculated for the state of the people in his time, were founded on this partition of the lands, and could be enforced only on its establishment; and it succeeded so far as to bring the people, as far as so wild and martial a people could be brought, to order and regularity.

'The building of monasteries seems to have been prior to this division of the country into parishes, and in some measure to have answered the same ends. Monastic institutions are generally supposed to have been the product of persecution, and of the gloomy temper so natural to the natives of Egypt, where they took their rise, or were held in the greatest estimation. They imperceptibly made their way through the greatest part of Europe, and gained voluntary proselytes, where their progress was not aided by the same causes. The violence and barbarity of manners, so common in the western parts of Europe, effectuated the same ends as the climate and persecution in other countries. Men were glad to retire into those places of security, where they might exercise all those forms of devotion which, among an ignorant people, will be always looked upon as of equal value with the practice of the moral and social duties of life. In the general estimation the monastic life was reckoned to be the most perfect; and the disorders of society gave some degree of authority to this opinion.

'Nor was the building of monasteries totally useless with respect to the improvement of the lands. Many places in Britain were left by the Romans in their primitive uncultivated state; and the wars and devastations, that ensued after the arrival of the Saxons, added to the number of wastes. These were proper places for the religious exercises of the first monastics, as affording the privacy which they thought essential to the worship of God. Erecting cells in these deserts, and collecting a number of followers by their admonitions, or admiration of the austerity of their lives, they afterwards built more spacious dwellings; and having obtained possession of the lands in their neighbourhood, by donations of the princes, or other benefactors, they improved them by their labour, and made them more salubrious and profitable. And, if we consider the general sloth and poverty of the people, it is easy to believe, that many tracts of land would have remained in the state of nature, and served only for a shelter to wild beasts, if they had not been improved by the industry of the monastics. On the first institution of religious houses in England and other countries, the Monks were generally obliged to la-

bour, and to take their turns in the cultivation of the lands which belonged to their monaſtery. Learning was then a very rare accompliſhment; and the interval of their devotional acts could not be more uſefully laid out than in the buſineſs of huſbandry. The Monks of Bangor, according to the accounts of hiſtorians, were employed in works of this kind. While a part of their fraternity was engaged in the management of their farms, the remainder was attending on the offices of the church. And ſimilar regulations probably took place in other ſocieties of this ſort, on their firſt inſtitution. In after-ages, when their acquiſitions were ſufficient to maintain them in idleneſs, they ſpent their revenues in decorating their buildings, or in hoſpitality and luxury. In the laſt inſtance they followed the example of the nobility and gentry: in others they excelled them. The learning and knowledge of thoſe times, as ſcanty and trifling as they may appear, fell chiefly to their ſhare; and, if we are offended at the legendary tales of their ſaints and founders, we are nevertheleſs indebted to them for tranſmitting and preſerving many valuable writings of ancient authors, which no other order of men thought worthy of regard. In erecting their buildings, as well as ornamenting their churches and ſhrines, they generally employed the moſt ſkilful workmen that were to be found in Europe, and taught and preſerved many arts, which, although ſimple, were extremely uſeful, and, without their care, would have been entirely loſt. And the frequent viſits which the clergy and Monks made to the court of Rome, on account of buſineſs, or through a ſpirit of ſuperſtition, might be the means of importing ſome uſeful arts. Italy, though ravaged by the northern Barbarians, ſtill maintained a ſuperiority in all the arts of civilized life, and might give ſome uſeful inſtructions in commerce, manufactures, and agriculture, to the rude inhabitants of the weſtern parts of Europe.

'Upon the converſion of the Saxons to the Chriſtian faith, many of their laws were borrowed from the Pentateuch. And the Chriſtian religion, wherever introduced, by the practical virtues it inculcated, would amend the worſt, and improve the beſt, mode of government; but, being deſigned to incorporate with the civil conſtitution of every ſtate, beſides other reaſons, it preſcribed no particular form of a civil government; recourſe was therefore had to the Old Teſtament; and ſuch laws being ſingled out as were moſt applicable to the ſtate and genius of the people, they were incorporated with their ancient cuſtoms. And as many of the Jewiſh laws were merely ceremonial, they would be more readily admitted by the clergy and laity. The Savage and Barbarian will be always attached to the forms of religion; and for a time theſe may be of uſe, by introducing a regard for it, and lay a foundation for a better knowledge of their duty to God and each other. And the moral duties of life, though infinitely preferable, on political as well as religious views, to rites and ceremonies, will neither be perfectly underſtood, nor can be ſucceſſfully enforced, till men have attained to ſome degree of civility and refinement in the commerce of life, and made a progreſs in learning and knowledge. The churchmen, therefore, the chief lawgivers in thoſe ages, unacquainted with the models of government left by the Greeks and Romans, and biaſſed in favour of the laws of Moſes, took

took him for their guide in many of their civil and ecclesiastical institutions. And almost every part of Europe was at that time in so unsettled a state, as to afford no patterns of a regular government. And, as singular as some of the religious institutions of the Anglo-Saxons, after their conversion to the Christian faith, may appear to us, they were preferable to those barbarous rites observed by their countrymen abroad. The Christian religion, under the grossest abuses and corruptions, was more beneficial to the people, than the religious customs established by the Northern law-givers. Though debased by a mixture of superstitious practices, it preserved a regard for social manners; and, by keeping up a reverence for these, it provided in some degree for the order, peace, and happiness of society. It would be folly to plead for the superstitious modes of worship that prevailed in those ages of ignorance; and yet even on political views it was a fortunate circumstance to the people that the Christian religion took place of the Saxon, and taught, amidst all its corruptions, principles more consistent with reason, justice, and humanity.

'Before this subject is dismissed, it may be proper to observe, that the religious houses were a kind of fortresses, to which the neighbouring inhabitants retired in times of public danger, and lodged there their most valuable effects. So that, if they sometimes protected such as fled from justice, they secured others from violence and oppression. Such as resorted thither on these accounts were commonly retained by the abbots, and employed in the capacity of labourers or soldiers. In the abbey of Croyland the number of these fugitives once amounted to two hundred. The laws, indeed, had prohibited the subjects from receiving the slaves of others: but the owners of boc-land, or charter-land, sometimes claimed an exemption from them. And the power which the abbots possessed, of imprisoning and trying offenders within their jurisdiction, enabled them to keep such a numerous and licentious body in some degree of order. The power of the clergy in those ages, usually laid out for their own aggrandizement, was in this instance of public service, and, by opening sanctuaries, afforded a place of refuge to the oppressed commons. It has been observed, that in more civilized countries the church has sometimes restrained the violence of the monarch, and put bounds to his tyranny; and in those barbarous ages the right of sanctuary must have been of equal utility, and almost necessary.'

We have very imperfect accounts of the trade carried on by the Anglo-Saxons; but we may be assured that it could not be very considerable, as neither the state of the people or of Europe would admit of an active or extended commerce. The petty principalities into which the Western empire was divided, scarcely kept up any intercourse with each other, but contented themselves chiefly with their own manufactures and products. Constantinople was almost the only place in Europe where any remains of ancient trade were to be found; and even this was confined chiefly to the eastern part of the Mediterranean. Upon the settlement of the Saxons in Britain, the ancient trade of the

nation was almoſt entirely extinguiſhed, and during the whole period of their hiſtory never recovered its priſtine vigour. Wines, ſpices, fruits, and linen were the principal imports; and as theſe could be purchaſed only by a few opulent land-owners, or the clergy, the demand for them could not be very conſiderable. No new articles were added to the ancient exports of Britain; but the number was probably diminiſhed; and it may juſtly be preſumed, that the quantity was too ſmall to employ a great number of veſſels, or even to influence the value of lands.—— There was, indeed, a law of Athelſtan that was enacted with a view to encourage commerce. It ordained, that the honours of a Thane of the ſecond rank ſhould be conferred on every merchant who had made three voyages to the continent at his own expence.

Notwithſtanding this and ſimilar laws to encourage commerce, yet it made but a very ſlow progreſs both at home and abroad.

Our Author traces out the cauſes by which it was retarded, and obſerves, that it was not poſſible that it ſhould flouriſh till it had attained a regular policy, and the capitals were made the chief reſidence of the Saxon princes, and their courts conſidered as the centres of politeneſs.

The fourth chapter purſues the enquiry reſpecting the landed and commercial policy of England, from the Norman conqueſt to the acceſſion of Henry the Third.

Agriculture and commerce were rather retarded than promoted in this period. The merchants and landholders were under too heavy reſtrictions, and the ſubjects in general were in too mean and oppreſſed a ſtate to make any conſiderable improvements in either. The Author points out the diſcouragements to huſbandry and trade, which, he ſays, are more eaſy to be enumerated, than the regulations that were made in their favour.

The Conqueror reſerved for his own uſe above 1400 manors, beſides ſeveral parcels of land in different parts of the kingdom. Taxes were nevertheleſs levied, under the name of Danegelt, for ſome time after the Conqueſt; and the occupiers of the lands were ſo much oppreſſed by theſe levies, and other exactions of the officers of William II. that if we believe the hiſtorians of thoſe times, the cultivation of the lands was neglected, and of courſe ſucceeded by dreadful famines.

The Author mentions other cauſes that retarded the progreſs of agriculture, and particularly obſerves, that the *Foreſt laws*, ariſing from a paſſion for the chace, were a great check to the cultivation of lands. Every perſon of rank travelled with hounds and hawks, and all the implements of ſportſmen. And in this inſtance they were followed by the Prelates and Dignitaries of the church, though forbidden by one of its conſtitutions. The ſubjects in general could not be more ſeverely

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ſcourged for any offence, than by letting looſe the foreſters upon them. Inceſſant complaints were made againſt the landholders in the neighbourhood of the foreſts for encroachments; and as the boundaries of the foreſts were not in thoſe times aſcertained by perambulations, the people were ſubject to perpetual fines and litigations.

William I. increaſed the ſeverity of the ancient game-laws, and carried his paſſion for the chace ſo far as to deſtroy thirty villages to make a foreſt. Henry I. made particular treſpaſſes in the foreſts equal to homicide, and puniſhed offenders with the loſs of eyes, or impriſonment.

The miſerable ſtate of the occupiers of land, and the ſmallneſs of their farms, were the cauſes of thoſe dreadful famines that ravaged the nation ſo frequently in the Norman times. Like the ſlaves or vaſſals in other countries, their principal care extended no farther than to ſupply their own immediate wants, and anſwer the demands of their landlords. The increaſed number of ſheep, for the ſake of traffic in their wool, helped greatly to diſcourage tillage. Wool was exchanged with the Flemings for cloth: and it may be thought remarkable, that the firſt advance of the value of lands, and the richeſt branch of trade, ſhould be owing to the export of a commodity, that tended to depopulate the country, to diminiſh tillage, and make the nation almoſt tributary to foreigners for one of the moſt neceſſary articles of life. The exchange of ſuch commodities as employ the greateſt number of hands to fit them for uſe, for raw and unwrought materials, was a piece of policy little underſtood in theſe early ages.—If we except the barons, clergy, and a few others, the remainder of the people was held in ſuch a ſtate of vaſſalage and dependence, that it was not in their power to encourage the artiſt and manufacturer. If there was any thing of our own manufacture that deſerved the name of luxury, it was the needleworks of thoſe times. But they were too much limited in their uſe to become objects of national importance as articles of commerce. Amidſt, however, all the diſcouragements to trade, ſome regard was paid to the manufacture of woolen goods. Gilds of weavers were formed under Henry II. in London, and other places.

The Author traces the effects ariſing from the Cruſades, the plunder of the monaſteries, and the laws reſpecting knight's fees, on the commerce of this nation, and then proceeds to a period when a more agreeable proſpect begins to open; when we have the ſatisfaction of ſeeing the liberty and the property of the ſubjects ſecured by written laws, to which they could always appeal; and though theſe laws, for a time, were undigeſted, feebly and irregularly executed, and adapted only to a particular exigence, yet experience found out and applied the proper remedies,

and gave birth to many useful regulations which we at present enjov.

The fifth chapter contains remarks on the landed and commercial policy of England, from the accession of Henry III. to the reign of Henry VII.

The Author considers the influence of the Great Charter, and the Charter of the Forest, on the trade and agriculture of this country. Their influence was at first but slight; but they prepared the way for greater improvements, which in time took place; and which the Writer of these Remarks enumerates in their several steps, in a very satisfactory and judicious manner.

It was a proof of the advances made in arts and civility, when the labourers and the workmen became of so much consequence to the legislature as to require a regulation of their wages. Almost every trade was considered as a mystery, and the members of it formed themselves into a company, or fraternity, who established rules for the better regulation of their respective crafts, and sometimes entered into combinations for advancing their wages. A body of farmers began to be formed, who obtained a greater degree of consideration than had been usual in former ages with persons of their occupation. The enlarged number of manufacturers gave an additional value to the corn and cattle of the landholders; and this improvement in their circumstances enabled them to give a better cultivation to the lands.

The last chapter carries the subject down to the accession of James I.

By enforcing the acts against the giving of liveries, by permitting the cutting off entails, the dissolution of monasteries, encouragement of trade, and other causes co-operating with them, the house of Tudor gave a fatal blow to the power of the nobility; and in some degree enabled, though very undesignedly, the Commons, under a future reign, to overturn the throne, with almost the same facility as the Barons had frequently done in former ages.

The despotic principles of the Tudor family have been justly complained of as inconsistent, in many instances, with the freedom of the subjects, and the general interest of the country. They were, nevertheless, productive of some beneficial consequences. It became necessary, for the public good, to break the connection between the nobility and their vassals; and gradually introduce a mode of government which might promote and maintain the interest of all the subjects, and reduce them to an equal submission to the laws.

This reformation was begun by Henry VII. and carried on by the four princes of his family that succeeded him. The power of the nobility was imperceptibly weakened, and by the advancement of the Commons, reduced to that state of obedi-

ence to the laws and influence in the government which the welfare of the nation seemed to require.

The Author, after having considered the causes by which commerce and agriculture were extended and improved by the princes of the Tudor line, remarks, that while Spain was neglecting both, and relying for its chief support on the produce of the American mines, England was laying a foundation of a more durable power in its commerce and navy: and thus it made the industry of the people the source of its prosperity.

This very judicious and elegant Writer hath only brought down his enquiry to the end of the reign of Queen Elizabeth; but we hope he will be encouraged to pursue it to the present times; where, indeed, the subject grows more copious, but where also the investigation of it becomes less difficult and obscure.

ART. VI. *A Review of some interesting Periods of Irish History.* 8vo. 1s. Whieldon. 1786.

THE Author's chief object, in the present pamphlet, is to degrade the Reformation in general, by exposing the sanguinary and tyrannic measures by which it was established in Ireland. His tract is written in a nervous and spirited style; and breathes a more free and manly spirit, than the cause which he hath undertaken to support gave us room to expect. He writes, however, like a politician, more than a theological disputant; and, at the first glance, one might be led to suspect that he loses sight of religion in the question of state, and thinks that if the latter is secure, we ought never to molest it for the sake of the former. This, perhaps, may only be the policy of Mr. O'Leary in a Lay habit; for policy, is a Proteus, and shifts its forms in order to accommodate itself to times, places, persons, and circumstances.

The Author's review is confined to three periods in the Irish history. In the first he treats of the legal establishment of the Reformation under Queen Elizabeth, and examines the justice, motives, and policy of that measure. In the second period he takes a view of the civil war, and the effect of it in Ireland. This leads him to discuss the motives of the insurrection which occasioned the Irish massacre; and he labours with much ingenuity to lessen the odium of it by putting it down to the account of retaliation, and personal revenge. The Catholic religion, he thinks, ought by no means to be loaded with its infamy: nor did the better sort of Catholics give their sanction to those outrages which attended it. 'A thousand effective men from among them were embodied under Sir Charles Coote. By a public proclamation, the Lords Justices avowed their confidence in the Roman Catholic nobility. The solemn protestations of that

body remain a monument of their integrity. Repeatedly did they summon the government to avenge on the real authors those cruelties that had taken place in the earlier periods of insurrection; and during the whole course of the civil war, the malcontents approached their sovereign with respect and loyalty. Charles himself, in his misfortunes, acknowledged the severe treatment which the Irish had experienced. In the parliament held by King James, after the abdication, they solemnly complained that the injustice and misrepresentation of their Governors had forced them to those unwilling acts of violence by which the Irish gentry had attempted to maintain their security and honour.'

In the third period, the Author treats of the civil war, 1689; and concludes with an enquiry into the use which the Protestants made of the victory which they had obtained in that memorable contest.

'The defeat of James' (says the Author with equal good sense and candour) 'was the triumph of humanity, and was not at this period stained by acts of severity, which in the insolence of good fortune, we might have expected from the victors. No forfeitures were exacted, except from those who, by an unwise option, preferred the uncertainties of exile to a state of passive allegiance, in which the over delicacy of conscience could not participate.'

The Author considers the penal laws that were enacted against the Catholics of Ireland, as equally oppressive to harmless subjects, and disgraceful to a British senate.

In the conclusion, he discovers, very clearly, the great object he has in view, and which he brings forward in *Italics*, under the respectable authority of Mr. Burke, viz. that *no Roman Catholic is prudent who hazards his fortune on a landed establishment in Ireland, until he receives the right of being represented, as a shield to secure his property.*

On what motives Mr. Burke espouses this principle, we pretend not to guess; but that an advocate for the Catholics of Ireland should maintain it, is as natural, as the gratification of his wishes would, we think, be injurious in the issue, to the interests of Protestantism in that country.

We remarked that the style of this writer is nervous and spirited. It is so in general: but in some places it is obscure, from what seems to us the affectation of elegance. The periods are *balanced* by the same inflections that have of late taken place in historical writings—for the purpose, it is pretended, of DIGNITY and majesty. But we are afraid that what is gained in dignity is lost in ease, simplicity, and perspicuity. Their narrations become languid; and when they run into declamation, they offend us by that tumid and verbose eloquence, that hath been the

disgrace of many late historical compositions which their *fond* authors are eager to pass on the world as models of composition.

What can the sober Reader think of the following passage? 'The dissolution of abbies in England, and the sequestration of their landed property had *pledged* the great, who shared their spoils, to support every measure which might secure the precarious tenure, and *frustrate the importunate probability* of restitution.'

There is not only a want of simplicity and precision, but, if we mistake not, there is a defect of grammatical accuracy in the following quotation:

'The death of Charles the First showed how far the power of the people was formidable: the giddy conduct of his irresolute successor was a comment on the useful lesson, and *convinced* more fully the inefficacy of the regal power when opposed to the spirit of outrageous faction. The two extremes of authority and submission *gave not leisure* to decide the interesting subjects of controversy. Such a period *was no time* to carry with a high hand a change in religion.'

We seldom point out those *minutiæ* that relate to style; but when an author appears to be above the ordinary class of writers, there is no defect too trifling to be noticed; for his errors may be copied, when his excellencies cannot be attained.

ART. VII. *Florio:* a Tale for Fine Gentlemen and Fine Ladies; and, the *Bas Bleu*; or Conversation. Two Poems. 4to. 3s. Cadell. 1786.

THE ingenious writer of these Poems (Miss More) has often "captivated our hearts with tales of a charming sadness," and won our warmest approbation by serious lessons of moral wisdom. She now attempts, with equal success, the strains of sprightly and good-humoured satire. Of her muse it may be truly said, *Circum præcordia ludit*; for, with Horatian gaiety, she entertains while she chastises.

In the first of these pieces, our Poetess exposes the bad effects of modern modes of education, and the tyranny of fashion; and humourously ridicules the learning, opinions, and taste of a modern fine gentleman. In a pleasing tale, she represents these follies as subdued by a tender passion, and, with admirable effect, contrasts the charms of nature and simplicity against those of *Bon Ton*.

This amusing poem abounds with brilliant passages, which even retain much of their lustre when taken out of their proper places in the piece; an unequivocal proof, in our judgment, of superior merit.

The

The following is part of the character of Florio:

'Poor FLORIO, at the ardent age
When youth ſhou'd ruſh on Glory's ſtage;
When Life ſhou'd open freſh and fair,
And Hope advance with ſmiling air;
Of youthful gaiety bereft,
Had ſcarce an unbroach'd pleaſure left;
He found already to his coſt,
The ſhining gloſs of life was loſt;
And Pleaſure was ſo coy a prude,
She fled the more the more purſued.
But FLORIO knew the WORLD, that Science
Set Senſe and Learning at defiance;
He thought the world to him was known,
Whereas he only knew the *Town*;
In men this blunder ſtill you find,
All think their little ſet—Mankind.
Though high renown the youth had gain'd,
No flagrant crimes his life had ſtain'd;
No tool of falſehood, ſlave of paſſion,
But ſpoilt by CUSTOM, and the FASHION.
Tho' known among *a certain ſet*,
He did not like to be in debt;
He ſhudder'd at the dicer's box,
Nor thought it very heterodox
That tradeſmen ſhou'd be ſometimes paid,
And promiſes be kept when made.
His utmoſt credit, as a ſinner,
Was that he ſometimes ſpoilt a dinner;
Ever, by ſyſtem, came too late,
And made his choiceſt parties wait;
Yet 'twas a hopeful indication,
On which to found a reputation:
Small habits, well purſued betimes,
May reach the dignity of crimes.
His mornings were not ſpent in vice,
'Twas lounging, ſauntering, eating ice:
Walk up and down St. James's Street,
Full fifty times the youth you'd meet:
He hated cards, deteſted drinking,
But ſtroll'd to ſhun the toil of thinking;
'Twas doing nothing was his curſe,
Is there a vice can plague us worſe?'

The preſent rage for *extracts* and *beauties* is thus pleaſantly ridiculed:

'He ſtudied while he dreſs'd, for true 'tis
He read Compendiums, Extracts, Beauties,
Abregés, Dictionnaires, Recueils,
Mercures, Journaux, Extraits, and Feuilles:
No work in ſubſtance now is follow'd,
The Chemic Extract only's ſwallow'd.

He

He lik'd those literary cooks
Who skim the cream of others' books,
And ruin half an Author's graces,
By plucking bons-mots from their places;
He wonders any writing sells,
But these spic'd mushrooms and morells;
His palate these alone can touch,
Where every mouthful is *bonne bouche*.
Of each new Play he saw a part,
And all the *Annas* had by heart;
He found whatever they produce
Is fit for conversation-use;
Is ever ready for display;
A page would prime him for a day:
They cram not with a mass of knowledge,
Which smacks of toil, and smells of college,
Which in the memory useless lies,
And only makes men—good and wise.'

The notion of studying the classics at the opera, is an admirable thought, well pursued in these lines:

'' Pleas'd, to the opera they repair,
To get recruits of knowledge there;
Mythology gain at a glance,
And learn the Classics from a dance:
For tho' they never car'd a groat,
How far'd the vent'rous Argonaut,
Yet, pleas'd, they see MEDEA rise
On fiery dragons to the skies:
For DIDO, tho' they never knew her
As MARO's magic pencil drew her,
Fond as she was, and broken-hearted,
Her pious vagabond departed;
Yet, for DIDONE how they roar!
And *Cara! Cara!* loud encore.'

Antient and modern love are thus contrasted:

' In that blest age, for honour fam'd,
Love paid the homage beauty claim'd;
Not that insipid, daudling Cupid,
With heart so hard, and air so stupid,
Who coldly courts the charms which lie
In Affectation's half-clos'd eye.
Love then was honest, genuine passion,
And manly gallantry the fashion;
Yet pure as ardent was the flame
Excited by the beauteous dame;
Hope cou'd subsist on slender bounties,
And Courtiers gallop'd o'er two counties,
The Ball's fair partner to behold,
Or humbly hope, she caught no cold.
But mark how much Love's annals mend!
Shou'd Beauty's Goddess now descend;

On some adventure shou'd she come,
To grace a modish drawing-room,
With radiant eye, and heavenly air;
What Beau would hand her to her chair?
Vain were that motion which betray'd,
The goddess was no earth-born maid;
If noxious FARO's baleful spright,
With rites infernal rul'd the night,
The group so bent on play and pelf,
VENUS might call her doves herself.'

The eulogy on good-nature—but we meant rather to give a taste of this entertaining poem to excite curiosity, than to gratify it by large extracts: for the rest, we must therefore refer our Readers to the piece itself.

The *Bas Bleu* is in the same strain, but has fewer beauties.

ART. VIII. *Poems*, by Helen Maria Williams. 12mo. 2 Vols. 6s. sewed. Cadell. 1786.

MISS Williams is already known to the Public, as the writer of the *Legendary Tale of Edwin and Eltruda*, an *Ode on the Peace*, and an historical poem, entitled, *Peru*; pieces which have very justly obtained her no inconsiderable share of reputation. These poems are now republished, after a careful revisal, with corrections and improvements: and to these the Author has added several others, of at least equal merit; of which the principal are, *An American Tale*; *A Hymn to Sensibility*; *An Epistle to Dr. Moore, on his View of Society and Manners in France, Switzerland and Germany*; *Part of an irregular Fragment found in a dark Passage in the Tower*; *Queen Mary's Complaint*; and *Euphelia, an Elegy*.

Several of these poems (particularly the two first, and the two last, in the preceding list) are strongly marked with the characters of simplicity, tenderness, and harmony. In the Irregular Fragment the Writer rises, on no feeble wing, into the regions of fancy and passion. The piece has so much merit, that we cannot deny ourselves the satisfaction of presenting it to our Readers entire; after premising, that it is founded on the idea of an apartment in the Tower, shut up for ages, in which are assembled the ghosts of all those whom history relates to have been murdered in that state prison, and of a murdered royal family, whose story is lost in the lapse of time.

Part of an IRREGULAR FRAGMENT, *found in a Dark Passage in the Tower.*

I.

'Rise, winds of night! relentless tempests rise!
Rush from the troubled clouds, and o'er me roll;
In this chill pause a deeper horror lies,
A wilder fear appals my shudd'ring soul.—

'Twas

'Twas on this day *, this hour accurst,
That nature ſtarting from repoſe
Heard the dire ſhrieks of murder burſt—
From infant innocence they roſe,
And ſhook theſe ſolemn towers!—
I ſhudd'ring paſs that fatal room
For ages wrapt in central gloom;—
I ſhudd'ring paſs that iron door
Which Fate perchance unlocks no more;
Death, ſmear'd with blood, o'er the dark portal lowers.

II.

How fearfully my ſtep reſounds
Along theſe lonely bounds:—
Spare, ſavage blaſt! the taper's quiv'ring fires,
Deep in theſe gath'ring ſhades its flame expires.
Ye hoſt of heaven! the door recedes—
It mocks my graſp—what unſeen hands
Have burſt its iron bands?
No mortal force this gate unbarr'd
Where danger lives, which terrors guard—
Dread powers! its ſcreaming hinges cloſe
On this dire ſcene of impious deeds—
My feet are fix'd!—Diſmay has bound
My ſtep on this polluted ground—
But lo! the pitying moon, a line of light
Athwart the horrid darkneſs dimly throws,
And from yon grated window chaſes night.—

III.

Ye viſions that before me roll,
That freeze my blood, that ſhake my ſoul!
Are ye the phantoms of a dream?
Pale ſpectres! are ye what ye ſeem?
They glide more near—
Their forms unfold!
Fix'd are their eyes, on me they bend—
Their glaring look is cold!
And hark!—I hear
Sounds that the throbbing pulſe of life ſuſpend.

IV.

" No wild illuſion cheats thy ſight
" With ſhapes that only live in night—
" Mark the native glories ſpread
" Around my bleeding brow!
" The crown of Albion wreath'd my head,
" And Gallia's lilies † twin'd below—
" When my father ſhook his ſpear,
" When his banner ſought the ſkies,
" Her baffled hoſt recoil'd with fear,
" Nor turn'd their ſhrinking eyes:—

* The anniverſary of the murder of Edward the Fifth, and his brother Richard, Duke of York.

† Henry the Sixth, crowned when an infant, at Paris.

" Soon

" Soon as the daring eagle ſprings
" To baſk in heav'n's empyreal light,
" The vultures ply their baleful wings,
" A cloud of deep'ning colour marks their flight,
" Staining the golden day:—
" But ſee! amid the rav'nous brood
" A bird of fiercer aſpect ſoar—
" The ſpirits of a rival race *,
" Hang on the noxious blaſt, and trace,
" With gloomy joy his deſtin'd prey;
" Inflame th' ambitious wiſh that thirſts for blood,
" And plunge his talons deep in kindred gore.

V.

" View the ſtern form that hovers nigh,
" Fierce rolls his dauntleſs eye
" In ſcorn of hideous death;
" Till ſtarting at a brother's † name,
" Horror ſhrinks his glowing frame,
" Locks the half-utter'd groan,
" And chills the parting breath:—
" Aſtoniſh'd Nature heav'd a moan!
" When her affrighted eye beheld the hands
" She formed to cheriſh, rend her holy bands.

VI.

" Look where a royal infant ‡ kneels,
" Shrieking, and agoniz'd with fear,
" He ſees the dagger pointed near
" A much-lov'd brother's § breaſt,
" And tells an abſent mother all he feels:
" His eager eye he caſt around;
" Where ſhall her guardian form be found,
" On which his eager eye would reſt!
" On her he calls in accents wild,
" And wonders why her ſtep is ſlow
" To ſave her ſuff'ring child!
" Rob'd in the regal garb, his brother ſtands
" In more majeſtic woe—
" And meets the impious ſtroke with boſom bare,
" Then fearleſs graſps the murd'rer's hands,
" And aſks the miniſter of hell to ſpare
" The child whoſe feeble arms ſuſtain
" His bleeding form from cruel Death.—
" In vain fraternal fondneſs pleads
" For cold is now his livid cheek,
" And cold his laſt, expiring breath:
" And now with aſpect meek,

* Richard the Third, by murdering ſo many near relations, ſeemed to revenge the ſufferings of Henry the Sixth, and his family, on the houſe of York.

† Richard the Third, who murdered his brother the Duke of Clarence. ‡ Richard Duke of York. § Edward the Fifth.

" The

" The infant lifts his mournful eye,
" And aſks with trembling voice, to die,
" If death will cure his heaving heart of pain—
" His heaving heart now bleeds—
" Foul tyrant! o'er the gilded hour
" That beams with all the blaze of power,
" Remorſe ſhall ſpread her thickeſt ſhroud;
" The furies in thy tortur'd ear
" Shall howl, with curſes deep, and loud,
" And wake diſtracting fear!
" I ſee the ghaſtly ſpectre riſe,
" Whoſe blood is cold, whoſe hollow eyes
" Seem from his head to ſtart——
" With upright hair, and ſhiv'ring heart,
" Dark o'er thy midnight couch he bends,
" And claſps thy ſhrinking frame, thy impious ſpirit rends."

VII.

Now his thrilling accents die—
His ſhape eludes my ſearching eye—
But who is he *, convuls'd with pain,
That writhes in every ſwelling vein?
Yet in ſo deep, ſo wild a groan,
A ſharper anguiſh ſeems to live
Than life's expiring pang can give:—
He dies deſerted, and alone—
If pity can allay thy woes
Sad ſpirit they ſhall find repoſe—
Thy friend, thy long-lov'd friend is near!
He comes to pour the parting tear,
He comes to catch the parting breath,
Ah heaven! no melting look he wears,
His alter'd eye with vengeance glares;
Each frantic paſſion at his ſoul,
'Tis he has daſh'd that venom'd bowl
With agony, and death.

VIII.

But whence aroſe that ſolemn call?
Yon bloody phantom waves his hand,
And beckons me to deeper gloom—
Reſt, troubled form! I come—
Some unknown power my ſtep impels
To horror's ſecret cells—
" For thee I raiſe this ſable pall,
" It ſhrouds a ghaſtly band:
" Stretch'd beneath, thy eye ſhall trace
" A mangled regal race:
" A thouſand ſuns have roll'd, ſince light
" Ruſh'd on their ſolid night—
" See, o'er that tender frame grim famine hangs,
" And mocks a mother's pangs!

* Sir Thomas Overbury, poiſoned in the Tower by Somerſet.

" The

" The last, last drop which warm'd her veins
" That meagre infant drains—
" Then gnaws her fond, sustaining breast—
" Stretch'd on her feeble knees, behold
" Another victim sinks to lasting rest—
" Another yet her matron arms would fold
" Who strives to reach her matron arms in vain—
" Too weak her wasted form to raise,
" On him she bends her eager gaze;
" She sees the soft imploring eye
" That asks her dear embrace, the cure of pain—
" She sees her child at distance die—
" But now her stedfast heart can bear
" Unmov'd, the pressure of despair—
" When first the winds of winter urge their course
" O'er the pure stream, whose current smoothly glides,
" The heaving river swells its troubled tides;
" But when the bitter blast with keener force,
" O'er the high wave an icy fetter throws,
" The harden'd wave is fix'd in dead repose."—

IX.

" Say who that hoary form? alone he stands,
" And meekly lifts his wither'd hands—
" His white beard streams with blood—
" I see him with a smile, deride
" The wounds that pierce his shrivel'd side,
" Whence flows a purple flood—
" But sudden pangs his bosom tear—
" On one big drop, of deeper dye,
" I see him fix his haggard eye
" In dark and wild despair!
" That sanguine drop which wakes his woe—
" Say, spirit! whence its source."—
" Ask no more its source to know—
" Ne'er shall mortal eye explore
" Whence flow'd that drop of human gore,
" Till the starting dead shall rise,
" Unchain'd from earth, and mount the skies,
" And time shall end his fated course."—
" Now th' unfathom'd depth behold—
" Look but once! a second glance
" Wraps a heart of human mold
" In death's eternal trance."

X.

" That shapeless phantom sinking slow
" Deep down the vast abyss below,
" Darts, thro' the mists that shroud his frame,
" A horror, nature hates to name!"—
" Mortal, could thine eyes behold
" All those sullen mists enfold,
" Thy sinews at the sight accurst
" Would wither, and thy heart-strings burst,

" Death

"Death would grasp with icy hand
"And drag thee to our grizly band—
"Away! the sable pall I spread,
"And give to rest th' unquiet dead—
"Haste! ere its horrid shroud enclose
"Thy form, benumb'd with wild affright,
"And plunge thee far thro' wastes of night,
"In yon black gulph's abhorr'd repose!"—
As starting at each step, I fly,
Why backward turns my frantic eye,
That closing portal past?—
Two sullen shades, half-seen, advance!—
On me a blasting look they cast,
And fix my view with dang'rous spells,
Where burning frenzy dwells!—
Again! their vengeful look—and now a speechless—

* * * * *

Among the more striking beauties of this poem, we must particularly notice (in the first stanza) the invocation of the storms to interrupt the dreadful silence of the scene—the bold image in the 3d stanza, 'their glaring look is cold.' In the 6th stanza, the pathetic idea of the infant telling his absent mother his distress: and, in the 8th, the description of a mother and her infants perishing with hunger, and the *freezing* power of fixed despair. A wildness and horror run through this whole piece, which arrest the Reader's imagination, and chill the heart with "grateful terrors."

These volumes are published under the patronage of a very numerous and respectable list of subscribers.

ART. IX. *An Ode to Superstition:* with some other Poems. 4to. 1s. 6d. Cadell. 1786.

IN these pieces we perceive the hand of an able master. The Ode to Superstition is written with uncommon boldness of imagery, and strength of diction. The Author has collected some of the most striking historical facts, to illustrate the tyranny of the dæmon he addresses, and has exhibited them with the fire and energy proper to lyric poetry. The following stanzas are particularly excellent:

'Mona, thy Druid rites awake the dead!
Rites thy brown oaks would never dare
E'en whisper to the idle air;
Rites that have chain'd old Ocean on his bed,
Shiver'd by thy piercing glance,
Pointless falls the hero's lance.
Thy magic bids th' imperial eagle fly,
And mars the laureate wreath of victory.
Hark, the bard's soul inspires the vocal string!
At ev'ry pause dread Silence hovers o'er:

While murky Night sails round on raven wing,
Deepening the tempest's howl, the torrent's roar;
Chas'd by the morn from Snowdon's awful brow,
Where late she sat and scowl'd on the black wave below.

'Lo, steel-clad War his gorgeous standard rears!
* The red-cross squadrons madly rage,
And mow thro' infancy and age;
Then kiss the sacred dust and melt in tears.
Veiling from the eye of day,
Penance dreams her life away;
In cloyster'd solitude she sits and sighs,
While from each shrine still small responses rise.
Hear, with what heart-felt beat, the midnight bell
Swings its slow summons thro' the hollow pile!
The weak wan votarist leaves her twilight cell,
To woo, with taper dim, the winding isle;
With choral chantings, vainly to aspire
Beyond this nether sphere, on Rapture's wing of fire.'

The picture of night at the end of the first of these stanzas is highly poetical: in the second, the gloom of cloystered solitude is well represented.

The following Elegy is harmonious and tender:

'The Sailor sighs as sinks his native shore,
As all its lessening turrets bluely fade;
He climbs the mast to feast his eye once more,
And busy fancy fondly lends her aid.

Ah! now, each dear domestic scene he knew,
Recall'd and cherish'd in a foreign clime,
Charms with the magic of a moon-light view,
Its colours mellow'd, not impair'd, by time.

True as the needle, homeward points his heart,
Thro' all the horrors of the stormy main;
This, the last wish with which its warmth could part,
To meet the smile of her he loves again.

When morn first faintly draws her silver line,
Or eve's grey cloud descends to drink the wave;
When sea and sky in midnight darkness join,
Still, still he views the parting look she gave.

* This remarkable event happened at the siege and sack of Jerusalem, in the last year of the eleventh century, when the triumphant croises, after every enemy was subdued and slaughtered, immediately turned themselves, with the sentiments of humiliation and contrition, towards the holy sepulchre. They threw aside their arms, still streaming with blood. They advanced with reclined bodies, and naked feet, to that sacred monument: they sung anthems to their Saviour who had purchased their salvation by his death and agony; and their devotion, enlivened by the presence of the place where he had suffered, so overcame their fury, that they dissolved in tears, and bore the appearance of every soft and tender sentiment.'

HUME, I. 221.

Her gentle spirit, lightly hov'ring o'er,
Attends his little bark from pole to pole;
And, when the beating billows round him roar,
Whispers sweet hope to sooth his troubled soul.

Carv'd is her name in many a spicy grove,
In many a plantain forest, waving wide,
Where dusky youths in painted plumage rove,
And giant palms o'er-arch the yellow tide.

But lo, at last he comes with crowded sail!
Lo, o'er the cliff what eager figures bend!
And hark, what mingled murmurs swell the gale!
In each he hears the welcome of a friend.

—'Tis she, 'tis she herself! she waves her hand!
Soon is the anchor cast, the canvas furl'd;
Soon thro' the milk-white foam he springs to land,
And clasps the maid he singled from the world.'

The rest of these pieces have the same character of chaste and classical elegance.

ART. X. *Sunday Schools recommended*, in a Sermon preached at St. Alphage, Canterbury, December 18, 1785. By George Horne, D. D. Dean of Canterbury, and President of Magdalen College, Oxford. With an Appendix concerning the Method of forming and conducting an Establishment of this Kind. Published for the Benefit of a Sunday School. 4to. 1s. Robinsons, &c. 1786.

IT must afford great pleasure to the friends of religion and public order, to observe the rapid progress of an institution, so pregnant with benefit both to individuals and society, as that of Sunday Schools. The Author of this Sermon has said so many excellent things on the subject, that we shall make no apology for giving it a larger share of our attention, than we usually allow to occasional discourses.

Dr. Horne opens his Sermon (on Psalm xxxiv. 11.) with this judicious observation:

'It is one mark of that wisdom by which the world is governed, that the assistance afforded is proportioned to the necessities of the times wherein such assistance is called for. When the darkness which covers a land becomes so thick as to make men despair of its removal, light shall suddenly arise from an unexpected quarter; small, indeed, and scarce discernible, at first; but gently and gradually increasing, till the darkness vanishes, and the perfect day is formed. When corruption of one kind or other has in such a manner overspread the face of religion, that its features are scarcely any longer to be distinguished, a reforming hand shall appear, to do away the soil contracted in a course of ages, and restore the picture to its original beauty.'

On the present corrupt state of manners, and the prospect of reformation which arises from the institution of Sunday Schools, our Author says:

'The matter is, however, of late "come home to our business and our bosoms." A lawless tribe of profligate, desperate, unfeeling villains have broken loose upon the Public, to rob, to maim, and to murder; so that we can no longer travel with comfort upon the road, or sleep with security in our beds. Numbers of these wretches are from time to time apprehended, and crowded together in prisons; from whence some come forth again to make fresh ravages in society, tenfold more the children of hell (if possible), than they went in; while others furnish out mournful and horrible executions of twenty or thirty at a time, to the astonishment of the kingdoms around us, and our own shame and confusion of face. How happens it, say foreigners to our countrymen, when upon their travels abroad—how happens it, that under a constitution, of which you boast, as the glory of the world, monthly scenes are exhibited, which would shock the minds of Turks and Tartars? This is a question more easily asked, than answered. The fact, alas, is certain; and even the public prints begin to exclaim, that there is no police amongst us, no remedy for these disorders; and, in short, that all is over.

'But let us not by any means despair. This would only make bad worse. If we once bring ourselves to fancy that no remedy can be found, no remedy ever will be found, for none will ever be sought.

'Dark as the prospect was, a ray of light has broken in upon it, and that from an unexpected quarter. An institution has been set on foot by a private individual *, to the excellency of which every man who loves his country must rejoice to bear his testimony. From small beginnings it has increased and diffused itself in a wonderful manner; and if it be generally taken up through the kingdom, especially in the metropolis, with the same zeal and judgment which have been shewn in the management of it among you, the sagacity of the wisest cannot foresee how much good may in the end be done by it, and how far it may go towards saving a great people from impending ruin. At the moment in which I am speaking, not less than one hundred thousand pupils are said to be in training under its care. There may soon be ten times that number; and if it finally succeed with half these, five hundred thousand honest men and virtuous women, duly mingled in the mass of the community, will make a great alteration. In the case of good as well as bad, "a little leaven (and this can hardly be called a little) leaveneth the whole lump."

After several general but important observations on the expediency of attending to the morals of the common people, the beneficial effects to be expected from Sunday Schools are thus explained:

'It is to be observed, then, first, that when the managers of all other charitable foundations have done their best, numbers of children must still be left in ignorance, being employed, from morning to evening, during six days of the week, and all little enough, to earn the bread they are to eat. Their case therefore is desperate, unless we contrive to give them on a Sunday that instruction which they can obtain on no other day.

'II. By appropriating the charitable fund to the use of Sunday alone, numbers may be comprehended (perhaps all the poor children

* Mr. Raikes, of Glocester.

in

in a place) who ſtand in need of ſuch aſſiſtance: whereas a very few only could be benefited, at the ſame expence, for the whole week.

'III. Sunday being a day of reſt from the labour of the hands, from worldly buſineſs of all ſorts (for ſuch it ought to be among Chriſtians), we are the more at liberty to employ it in the opening of the underſtanding, and improvement of the heart, which is the proper employment of the day. And bleſſed are they who do ſo employ the hours which remain, after the attendance on public worſhip is over. One of the great lights of the law, in the laſt century, Lord Chief Juſtice Hale, went ſo far as to ſay, and has left it upon record, in his inſtructions to his children, that he never failed to experience the kindly influence of a well-ſpent Sunday on the buſineſs of the ſucceeding week. He ſuppoſed (and I know of no good reaſon to be given why we ſhould ſuppoſe otherwiſe) that, by the devout exerciſes of ſuch a Sunday, the mind and the temper were formed and prepared to encounter the fatigues and difficulties which might occur; as alſo, that the favour of heaven was a natural conſequence of having kept its commandments. Give me leave therefore to take this opportunity of intreating you to conſider, whether the face of things would not be very ſoon, and very much altered for the better among us, if each maſter of a family ſhould reſolve to inſtitute a kind of SUNDAY SCHOOL (if I may ſo ſpeak) in his own houſe, and dedicate the evening of the Lord's day to the inſtruction of his children and his ſervants in matters of religion. I am not pleading for a Jewiſh or a puritanical Sabbath; for a ſour face, or an ill temper. But it ſeems reaſonable, that one evening, at leaſt, out of ſeven, ſhould be given to this good and neceſſary work, and that Sunday evening ſhould be fixed upon, for unleſs ſome time be fixed upon, the work will never be done at all. A man may live fifty years, perhaps, without once recollecting, that it is his duty to take this care of the houſehold over which it has pleaſed God to place him.

'IV. By a SUNDAY SCHOOL a number of children are kept out of harm's way; they are collected together, and inured to early and regular habits of attendance on God's worſhip; they are inſtructed in what is right; they are enabled to employ well their leiſure hours, when they grow up; and teach others after them to do the ſame. Let me ſay, that theſe are very great points gained indeed! For though the obſervation be trite, it is true, and cannot be too often repeated; that moſt of thoſe unhappy wretches, who ſuffer for their crimes, when they come to confeſſion, charge their deſtruction upon the manner in which, in the days of their youth, they miſ-ſpent Sunday, while their neighbours were at church. And how can it be otherwiſe? What wonder that they ſhould turn out bad, who conſtantly miſſed the opportunities (the only ones, it may be, which they had) of becoming good? The thing ſpeaks itſelf. And in confirmation of what was ſaid above reſpecting families, let it here be added, that more young people of either ſex, ſervants eſpecially, are ruined by being permitted to wander abroad, inſtead of being well employed at home on a Sunday evening, than on any other. The reaſon again is plain; becauſe on that evening, for want of the diſcipline in families above *recommended*, there is a far greater number

of idle young people stirring, whose sole business it is to seduce and corrupt one another. Thus is the holiest of days, beyond any other, polluted and prophaned!—"If the light that is in thee be darkness, how great is that darkness!"

'V. The children of the poor, by being drawn out of their obscurity into notice and protection, are humanized and civilized. They are equally surprised and pleased, on finding themselves thus regarded, and quickly become different creatures. Their pastor has an opportunity of visiting, addressing them according to their capacities, examining them, commending and rewarding the good and diligent, and reproving those that misbehave themselves. In these circumstances, he is always sure of being attended to with reverence and respect, and every thing he says will be minded. To form early in young minds a proper disposition towards their spiritual father and teacher, is a great acquisition, which must be productive of the best consequences, and would often prevent some of the worst evils with which we are troubled.

'Lastly, let it be considered (for though the consideration be of a less noble kind, it is by no means to be omitted) that, by the principles of honesty and industry instilled into them, these children will be disposed, in future, to provide for themselves and their families, the number of paupers will be diminished, and that heavy burthen of poor's rates lightened, which now threatens to overwhelm and crush the nation.'

The necessity of taking some speedy measures toward a reformation among our commonalty cannot be controverted: and there seems great probability that this new establishment, conducted with judgment, and upon liberal principles, may prove, in this respect, of important utility; particularly, as they proceed upon the old and approved principle, *Principiis obsta:* for, as our Author justly and beautifully remarks: 'An evil generation passes away; and therefore, if proper care be taken, it may be succeeded by a good one. Else were the case of the world lamentable indeed. With old offenders little can be done. Hard labour, spare diet, and, above all, *solitude*, might do something; and the experiment, it is greatly hoped, will be made. But, in general, if the husbandman has in vain dug about the trees in his garden, and taken every other step necessary for their improvement; his method must be, to train up younger and better plants, which may answer the end of their plantation, and bear fruit, when the others shall no longer be suffered to cumber the ground.'

ART. XI. *The Persian Heroine*; a Tragedy. By Richard Paul Jodrell, Esq. F. R. S. &c. 4to.* 6s. Faulder. 1786.

THIS tragedy is introduced to us by a Preface, in which the Author, who is well known in the literary world †, exhibits a complaint against the managers of Drury-Lane theatre.

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* There has been also an edition in octavo, price 3s.

† Review, Vol. LXIII. p. 233.; and Vol. LXVII. p. 401.; and *LXXIII. p. 233.*

To

To this no answer has been given; and the charge, while it remains unrefuted, must be considered as founded in truth. The substance of Mr. Jodrell's accusation is this:—He sent a printed copy of his play, by Mr. Nichols, to Drury-Lane, in September 1784, in the Author's name, requesting the attention of the manager to a new production. On the 15th of October following the piece was returned to Mr. Nichols, being rejected for that season, and probably for ever. It appeared that this was a very hasty decision, no more than 17 pages being cut open, and of course nothing read beyond the 4th scene of the 2d act. In the month of December following, the Author expostulated with Dr. Ford, who seemed to think that the injured have no right to complain: he said, that the theatre being private property, the owners have a right to judge in the way most convenient to themselves. Mr. Jodrell, after this, condescended to put his tragedy into the hands of Mr. *Linley*, one of the proprietors of the theatre, but with no better success. In May 1785, the *Persian Heroine* was finally returned, as unfit for representation. We are further told, that Mr. Harris, the manager of Covent Garden theatre, was also of opinion that the play was unworthy of acceptance; but against this gentleman there were no circumstances of illiberal behaviour: he only differed from the Author. By the Drury-Lane managers Mr. Jodrell thinks he was slighted, and he concludes with wishing that the theatre, as a national concern, were under proper regulation, and not left to the discretion of men, who consider it as a mere *warehouse* which they have purchased, and where they may, with English liberty, do as they like.

Such is the complaint of Mr. Jodrell. We shall not enter further into the dispute, than to observe, that, for the honour of letters and the encouragement of genius, it were much to be wished, that managers may at all times recollect, that they are stationed at the head of a branch of literature which has done honour to this country, and may make further additions, if gentlemen and scholars are sure of meeting with liberal treatment. Mr. *Garrick* (notwithstanding some objections that have been made to his management) has left to his successors a model for their imitation: If he accepted a play, by his friendly criticisms the piece was often made better; if he rejected it, he convinced the author, by giving his reasons, that he had read the piece, and for his decisions he held himself accountable to the Public. If the managers of Drury-Lane cannot imitate Mr. Garrick in the former part of his conduct, it is surely in their power to atone for natural deficiencies by that civility which is due to learning and genius.

With regard to the question, whether Mr. Jodrell's performance deserved the fate it met with, we shall not take upon us to

pronounce a decisive judgment. A review of the fable, and a few general observations, may help the reader to form his own opinion.

The death of Xerxes, the great eastern monarch who invaded Greece, forms the catastrophe of the play. The causes that accelerate the event are as follow:—The prodigious forces of that proud invader were defeated at *Mycale* and *Plataea* on the same day. Xerxes returned to Susa, the metropolis of the Persian empire, where the action opens. In his court was a celebrated beauty, by name *Arteynte*, the daughter of *Masistes*, a Persian chief, and a distinguished commander of the armies under Xerxes. The proud eastern king, though married to *Amestris*, is in love with *Arteynte*, and, according to the custom of the east, which admits polygamy, and a number of concubines, he resolves to possess himself of her charms. *Arteynte* has no ambition to ascend his throne and bed. Her heart has been for some time engaged to a blooming hero, whom in a mock engagement, before the Persian army passed over into Greece, she saw thrown from his horse, and severely wounded. The form of this youthful hero, and his distress, excited at once her compassion and her love. She assisted him in his tent. The warrior was touched with a reciprocal passion. He gave her his picture, and vowed,

> If e'er the warrior should return from Greece,
> Where glory calls, I will remember *thee*,
> And throw, sweet nymph, my laurels at *your* feet.

From this moment *Arteynte* was enamoured with the hero, insomuch that she rejects the offers of the king. An eastern despot scorns all controul. He is determined to force her to compliance. Her father, *Masistes*, who is also returned from Greece, approves of his daughter's virtue, and, in a scene with DEMARATUS, the exiled *Spartan king*, has the firmness to insist upon the rights of a father, in opposition to a tyrant's will, to dispose of his daughter. DEMARATUS, who brought with him from Sparta the idea of government by law, rejoices to hear true notions of civil liberty, and both are leagued against the claims of arbitrary power. XERXES, in the mean time, is fired with indignation by the repulse his offers have met with from the Persian heroine, and this indignation he thinks proper to communicate to his queen AMESTRIS, whose jealousy takes the alarm, and plans the destruction of her rival. MASISTES consults with his wife PALLENE about their daughter's situation, ARTEYNTE joins them, and after some discourse, retires with her mother to explain the motives that induced her to reject the offers of the eastern king. NARBAL, a Persian prince, has a conference with MASISTES, who had offered him his daughter in marriage, but without success. Narbal gives his reasons:

they

they are similar to those that influenced the conduct of *Arteynte*. He is the person who had been wounded in the mock engagement, and had promised to the fair one who assisted him in his distress eternal constancy and love. Her name he does not know, but he hopes soon to find the unknown mistress of his heart. Masistes tells him, that at the annual festival, held in commemoration of the monarch's birth-day, the young of both sexes will be drawn forth, and then he will probably have an opportunity of discovering the fair *Incognita*. The festival is called the TYCTA: it is performed with great pomp, and an ode is sung by a chorus of MAGI and virgins, in alternate stanzas. Upon this occasion AMESTRIS meditates a plan of deep revenge against ARTEYNTE. She had extorted from the king a promise to grant her a request whatever it might be. This promise is now ratified by an oath. She demands ARTEYNTE as a victim. XERXES is unwilling to give up the object he adores. The MAGI are consulted, and the oath is pronounced irrevocable. Of this decision ARTEYNTE is informed, and she determines, rather than yield to XERXES, to meet her doom. The law, however, admits that another may suffer for her. In this crisis NARBAL finds that ARTEYNTE is the person to whom he had pledged his faith. He offers himself a victim for her, but in vain: he is hurried away to a dungeon by XERXES' orders, and AMESTRIS demands the blood of ARTEYNTE. MASISTES and DEMARATUS conspire against the king, and NARBAL is set at liberty. AMESTRIS is now determined that her rival shall be consumed in flames: a pile is lighted up for the purpose, and ARTEYNTE is willing to submit to her fate, when *Narbal* surrenders himself to satisfy the law, and save the life of his mistress. Xerxes now appears; he is willing that *Narbal* shall be the victim, and orders ARTEYNTE to be conveyed to his tent. AMESTRIS, with all the rage of jealousy and ambition, arms *Narbal* with a scymitar, and sends him to destroy the tyrant. Narbal rushes to the royal pavilion: a single combat ensues, and XERXES falls. AMESTRIS soon after enters, and, aiming a poignard at the breast of NARBAL, is stabbed in the critical moment by ARTEYNTE. MASISTES, the father of ARTEYNTE, and PALLENE her mother, with DEMARATUS the Spartan king, enter the pavilion, and the piece ends as follows, with a TRIPLE MORAL.

Demaratus. Let Demaratus join this cordial band,
And thank the gods that tyrants are no more:
Now Europe is reveng'd, and *Asia* free.

Arteynte. Hence from Amestris, ye instructed fair,
The dire effects of jealousy beware!

Narbal. Hence, rising monarchs, from this omen'd day,
With justice learn to moderate your sway.

Such

Such is the outline, or platform of the *Persian Heroine.* In the fable, it must be acknowledged, there are some defects. Why should Xerxes, in scene 3d of the 2d act, complain to Amestris that his new mistress is unkind? *Cato's a proper person to entrust a love-tale with!* The secret is no sooner disclosed, and the queen left to herself, than she breaks out in the following line—*Oh! my inconstant monarch, have I caught thee!* This might have suggested to the Author that Xerxes should have concealed his passion. To discover it, might have been the business of a jealous woman, and perhaps some striking effect or incident might have been produced with advantage to the drama. The festival of Tycta, upon which so much depends in the sequel of the story, should have been brought forward with more preparation. At present it is only mentioned by Masistes, and after three lines more, the feast of *Tycta* is hurried on in all its pomp. As to the loves of Narbal and Arteynte, it may be questioned, whether the Poet has laid a sufficient foundation for the generous heroism of his two principal characters. Each is ready to die for the other; and why? because they have once had an interview, and, touched with the tender passion, exchanged vows of mutual love. From that time they have had no opportunity of observing each other's virtues; they do not so much as know one another's name, and yet for each other's sake they are willing to rush on death. This seems too extravagant. That is made *romantic* which should have been rendered probable. Remove this defect. Let the lovers have more substantial reasons for their heroic ardour; and generosity like theirs would be sure of producing in a theatre that fine effect which always springs from disinterested and heroic virtue. The single combat between Narbal and Xerxes seems also to want probability. Why Narbal does not rush on at once and put the tyrant to instant death, it is not easy to conceive. This passage seems to be copied from *Murphy's* Orphan of China, where Zaphimri acts in the same manner toward Timurkan: but even there, such ill-timed generosity carries with it a romantic air. Amestris is stabbed by Arteynte seemingly for no other purpose than to make her the PERSIAN HEROINE. This incident might, perhaps, be altered for the better. In the joy that follows, Pallene, the mother of Arteynte, has but a small share; she speaks but one line—"And here receive the transports of a mother!" and this line seems superfluous, as the mother's character is not wrought up to any degree of consequence in a piece which affords a fair opportunity to call forth all the workings of parental affection.

These, we think, are the defects of the fable; but they are such as might have been easily cured, and such as the managers of Drury Lane could not discover by barely cutting open 17 pages, and no more.

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It may be proper to add a few words respecting the style and diction that prevails throughout the piece. In justice to Mr. Jodrell it must be said that he writes like a scholar, and that his versification is splendid and harmonious. He aims, in general, at glowing colours of language: he is fond of the *verbum ardens*, and a rich metaphorical expression. But vices are always in the confines of virtue. A few instances of what we think faulty expressions will shew what is here intended, and, perhaps, may lead the Author, in a future edition, to make some alterations for the better. In page 4 of the quarto edition we find—"*This honest heart has not its casket void:*" is that natural? Page 6, *Love in sympathetic bosoms lights the torch:* a flame in the bosom has been the usual language; the place for the torch is the altar. Page 14, *Born to serve, and not to reign, I see my star inclin'd:* was it she or the star that was born? In many places the heroine is called nymph, which seems to be mere pastoral language: we do not remember it in tragedy. Page 16, *This fiery nymph glows like the flow'r, that op'ning flames at Sol's meridian ray:* Similies are always dangerous, but especially in tragedy, when they neither illustrate nor amuse with novelty. Page 17, the sun is called *the harbinger of the moon*; but why should *Aurora* be displaced? And *fix my adamantine empire on its base.* The base might be *adamantine*; but why should the empire be so? The sun rolls *his star-bespangled car:* the stars do not shine in the day-light, and *Pindar* tells us that the sun in its glory makes a desart in the sky. Page 18, And *harrowed deep suspicion:* the soul may be harrowed by suspicion. Page 19, Pallene calls Masistes "*my dear:*" the familiar language of comedy. Page 20, *Strike then the poignard home, I'll wing the shaft:* how comes a poignard to be so soon turned into a dart? Page 21, *Rock'd me to slumber in your cradled arms:* she might be *cradled* in his arms, but the *cradle* cannot be *cradled.* Page 29, Amestris says, *she asks for no necklace:* does not that border upon comedy? Page 28, Xerxes from his *royal chest* issues *three thousand daricks:* words that can be understood by antiquaries only, have no business in tragedy. Page 13, Amestris is said to *brood revenge within her murky breast:* murky air, and murky cell have been heard of; but a *murky breast* is new. Page 40, the lover means to talk of discovering his mistress; but he says, *discover that refulgent star of my celestial fair?* Page 43, *Who would quit the radiant beams of vivifying Sol for the cold chambers of oblivion's night?* Quære SOL in tragedy. The author means the sun, and why not say so? Page 45, the *doom of rigid Tycta:* a new religious custom is here intended, but it may be doubted whether so ill-sounding a word as *Tycta* should be hazarded in tragedy: the Author might have reserved it for the notes annexed to his piece. Page 49, a hero weeps, and calls his tears the

wat'ry

wat'ry rheum from these self-moving orbs: this seems to be seeking for beauty, and finding what is unnatural. The words *paragon* and *adamantine* occur too often. Page 60, we find *purling tears*, an affected phrase; and in page 62, Narbal is said to be *elop'd* from prison, and to talk at *random*; and to *purloin a victim.* If the Author likes *'tis wondrous pitiful*, and *stand the hazard of the die*, he has a right to his caprice, but hackneyed phrases are beneath a writer who seems to have a copious command of language. Page 72, *If repentance can atone for mercy:* repentance may atone for guilt. *Peace to her manes* should not be said by Mr. Jodrell.

Having thus pointed out the defects of the fable and the diction, it may be expected that an extract of the beauties should follow. Beauties there certainly are, but for these we refer to the piece itself, this article being already of sufficient length. We shall only say, that the play has many happy passages, often sublime, and at times pathetic. We may add, that the Author of the *Persian Heroine*, whether the play was to be acted or not, was intitled to more politeness than he seems to have received. If Dr. Ford is to tell the authors of the age that the theatre is his property, and he will do as he pleases in his own house, he reminds us of Parson TRULLIBER: adieu to the Dramatic Muse!

The notes that follow the play are proofs of Mr. Jodrell's industry and learning. To the generality of readers they will convey information; and those who were previously acquainted with the authors of antiquity will be pleased with a review of their knowledge. It may be the fault of the notes that they draw off the attention from the pathos in the tragedy.

ART. XII. *The Captives*, a Tragedy, as performed at the Theatre Royal in Drury Lane. By the Author of the *Royal Suppliants* *. 8vo. 1s. 6d. Cadell. 1786.

IT was not the good fortune of this Tragedy to please in the representation; it died, it seems, on the third night. The Author, Dr. Delap (who is known to be a clergyman of reputation, and a scholar), tells us, in a short advertisement, *that* '*it was his intention, throughout his piece, to make experiment of a style and diction, different from what are usual in modern tragedy. Overwrought ornaments, and pompous versification, he thought ill suited to the manners of those early times, in which the action of his tragedy is supposed to have passed.*' The attempt was certainly laudable: nothing can be more disgusting than the *tumour of blank verse*, and, to use Mr. Pope's expression, *that painful equality of fustian*, which our modern play-wrights seem to think the essential

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* See Review, Vol. LXIV. p. 278.

beauties

beauties of the drama. The poet, who has with labour expressed a common sentiment in a forced style of unnatural metaphor, supposes that he has written the language and the true dialogue of tragedy. Dr. Delap seems to have the merit of all that he arrogates to himself, namely, *a plain, intelligible, and unaffected style.* After the defeat he met with, he retires, as it should seem, in good humour, and not ungracefully. Whether the language of simplicity would be acceptable to the public taste, he says, he had still to learn. He adds, *the experiment has been made; and the author retires with the satisfaction of having, at least, intended well.*

What Dr. Delap intended, he seems to have executed. Quaint language and strained phraseology very rarely occur. He dares to be intelligible; and in justice to him, we must say, that his style, in general, is adapted to the characters and the manners. Whether he did well in fixing upon the period of *Ossian-manners*, may be doubted. The diction used by Mr. *Macpherson's* heroes and heroines, though pleasing in an epic poem, would, perhaps, sound but ill on the stage. The ideas, the customs, the religion, and the allusions are too remote from the common conceptions of an audience who require a picture of life. By not considering this point in due time, Dr. Delap encountered difficulties not easily to be surmounted.

Of the fable it will not now be necessary to give a detail. The play was acted, and it has been for several months in the reader's closet. In the conduct of the plot, the Author has aimed at that complication of incidents which produce surprize, and striking situations. Some situations, dramatic in their kind, he has been able to attain, but it must be owned, that when with his best art he has reached the point, he there does not make a proper stand, and rouze the passions with that force which might be expected. This we say with regret, because we often find a pleasing simplicity, and the language of the heart. The ode in the 2d act may be given as a specimen of the Author's manner. Malvina has taken refuge in a sepulchral monument; and to entice her from thence, the tyrant causes the following lines to be sung,—with 'lute and lyre.'

O D E.

I.

Sweet tenant of the tomb!
Who, on thy snow-white arm reclin'd,
Sits hearkening to the hollow wind;
Ah why, in youth's gay bloom,
Shroud that fair form, which might display
New graces to the golden day,
In this sepulchral gloom!

II.

II.

Music's enchanting lyre,
Of power t' unbind the midnight spell;
Or souls in savages that dwell
To melt with soft desire,
She heeds not. From your cloud above,
Burst then, some spirit, who died of love,
And flash th' all-quick'ning fire.

III.

Oh, flash it through the gloom
Of her chill bosom. Let her feel
The wound her smiles alone can heal;
Then warm in youth's gay bloom,
With fluttering heart, and melting eye,
To light, and love, and Connal fly,
Sweet tenant of the tomb.

The catastrophe seems to be the rock on which the Author strikes. This has been the misfortune of many poets. An audience expects to see a piece, after all its turns and revolutions of fortune, conducted to its final period by probable means. In the play before us the event is romantic. ERRAGON, the injured husband of MALVINA, meets CONNAL, the oppressor; after some bitter reproaches, they engage, and go off fighting. Malvina is left in all the agony of distress. Expectation is raised for the event, when we are told by HIDALLAN, the follower of ERRAGON—"*My royal master's dead.*"—*Dead!—Erragon and Connal both are dead:—Furious they met, they fought, and both together fell, a mutual sacrifice to mortal ire.*" This borders too much upon the improbable and the ludicrous. Dr. *Trapp*, in his tragedy of *Abramule*, tried the same expedient, and he had the misfortune to make it pass in sight of the audience. The Author of the Captives was not so daring: he remembered his Horace; *Segnius irritant animos demissa per aurem*, &c. But the subterfuge did not avail. Laughter ensued, and laughter is a fatal enemy to the pathos of tragedy. But let it be remembered, that the distress of Malvina, occasioned by this incident, is touched with a delicate hand. She is thus described:

Minla. ——All at once,
Ere I beheld her near, with trembling hand
Eager she clasped my arm; then startingly,
Not knowing where, press'd on; of all enquiring,
Who, who hath seen my Erragon? when under
The branching oaks she met a breathless body,
Born by two men. She gazed, she shriek'd, she fell,
On her dead husband. Blest had been her fate
Ne'er to rise more. But who hath power to speak,
Or hear the story? There, alas! I left her
On the bare rivulet's bank: the ghastly head
Of her dead lord suspended on her knee.

No

No tear falls down her cheek; her eyes are fix'd
In ſtedfaſt gaze upon his mangled body.
Speechleſs ſhe ſits, and motionleſs as he,
And almoſt of a piece.

Of this tragedy we ſhall only add, that if Dr. *Delap* had been aſſiſted by a good critic at the rehearſal, the fault in the plot, that occaſioned the downfal of his play, might have been avoided. A *Garrick* would have enſured ſucceſs.

The prologue and epilogue are both the production of Thomas Vaughan, Eſq. In the former he does not ſeem to have exerted his talents. He thought it, perhaps, one of thoſe pieces that might depend upon the execution of a comic actor. The epilogue, ſpoken by Mrs. Siddons, ſeems to be written *con amore*: It is an allegory well imagined, and in every line conſiſtent; the expreſſion is neat, and the whole ſo finiſhed, that we ſhall preſent it to our readers:

'At length our bark has reached the wiſh'd-for ſhore,
The winds are huſh'd—but is all danger o'er?
The trembling bard ſtill hovers o'er the main—
Still dreads the dancing waves that laſh in vain;
Clings like th' affrighted ſailor to the maſt,
And ſhudders at the dangers he has paſt.
'Dangers indeed—for who, in times like theſe,
Would launch his ſhip to plough dramatic ſeas?
Where growling thunders roll, and tempeſts ſweep
Such crowds of bold adventurers to the deep?
O'er his poor head the winds of malice blow,
And waves of angry cenſure rage below.
'Critics, like monſters, on each ſide appear,
Herald, the whale; and ſhark, the *Gazeteer*—
If theſe he chance t' eſcape, there comes a ſquall
From *Lloyd's*, *St. James's*, *London*, or *Whitehall*;
Here *Chronicle*, like Scylla, guards the coaſt,
There foams Charybdis—in the *Morning Poſt*.
Mark how they break his rudder, cut his cable,
Tear up plan, diction, ſentiment, and fable;
Their order is—an order they enjoy—
To ſeize, to burn, to ſink, and to deſtroy.
'What wond'rous chance our author ſhould ſurvive,
That in ſuch boiſterous ſeas his bark's alive?
But fond Ambition led the bard along,
And Syren Muſes tempted with a ſong;
Fame, like another Circe, beck'ning ſtood,
Wav'd her fair hand, and bade him brave the flood.
Who could reſiſt, when thus ſhe ſhew'd her charms,
Sooth'd his fond hopes, and woo'd him to her arms?
Half-rigg'd, half mann'd, and leaky, as you find,
He trick'd his frigate out, and brav'd the wind.
'Your partial favour ſtill may ſwell his ſails,
And fill his veſſel with propitious gales;

Though

Though peppered with small shot, and tempest toss'd,
You still may land him on this golden coast;
Convinced that those the surest path pursue,
Who trust their *all* to candour and to you.

ART. XIII. *A Political Index to the Histories of Great Britain and Ireland*; or, A Complete Register of the Hereditary Honours, Public Offices, and Persons in Office, from the earliest Periods to the present Time. By Robert Beatson, Esq. 8vo. 9 s. boards. Edinb. Creech; Robinsons, &c. London. 1786.

THE industrious compiler of this useful work informs us, in his preface, that it is the result of many years inquiry; that he prosecuted it, at first, without any view to publication, but merely for his own private satisfaction, being naturally curious and inquisitive on subjects of this kind: and deeming it likewise interesting to society.

In the course of his researches, he tells us (and the respectable character of the Author entitles him to an unlimited credit for whatever he asserts), that he was enabled to detect a variety of mistakes, and to correct many errors that have been published, respecting the peerage, the great officers of state, the law, naval and military officers, &c. And these mistakes and errors having, unfortunately, happened in works of the first merit, which stand high in the estimation of the world, and which are often consulted and referred to, they have been, consequently, fixed and established, in too many instances. In most of the Histories of Great Britain, says Mr. Beatson, and in particular the parliamentary histories, when a nobleman may be the subject either of panegyric or censure, he is only mentioned by his title, and the reader is left in doubt, where titles have so frequently fluctuated from one family to another, to know the individual meant to be the object of condemnation or applause. In like manner, the officers of state, of the houshold, of the law, &c. are seldom mentioned in history, but by the name of the office they hold; by which means, in such a rapid succession of different persons to the same office, the individual is lost among the multitudes who have held the appointment.

We are further informed, that the satisfaction which his inquiries afforded him in one branch, induced him to extend them to others; that as he daily experienced their utility himself, he was enabled to rectify the information of his friends, on such subjects as he had examined; and that (encouraged by them to proceed) he was led to hope, that his labours might in time produce a very useful publication.

Accordingly he has, at length, been induced to offer to the Public a work, the objects of which are, in the *first* place, to form a sort of political index to the histories of Great Britain and Ireland, where the individuals may be found, and their

rank and political connections traced, whose measures may be the subject of historical information: *secondly*, to supply a correct register of the great and respectable body of the peerage of each of the kingdoms, from their original creation; ascertaining and explaining their rise to higher dignities,—when their titles were transferred into other families,—when forfeited,—or when extinct: *lastly*, to arrange the other numerous official lists, which the Author has been at great pains to render correct, from the earliest to the latest periods, in such a manner as, by reference from one to another, to elucidate to the reader of modern history, the æra of every successive administration, and to present to his view, the whole group of persons acting in conjunction with the ostensible minister.'

With respect to his *materials*, the Author professes his obligations to Sir W. Dugdale's *Summonses to Parliament*, to the *Historical Register*, and to a variety of *Chronicles* and *Peerages*; and he concludes his preface with an handsome acknowlegement of 'the very large and respectable subscription with which he has been honoured.'—By way of dedication, his work is inscribed to the learned and ingenious Dr. Adam Smith, whose approbation of his labours was, it appears, one of his encouragements to offer the fruit of them to the Public.

To those who only read for amusement, a publication of this kind will, perhaps, appear to be a dry, uninviting compilement. It is, indeed, not a work for *continued* reading, but for *reference*, and *occasional consultation*; in which light it will, we doubt not, be found a useful library book. But having said this, we may, however, observe, and it will be no more than bare justice to the Author, that many of his pages are calculated to afford considerable entertainment, as well as valuable information. We here have an eye to his details and descriptions of the nature, importance, duties, and utility of the great departments of government, the law-offices, &c. his explanations of the different degrees of nobility, baronets, ecclesiastical dignitaries, &c. and his view of the archbishoprics, bishoprics, &c. &c. In his account of the admirals and captains of the navy, mention is made of all the considerable engagements at sea; in which every English reader will find himself more or less interested. In the division comprehending the military department, the fate of every general officer killed in any action, or who otherwise fell * in the service of his country, is duly recorded. The history of the orders of the Garter, Thistle, Bath, and St. Patrick, is another entertaining part of the work; and though not very

* Under this head *accidents* are noticed: for instance, "Lieutenant General STANWIX *drowned in* 1766, *in his passage from Ireland to England.*"

new, as to matter of information, would naturally have been expected in ſuch a compilation.

In brief, the Public are certainly obliged to the Author, for the compilement and publication of ſo uſeful a work: a work produced at the expence of much time and great labour, and (we believe) executed with ſtrict fidelity. With reſpect to its accuracy, indeed, we can only ſpeak on preſumption, from appearances: for it cannot be expected that we ſhould take upon us to examine this very large volume, with *minuteneſs*, and particular attention to dates, ſucceſſions, and the vaſt variety of other particulars contained in a production of this multifarious kind.

MONTHLY CATALOGUE,

For JULY, 1786.

DRAMATIC.

Art. 14. *The Fool*; a Farce. In two Acts. As performed at the Theatre Royal, Covent Garden. By Edward Topham, Eſq. 8vo. 1s. Strahan, in the Strand. 1786.

THIS farce is dedicated by the Author to Mrs. Wells, from whoſe invention the happieſt parts of the piece are ſaid to have ſprung. That the publication of it will give that *prolonged life* which the Author promiſes himſelf, we cannot venture to pronounce. It ſeems to be a trifle written to oblige a favourite actreſs, who, we may conjecture, thinks that ſhe plays the fool with a becoming grace. A Fool, therefore, was to be introduced at all events; and Laura, lately married to Beaufort, in Portugal, is made to paſs herſelf upon her huſband for an ideot, and for this notable reaſon, becauſe in the hours of courtſhip Beaufort told her, *that an exceſs of fondneſs was preferable even to better ſenſe in the character of a wife.* An Abbé comes over in the ſame ſhip, and wants to ſeduce her affections; but no humour ariſes from his character. Pepper, her godfather, happens to be at *Brighton*, and is aſtoniſhed to find that ſhe is a fool. Pepper goes into a bathing machine with a ſervant maid; but this incident has the luck of being indecent, without producing, or even tending to, any thing like the *vis comica*. The dialogue is in a few places lively, but the whole is of little value. The prologue, by M. P. Andrews, Eſq. is not void of merit.

Art. 15. *The Bum-bruſher*; a Farce. Intended to be tranſlated into Latin, and performed before the Maſters and Fellows of Colleges in Cambridge. 8vo. 1s. Bell. 1686.

An attempt, as it ſhould ſeem, under the name of Dr. Rhombus, a mathematician, to ridicule ſome private character at Cambridge. But the Author is not a maſter of ridicule. The whole pleaſantry conſiſts in the marriage of the Doctor (whoever he be) with Mrs. *Loveman*, who thinks and talks in the true ſpirit of a widow. Upon a ſubject of delicacy her language is coarſe, and her meaning too plain. The piece is dedicated to Mr. *Colman*; but that gentleman, with

with his usual judgment, leaves it to be acted before the University of Cambridge.

Art. 16. *The Peruvian*; a Comic Opera; in three Acts. As performed at the Theatre Royal, Covent Garden. By a Lady. The Music chiefly composed by Mr. Hook. 8vo. 1s. 6d. Bell. 1786.

As this piece is founded on Marmontel's tale of *Coralie, ou L'Amitié a L'Epreuve*, it were needless to present the fable in detail. It will be sufficient to observe that *Coraly* (which by the way is an ill-chosen name for the English style) is in love with Belville: for the sake of his peace and the tranquillity of his family, she is going to embark for *Peru*, her native country, when BLANDFORD, just returned from a voyage, lands on the beach. In the course of the dialogue it appears that Blandford had left *Coraly* in the care of his friend *Belville*, with intent, on his return from sea, to make her his wife. Belville has beheld her charms with sensibility, but love itself could not prevail upon him to do what might be deemed a violation of friendship. He resigns his trust, and with an aching heart consents to see the person, whom he loves to an excess of tenderness, wedded to Blandford. The distress of *Coraly*, upon this occasion, is interesting, and even pathetic. Her sentiments are elegant, and expressed with delicacy. She acknowledges her obligations to Blandford; he was her deliverer, the guardian of her innocence; but she adds, "I reverence him as a parent: I respect Blandford—but I love Belville." She tells the latter, "I am resolved not to deceive: were I to give my hand to Blandford, my heart would still be your's." Belville argues against himself, and the thought of having robbed his friend of her affections fills him with horror. Her answer is the language of the heart: "What (says she) have you robbed him of? My heart was free, and I had a right to dispose of it. Blandford never won it by such delicate attention as your's. His generous kindness to me was ever STRIKING, but your's was INTERESTING. He is all GOODNESS, you all GRACIOUSNESS." Notwithstanding this avowal of her affections, she yields to the persuasive reasoning of the man she loves, and is at length upon the point of giving her hand to Blandford. Here the fable takes an unexpected turn. Blandford finds that her heart is fixed upon Belville. In this situation, with a generosity that graces his character, he renounces his pretensions in favour of his friend. The comic characters of Sir Gregory Craveall and Sir Harry Cripplegait give no additional beauty to the piece. The truth is, buffoonery ill suits with that vein of delicacy which runs through every part of the fable that relates to the amiable Coraly.

The songs, in general, grow out of the occasion, and many of them are written with taste and delicacy of sentiment.

Art. 17. *An Essay on the Pre-eminence of Comic Genius.* With Observations on the several Characters Mrs. Jordan has appeared in. Small 8vo. 1s. Becket. 1786.

The Public never suffers eminent merit to be without a rival. The maxim is of antient date, and the experience of ages has proved it to be founded in truth. We do not, therefore, wonder at an attempt to place Mrs. Jordan *in competition* with Mrs. Siddons. The

Author of the piece before us endeavours to eſtabliſh his poſition in favour of the comic muſe. To the *gorgeous fictions* of tragedy, with all its *tumid* graces of imagery and diction, he prefers the more humble portraits of comedy, and the delineation of manners. Comedy, he obſerves, is founded in nature; tragedy is ſupported by art. The performer who repreſents terrific phrenzy, or excels in ſtudied declamation, may be entitled to praiſe; but the actor who gives a picture of contemporary manners is more valuable to the intereſts of ſociety: by the former we are aſtoniſhed; by the latter we are taught.

Having thus taken his ground, the Eſſayiſt thinks he may ſafely allow to Mrs. Siddons the higheſt excellence in tragedy—ſecure of his point in favour of Mrs. Jordan. He deſcribes the latter in a variety of characters, ſuch as the Country Girl, the Romp, the Virgin Unmaſked, Miſs Hoyden, and many others. The concluſion of this ſyllogiſm is obvious.

The pre-eminence of the comic genius once eſtabliſhed, and Mrs. Jordan being diſplayed in the brighteſt colours, it follows that Mrs. Siddons muſt deſcend from her throne.

Of this little tract it is but juſtice to ſay, that it is written with art and elegance. To decide upon the merit of actors or actreſſes is not within our province, as Reviewers.

Should the ingenious writer of this pamphlet have a number of followers, we ſhall not think it a matter of wonder. Dryden ſays, were Virgil and Martial to ſtand for parliament men, we all know who would carry the election.

Art. 18. *The Country Wife*; an Entertainment. In two Acts. Altered from Wycherly. As performed at the Theatre Royal, Covent Garden. 8vo. 1s. Lowndes, &c. 1786.

Art. 19. *The Virgin Unmaſked*; a muſical Entertainment. In one Act. By Henry Fielding, Eſq. With Alterations. As performed at the Theatres Royal in Drury Lane and Covent Garden. 8vo. 1s. Payne, &c. 1786.

Of the two preceding articles it may be ſufficient to obſerve, that the former has been cut down to an after-piece, and the latter has undergone ſome trifling alterations, evidently for the purpoſe of introducing Mrs. Brown and Mrs. Jordan (rival actreſſes) to a London audience.

Art. 20. *The Children of Theſpis*; a Poem. Part I. 4to. 3s. Bew, &c. 1786.

The *Roſciad* of Churchill ſeems to have uſurped all dominion over the performers of both our theatres. Since his time many attempts have been made. The late Mr. Hugh Kelly wrote Theſpis *, or, a Critical Examination, &c. in which were found many good lines, and ſome brilliant paſſages; but the vigour of Churchill ſtill remained unrivalled. Of the poem now before us, the fate will probably be the ſame as that of Theſpis: it will divert for a time, and be forgotten. Churchill will long be remembered, and the reaſon is, he has given the diſtinctive features, the ſpecific qualities of the

* See Review, Vol. XXXV. p. 388.

ſeveral

ſeveral performers, whom he thought proper to paſs in review before the Reader. "The Children of Theſpis" is not ſo happy: a great deal is ſaid under every article, but for the moſt part it is general praiſe or ſatire, indiſtinct and unappropriated. The peculiar talents of the performers are not deſcribed, and their characteriſtic defects remain untouched. The Author ſeems to have a rapid and flowing facility in the kind of verſification which he has choſen, the *hand-gallop* of Anſtey; but it may be owing to that very facility that we do not find any acuteneſs of criticiſm, nor indeed much expence of thinking. The piece has, notwithſtanding, great variety, and may amuſe thoſe, who like, at this ſeaſon of the year, to have their winter amuſements recalled to the imagination. It may be added, that all, who love to ſee patriots and ſtateſmen ſeverely mauled, may here enjoy the mangled characters of Mr. Fox, Mr. Burke, Mr. Sheridan, and others.

Art. 21. *The Green Room Mirror*; clearly delineating our preſent Theatrical Performers, by a genuine Reflection. 8vo. 2s. Macklew. 1786.

It is not enough that the actors are reviewed and laſhed in the poem called *The Children of Theſpis:* the Author of the *Mirror* makes them again paſs muſter in plain proſe. The piece is beneath the dignity of criticiſm. We ſhall only ſay of it, "If the jargon of unintelligible language, unnatural metaphor, and falſe glitter deſerve recommendation, the Public are ſolicited in favour of this Writer."

POETRY.

Art. 22. *A Poem on the Happineſs of America*; addreſſed to the Citizens of the United States. By David Humphreys *, Eſquire. 4to. 2s. Newbery. 1786.

This Writer unites in himſelf the two characters of the *Vates* of the ancients, being at once a poet and a prophet: but if his inſpiration in the latter capacity be not leſs equivocal than the former, the Americans have little to hope for from his predictions †. He is not, however deſtitute of poetical talents.

Art. 23. *Miſcellaneous Poetry.* By Mrs. Weſt: written at an early Period of Life. 4to. 2s. 6d. Swift. 1786.

Eaſe and ſimplicity are the diſtinguiſhing characteriſtics of the firſt productions of this ruſtic Muſe. Mrs. Weſt is the wife of a Northamptonſhire farmer, and, as we are informed, is a perſon of a truly reſpectable character. Prompted by nature only, with little advantage from books, ſhe expreſſes her genuine feelings and ſentiments, in numbers which, for neatneſs and harmony, will entitle her to rank with Mrs. Leapor, Mrs. Mary Jones, and Mrs. Cockburn.

Mrs. Weſt ſpeaks of her natural inclination for poetry, in an introductory Elegy, addreſſed to a friend, who adviſed her to publiſh her compoſitions: and from this poem we ſhall ſelect a verſe or two, by way of ſpecimen of her manner:

* Colonel in the ſervice of the American States.

† We were better pleaſed with this gentleman's former piece, intitled, "A Poem addreſſed to the United States of America:" See Review, Vol. LXXII. p. 388.

'Oft, as the swains their joyous concourse held,
As Mirth and Song prolong'd the festal day,
By Fancy's fascinating power impell'd,
Her devious feet have wander'd far away.——

Then in some shady covert, unperceiv'd,
To times remote her pensive thoughts have turn'd,
When ancient Heroes deathless fame atchiev'd,
And fell ambition its destruction mourn'd.

The black battalions shadow all the plain!
The rising tumult rends the trembling air!
It dies away;—and now that plaintive strain
Mourns for the fate of some much-injur'd fair.——

* * * *

Ah! vagrant Muse, by thee too soon deceiv'd,
My infant heart thy choral songs approv'd;
I pour'd thy native wood-notes unperceiv'd,
And thee, ere reason dawn'd, to madness lov'd.

Soft Sensibility, thy fatal child
With magic power enslav'd my ductile mind,
Then, while success on all my wishes smil'd,
Her touch to extacy each joy refin'd.

And, oh! my friend! yet, why to thee explain
A truth thy feeling heart must oft deplore?
She too can aggravate the stings of pain,
Till weary nature can sustain no more.

With such a bosom inmate shall I dare
The unknown paths of public fame to try?——

* * * *

These lines will suffice to introduce Mrs. West to the acquaintance of our Readers.

The pieces in this little collection are chiefly of the Elegiac kind; beside which, there is a Legendary Tale, of considerable length; and a pretty Ode on Spring.

In her prefatory address, the Poetess modestly apologizes for such defects as may be observed in performances which have only been to her "an agreeable relaxation, without having the power to detach her from the essential duties of domestic life."

Art. 24. *A Monody on the much-lamented Death of Samuel Johnson*, LL.D. By the Author of The Field Negroe, Antigua Planter, Grey's Cliff, Kirkstall Abbey, and other Miscellaneous Pieces. 4to. 1s. Baldwin.

There is an obscurity in this Monody, through which we have in vain attempted to penetrate. The numbers flow melodiously over the ear, but the words make few distinct impressions on the mind. Speaking of the tombs in Westminster Abbey, our Poet says,

'Here cold Ambition asks a final pause,
And yields supine to Death and Nature's laws;
Here the young Cupids in the shrine above
Mock the cold spectres of departed love.
Here, by a pen of unavailing gold,
The tale of woe and penury is told.

Here

Here Genius makes the humble earth its bed,
And ſad cold tears from colder ſtones are ſhed;
The worm here twines like Virgil's monſtrous ſnake,
The golden letters fade, the columns ſhake;
Sepulchral atoms blot th' æthereal view,
And mildew thrives where verdant laurels grew.
E'en time itſelf betrays a loſt regard,
And makes each tomb as mortal as each bard.'

Young Cupids mocking the cold ſpectres of departed love—ſad cold tears ſhed from colder ſtones—ſepulchral atoms blotting an æthereal view—and *the worm of the tomb twining like Virgil's monſtrous ſnake*—are phraſes which appear to our *cold* fancies *vox et præterea nihil.* We might apply the ſame remark to many other paſſages in this poem; particularly when the poet makes Dr. Johnſon

'From tangled ſcience prune the ſpiry *thorn*,
Which *clouded* ſenſe and learning's early morn:'

when he ſays, that

'His mind look'd into things with piercing eye,
To charm the deſert and to brave the ſky:'

and when he ſpeaks of '*death's diſtilling affection's purer kiſs*,' of 'fame's loud trumpet ſounding *within* the ſtone;' and of 'a *crimſon* landſcape *ſwooning in ſnow*.'

In the midſt of many faults, we meet, however, with ſeveral good lines; among which are the following:

'And now his urn ſhall drink the falling tear,
And bleeding friendſhip learn to ſorrow there;
Surviving Bards ſhall there the hours beguile,
And pilgrim feet inveſt the diſtant aiſle;
There, oft at morn, or ev'ning's awful prayer,
Some friend, ſome tender ſervant linger near,
With genuine grief ſhall mourn death's fatal dart,
Bend to his ſhrine, and ſmite a faithful heart;
With rapture trace each feature of his buſt,
And ſoftly penſive wipe th'unhallow'd duſt.'

LAW.

[*The following article has been ſent to us by a Correſpondent; and as the Author of the publication to which it relates maintains a doctrine that* WE *have ever oppoſed, the character here given of the work is inſerted merely to evince our impartiality.*]

Art. 25. *An Examination into the Rights and Duties of Jurors*; with ſome Obſervations on the Law of Libels. 2s. 6d. Whieldon. 1785.

This pamphlet is written profeſſedly to encounter the popular doctrine, that jurors are judges of the law as well as facts, in all inſtances; and ſecondly, to aſſert their right to determine on all the matter of a libel, as an excepted caſe from the juriſdiction of the courts of juſtice. This is an hazardous, becauſe a new method of treating the queſtion, and it requires a very able and experienced pen to manage a ſubject of ſo much nicety as the examiner's diſtinction makes it. How far he merits the former character, will appear from the ſpecimens here offered to the reader. From the boldneſs of his attempt, it does not ſeem that he has had time to acquire very

much of the latter; and the fervour of its ſtyle juſtifies the ſuſpicion of a no very advanced age in its author.

In conſidering the rights and duty of jurors, he deduces his principles from, 1ſt, The nature of the inſtitution; 2dly, the reaſon of the thing; and 3dly, the conſtant practice of the courts of law. On the firſt he is full and explicit; and heſitates not to bring into his ſervice even the 29th chapter of Magna Charta itſelf. 'Numerous inſtances,' ſays he, 'daily occur of perſons ſuffering the very extremity of thoſe evils againſt which the chapter of Magna Charta is ſaid to provide, without the intervention of a jury, and ſolely by the law of the land. A man ſhall be *taken* and *impriſoned* on a *capias ad reſpondendum*. If he abſconds, and cannot be found, but is returned *quinto exactus*, he ſhall be outlawed; this outlawry is attended with a forfeiture of all his goods and chattels to the king: and a man's deſtruction is completed when, if he pleads guilty to an appeal of murder, he ſhall be hanged; and not in any one of the caſes which we have offered is recourſe had to trial by jury. In ſhort, wherever the facts aſſerted by the plaintiff or proſecutor are allowed by the defendant or priſoner, the *lex terræ* will not ſuffer the abſurd and uſeleſs delay of trial by jury to find what is already admitted, but ſteps in with its judgment on the confeſſion.'

On the ſecond head the examiner brings down the authorities of M. De Lolme and Dr. Towers to anſwer or refute themſelves. On the third, he apologizes for ſeeming to make the courts judges in *ſua propria cauſa*, when they attempt to aſcertain the limits of their power; and thus accounts for his frequent appeal to authorities and precedents. 'Where elſe,' ſays he, 'ſhall we ſeek the boundaries by which the authority of the different courts is reſtrained, but in the ſolemn adjudication of the ſuperior courts of juſtice? If I claim, by preſcription, a way through my neighbour's field, I can prove my right only by evidence that my anceſtors have exerciſed the ſame right time immemorial. And this evidence ſhall be ſufficient to eſtabliſh my title, becauſe it is the very beſt that can be adduced.'

His general concluſion from all theſe premiſes is, that a jury is to take the law from the judge, and him only, becauſe they cannot take it in evidence; and that if they differ from him on any other ground than the facts, they incur all the guilt, though they may eſcape the puniſhment, of perjury, But it being eſſential to a libel that it be *falſe* and *malicious*, the jury are to judge of that falſity and malice as a matter of fact totally and excluſively within their province.

Theſe are the general outlines of the work before us. Of the execution our readers muſt judge for themſelves. To the principle, if we had room and leiſure, we might urge ſome objections. One of the moſt material will ſuffice at preſent: That it is ſcarcely neceſſary to aſſiſt the encreaſing authority of the courts in general; and that jurors will be induced to exert the power, rather by general arguments than by that cloſe and profeſſional reaſoning which this Author advances in their ſervice. With reſpect to ſtyle, the *lima labor et mora* ſeems to have been not ſufficiently attended to. The beginning a paragraph ſo often with a 'then' is very tireſome, as, 'Wherein then it may be aſked—The excellence then conſiſts—

All

All then that the advocates can ſay—Whether then we reaſon—In all private libels then—'

On the whole, the ſtyle is animated, and the reaſoning ingenious: and thoſe who are fond of great and many authorities will find that the Author has not ſpared the drudgery of collecting them.

Art. 26. *An Eſſay on the Law of Libels.* With an Appendix, containing Authorities. To which are ſubjoined, Remarks on the Caſe in Ireland of Attachment; and the Letter of the Hon. T. Erſkine on that Subject. 8vo. 2s. 6d. Dilly. 1785.

Mr. Capel Lofft, the ingenious Author of this Eſſay, takes the popular ſide of the queſtion, and he reaſons well upon it. He explains the nature of libels; he contends that juries are judges of law as well as fact; he draws the character of a conſtitutional and conſcientious juror, with juſtice and energy, and he is careful to eſtabliſh his principles on good authorities. On the whole, this is a valuable tract; and it will be held in high eſtimation by the true friends of Britiſh freedom. Mr. Erſkine's letter, annexed, is a fine piece of oratory and ſound argument.

POLITICAL.

Art. 27. *Liberal Opinions on Taxation*, and a new Syſtem of Funding; by which the Landholder and Stockholder, being equally ſecured, would run the ſame Fortune, and the latter eſcape the dangerous Envy of being conſidered as a kind of Foreigner, unconcerned in the Calamities incident to the Country. By the Author of "Thoughts on Taxation," &c. 8vo. March. *No price.*

This writer thinks the government funds ought to be ſubject to taxation as well as land; which ſhews that he does not ſufficiently advert to the different ſpecies and circumſtances of the property he brings into compariſon. But under this idea, with a view to *extend* the amount of the funds, which he conſiders as beneficial to commerce, he recommends opening a ſubſcription for a million, by way of experiment, at 4 *per cent.* while the land-tax is rated at 4s. to fluctuate with that tax at the rate of 5s. intereſt for 1s. tax. Conſequently, ſuch a fund would be at 5 *per cent.* when land is clear of taxation; and he thinks ſuch a plan of funding would give additional ſecurity to property of every kind, and unite the intereſts of the landed and moneyed men. We leave it to their conſideration.

EAST INDIA SHIPPING.

Art. 28. *An Olio*, as prepared and dreſſed on board an Eaſt Indiaman. The Ingredients by the Directors, Huſbands, Meſſieurs Baring, Brough, Dalrymple, and others. Decorated and garniſhed with Notes and Obſervations by the Cook. 8vo. 1s. 6d. Hooper. 1786.

It is very probable that Tim Twiſting * may have been the cook on this occaſion, in which the much conteſted queſtion concerning the price of Eaſt India freight, is taken up with rather more attention than might have been ſuppoſed from the whimſical ſtyle of the title-page.

'This branch of trade,' he obſerves, 'ſeems to be miſunderſtood, under the idea that it may be carried on and conducted by ſhips re-

* See Rev. Vol. LXXII. p. 234.

duced

duced to *mere carriers* under a rigid œconomy. It is true, that ships might be so constructed, to be navigated with a smaller number of men, and their equipment for defence be reduced in proportion; and it is also certain, that such an equipment might be sufficient against the petty attacks of Indian powers; but what would be the event whenever the flames of war should burst forth in Europe and spread over the globe?

'The wisdom of former Directors held it indispensably necessary to have their ships manned and armed, not only to contend with corsairs, but with the frigates of our enemies; the event has justified their wisdom, and many instances prove it.'

Some instances are quoted, in a note, of the good service performed by Indiamen, not only in self-defence, but in active service. The Author adds, in another place, which will give an idea of the outline of his argument: 'Had any responsible men stood forth and said, we will furnish you with ships fitted, manned, and in every other respect equipped agreeable to your accustomed manner, subject to all your present regulations and agreements, and save you 150,000*l.* *per annum*; such an offer had merited attention: but when they say, change your system and adopt ours, they direct your councils.'

Much has been said on both sides; but as we are not *ships husbands*, we desire not to interfere among the suitors further than briefly to make known their public pretensions.

POLICE.

Art. 29. *Hints respecting the public Police.* By H. Zouch, Clerk, a Justice of the Peace. Published at the Request of the Court of Quarter Sessions held at Pontefract, April 24th, 1786. 8vo. 1s. Stockdale.

These hints originate in sound sense and humanity; and the preservation of social order depends so materially on the judicious exertion of the powers vested in Justices of Peace to that end, that if this worthy magistrate can but inspire his brethren on the bench, and his respectable neighbours, with a suitable portion of that well-directed zeal by which he is himself actuated, the districts where it operates must soon be peculiarly distinguished by a moral reformation.

EDUCATION.

Art. 30. *The New Spelling Dictionary*, teaching to write and pronounce the English Tongue with Ease and Propriety; in which each Word is accented according to its just and natural Pronunciation; the Part of Speech is properly distinguished, and the various Significations are ranged in one Line, with a List of proper Names of Men and Women: the Whole compiled and digested in a Manner entirely new, to make it a complete Pocket Companion, &c. By the Rev. John Entick, M.A.—A New Edition, revised, corrected, and enlarged throughout. By William Crakelt, M. A. 12mo. 2s. bound. Dilly. 1785.

This little Dictionary (which at its first appearance we recommended to notice, as being useful to foreigners, and all other persons who were desirous of acquiring a competent knowledge of the English tongue) is now considerably improved; and, as we are informed by Mr. Crakelt, in his advertisement, has received the addition of some thousands of words.

The

The "Table of words that are alike in sound, but different in spelling and signification," which we find at the end of the grammatical introduction, will certainly be serviceable to the *learner*.

This table, however, is by no means so full and accurate as we could wish.—Many words are omitted, and in some few instances there is a fault in the arrangement. We would advise the Editor, in his next edition, to attend particularly to this part of his publication (which from its novelty and utility we cannot but approve), so as to render it generally acceptable.

This done, the "New Spelling Dictionary" may be considered as the most perfect of its kind.

MISCELLANEOUS.

Art. 31. *A New System of Geography*; or, a Geographical, Historical, and Commercial Grammar; and Present State of the several Kingdoms of the World. Containing, 1. The Figures, Motions, and Distances of the Planets, according to the Newtonian System, and the latest Observations. 2. A general View of the Earth considered as a Planet. 3. The Grand Divisions of the Globe into Land and Water, Continents and Islands. 4. The Situations and Extent of Empires, Kingdoms, States, &c. 5. Their Climates, Productions, Natural Curiosities, &c. 6. The Birds and Beasts peculiar to each Country. 7. Observations on the Changes on the Face of Nature since the most early Period of History. 8. The History and Origin of Nations, their Government, Religion, Laws, Naval and Military Strength, &c. 9. The Manners and Customs of the People. 10. Their Language, Learning, Arts, Manufactures and Commerce. 11. The Chief Cities, Structures, and artificial Curiosities. 12. The Longitude and Latitude, &c.—To which are added, I. A Geographical Index, with the Names and Places alphabetically arranged. II. A Table of the Coins of all Nations, and their Value in English Money. III. A Chronological Table of remarkable Events from the Creation to the present Time. By William Guthrie, Esq. the Astronomical Part by James Ferguson, F. R. S. The 3d Edition, with great Additions and Improvements. 4to. With the Maps 1l. 15s. Boards. Dilly, &c. 1786.

We have already spoken so particularly of the design and execution of Mr. Guthrie's Geographical Grammar *, that had the present publication been merely a new edition of that work, we should, in course, have passed it over in silence. It is but justice, however, to the Editor, to observe, that "The New System of Geography" is much more ample and circumstantial in its historical details than was the original compilation. The political and commercial parts have likewise undergone a revision, and are materially improved.

The Editor observes, in his advertisement, that "since the last quarto edition came from the press, the stock of geographical and political knowledge has been much increased by the publication of some valuable accounts of travels and voyages." This is undoubtedly true, and he has certainly profited by them. His selections are judiciously made, and the narrative part is, on the whole, rendered not only entertaining, but instructive. We must farther re-

* See Rev. Vol. XLV. p. 428.—Vol. LXII. p. 490.

mark

mark that the Work is properly illustrated by a set of accurate maps.

MEDICAL.

Art. 32. *A new Medical Dictionary*; or general Repository of Physic. Containing an Explanation of the Terms, and a Description of the various Particulars relating to Anatomy, Physiology, Physic, Surgery, Materia-Medica, Chemistry, &c, &c. By G. Motherby, M. D. 2d Edit. considerably enlarged and improved. Folio 2 l. 2 s. Boards. Johnson, &c. 1785.

In our remarks * on the first edition of this Work we observed, that 'the execution of it was as good as might be expected in a design so various and extensive.' To make his dictionary more generally useful, the Author has, in this second edition, inserted many new articles, and considerably enlarged others.

The diseases in the province of Surgery, seem to be more particularly described; the method of cure more fully treated of; and those that are peculiar to warm climates more completely elucidated: circumstances which we highly approve, since the principal purpose of publications of this kind, is to furnish medical practitioners, especially those of the army and navy, who have neither leisure nor opportunity to peruse many books, with useful information comprised in concise but comprehensive terms.

Chemistry has received many improvements, since the publication of the first edition of this work, to which the Author has been attentive; several of the recent discoveries in that science are here inserted, more especially such as are any ways conducive to the improvement of pharmacy, or which tend to render the practice of it more simple and easy.

The anatomical parts are concise but accurate, and well adapted to give the practical surgeon a sufficient knowledge of the human body. The plates, which accompany the work (of which no mention is made in the title-page) are executed with precision, and are very just representations of the various parts of the body; the muscles in particular are well delineated, and distinctly marked.

At the end of each article there is a reference to most of the authors who have treated of the subject at large, by which we observe that, in compiling this work, the Author has made use of the most approved and distinguished writers, as authorities, in the various branches of medical knowledge.

Art. 33. *An Essay on Uterine Hæmorrhages, depending on Pregnancy and Parturition.* By Thomas Denman, M. D. Licentiate in Midwifery of the College of Physicians, and Teacher of Midwifery in London. 8vo. 2 s. Johnson. 1785.

This small pamphlet is properly a continuation of several other tracts, published by Dr. Denman. It treats of anomalous or complex labours, which constitute the fourth class of his division. This class is divided into four orders. Order 1st, treats of labours attended with an hæmorrhage. Order the 2d, of labours attended with convulsions. Order the 3d, of labours with two or more children. Order the 4th, of labours, in which the *Funis Umbelicalis* pre-

* Vid. Monthly Review, Vol. LVIII. p. 318.

sents

ſents before the child. Theſe four orders, and their ſeveral ſubjects, are diſcuſſed with great perſpicuity by Dr. Denman, and we recommend his publication as highly deſerving the attention of perſons employed in the obſtetric art.

Art. 34. *A Method of preventing or diminiſhing Pain in ſeveral Operations of Surgery.* By James Moore, Member of the Surgeons Company of London. 8vo. 2 s. 6 d. Cadell.

The means by which the Author of this pamphlet attempts to accompliſh the purpoſe profeſſed in his title-page, is by compreſſing the nerves going to the limb which is to be the ſubject of the operation. For the attainment of this end, Mr. Moore has contrived ſome convenient inſtruments, of which he has given plates, and directions how they are to be uſed. The ideas of the Author are ingenious, and deſerve the attention of his ſurgical brethren.

Art. 35. *Remarks on the Means of obviating the fatal Effects of the Bite of a Mad Dog*, or other rabid Animal; with Obſervations on the Method of Cure when Hydrophobia occurs; and the Opinion relative to Worming of Dogs refuted: illuſtrated by Examples. By R. Hamilton, M. D. of the Royal College of Phyſicians, London, and Member of the Medical, Phyſical, and other Literary Societies in Edinburgh and London. 8vo. 5s. bound. Longman. 1785.

The contents of this book are chiefly a compilation from various authors upon the ſubject, to which many caſes are added, collected by the Author, and particularly the hiſtory of the hydrophobia, under which the ſon of Admiral Rowley laboured, and of which he ſome time ago died. Though Admiral Rowley's ſon was attended, very ſoon after the bite of the mad dog, by Dr. Turton and Mr. Hunter, and cauſtics were immediately applied to the wounded part, yet it did not prevent the fatal effects of the diſeaſe. Maſter Rowley was bit on the right ſide of the lower lip: and beſides the immediate application of cauſtics to the part affected, the child took the Ormſkirk medicine, the Tonquin medicine, and had a great deal of mercury rubbed into him: but all theſe means were uſed to no purpoſe. Exciſion of the part is doubtleſs the only efficacious prophylactic of this terrible diſorder; nor ſhould this be neglected at any period before the approach of the ſymptoms. The ſooner it is done after the bite, the better chance would the perſon ſtand of eſcaping the diſeaſe. Even at any period before the attack of the diſorder, the operation preſents the beſt founded hope of avoiding the threatened calamity. Dr. Hamilton applied himſelf, very properly, and judiciouſly, to explode the faith which has been idly placed in ſuch inefficacious medicines as the Ormſkirk, Tonquin, &c.

THEOLOGY, *&c.*

Art. 36. *Sixteen Diſcourſes* on ſeveral Texts of Scripture, addreſſed to Chriſtian Aſſemblies in Villages near Cambridge. To which are added ſix Morning Exerciſes. By Robert Robinſon *. 8vo. 6s. Boards. Dilly. 1786.

The Author of theſe Diſcourſes very juſtly remarks, that the propriety of every action depends upon circumſtances; and that this is

* Author of the tranſlation of *Saurin*'s Diſcourſes: for which, ſee our late Reviews.

particularly the case with respect to the choice of subjects of preaching, and the manner of treating them. This consideration not only excuses, but justifies, the familiar, or, if you please, the humble style, in which these Discourses are written: for they were, for the most part, delivered extemporé to illiterate auditories, and are printed, as nearly as could be recollected, as they were spoken. In such a situation, the Author might be vindicated in adopting a mode of address very different from the usual forms of regular composition. And in committing some of these discourses to the press, he has given a specimen of popular eloquence, which, notwithstanding some peculiarities, and some extravagancies, may be of use to preachers in a like situation. The Author, with some zeal for orthodoxy, appears to possess a candid spirit, and a great desire of doing good. Several of these sermons are plain addresses to country people, on industry, caution, frugality, covetousness, and other moral subjects, which, though perhaps too *low* to please a cultivated taste, could not fail to be interesting and useful to the people to whom they were delivered.

Art. 37. *Consolation to the Mourner, and Instruction both to Youth and Old Age, from the early Death of the Righteous.* In two Discourses. By Samuel Cooper, D. D. Minister of Great Yarmouth. Occasioned by the Death of his eldest Daughter (who had only just entered into her twenty-first Year). To which is subjoined an Appendix, containing her Character, and two Elegies on her Death. 12mo. 2s. 6d. Becket, &c. 1786.

If the maxim be true, that——"*Tristia mœstum*
Vultum verba decent,"

the style in which these discourses are written is by no means suitable to the occasion. Instead of that modest simplicity of language, which is the natural expression of grief, we meet with a magnificent display of opinions and sentiments in all the decorations of metaphorical and declamatory diction. On any subject an unnecessary profusion of words, and especially a redundancy of figures, dazzles more than it enlightens; but if ever it be unseasonable and improper to approach toward the turgid, it must be peculiarly so when the soul is oppressed with sorrow. In marking this impropriety we would, however, by no means be understood to imply the most distant insinuation respecting the sincerity of the Author's grief on the occasion of this discourse. We only mean to express our regret, that his general manner (which we have formerly had opportunities of noticing) should have led him, in the present instance, so far out of the road of nature and correct taste. It is impossible that the loss of so accomplished and perfect a pattern of excellence as Miss Cooper was, should not have occasioned much distress to her friends: for her father (and he declares that he does not speak it from the partiality of a parent) says of her—'If ever human being was perfect, she was a complete model of all the perfection the Deity can require; because it was all humanity can attain. She was not only spotless, but, besides being in possession of all those other ornaments of nature, which most forcibly attract the attention, and most firmly engage the esteem of the world, she was endued with every moral virtue, and every Christian grace, and altogether refined from every the least alloy of *any earthly foible* or human frailty.' Without at all depreciating the

the real merit of this excellent young woman, we may be allowed to underſtand the panegyriſt in a figurative ſenſe; for it is only by an *hyperbole*, that this character is applicable to any *human being*.

Art. 38. *Proceedings for Sunday Schools*; and a Plan of that in St. Stephen's, Norwich, eſtabliſhed October 16th, 1785. 8vo. 6d. Norwich. Chaſe and Co.

Much laudable pains appear to have been taken by the Rev. Mr. Adkin *, the Author of this pamphlet, in eſtabliſhing Sunday ſchools at Norwich. The particulars of his proceedings, which are here minutely related, may be very uſeful to thoſe who are inclined to begin, or carry forward, this good work, in other places. Farther aſſiſtance may be derived from the Appendix to Dr. Horne's Sermon on this ſubject: See our Review for this month, Art. X.

Art. 39. *The Goſpel of Chriſt worthy of all Acceptation:* or, the Obligations of Men fully to credit, and cordially to approve, whatever God makes known, &c. By Andrew Fuller. 12mo. 1s. 6d. Buckland, &c.

Art. 40. *Remarks on a Treatiſe intitled*, "The Goſpel of Chriſt worthy," &c. Wherein the Nature of ſpecial Faith in Chriſt is conſidered, and ſeveral of Mr. F.'s Miſtakes pointed out. By William Button. 12mo. 1s. Buckland, &c. 1785.

Art. 41. *Philanthropos:* or, a Letter to the Rev. Andrew Fuller in Reply to his Treatiſe on Damnation, &c. &c. &c. By Philip Withers, D.D. Chaplain to Lady Dowager Hereford. 12mo. 2s. 6d. Richardſon, &c. 1785.

This controverſy, on Goſpel Faith, Grace, &c. is enveloped, on all ſides, in ſuch a cloud of myſtical language, that we acknowledge ourſelves wholly incompetent to the taſk of forming a judgment on its merits. The initiated will, doubtleſs, read theſe pieces with delight, and will think, at leaſt, that they read them with underſtanding: and far be it from us to interrupt their pleaſure or edification, by the troubleſome intruſion of unhallowed criticiſm.

SERMONS.

I. *The Importance and Extent of Free Inquiry in Matters of Religion:* Preached before the Congregations of the Old and New Meeting of Proteſtant Diſſenters at Birmingham, November 5, 1785. To which are added, Reflections on the preſent State of Free Inquiry in this Country; and Animadverſions on ſome Paſſages in Mr. White's Sermons at the Bampton Lectures; Mr. Howes's Diſcourſe on the Abuſe of the Talent of Diſputation in Religion, and a Pamphlet intitled, "Primitive Candour." By Joſeph Prieſtley, LL.D. F.R.S. 8vo. 1s. 6d. Johnſon.

In this diſcourſe, and the ſubſequent remarks, Dr Prieſtley aſſerts the right, and the importance, of an unreſtrained and diligent inveſtigation of truth. The ſum of what he advances is, that religion, as well as other ſubjects, affords a boundleſs field of inquiry;—that much yet remains to be done in order to complete the reformation; that the fear of moving foundations ought not to prevent us from making improvements; that the ſpirit of inquiry and innovation, to which we owe every advance in knowledge and reformation, from the days of our heathen anceſtors to the preſent time, ought to be

* See his Sermon on this ſubject, Rev. for May.

left without restraint;—that, if free scope be given to inquiry, truth will always have the advantage over error, and consequently, if Christianity be true (on which supposition alone wise men will wish for its prevalence), there can be no reason to apprehend that it should suffer from the most rigorous examination.

'The friends of free inquiry and truth (says our Author) may rest satisfied; that as every effort which has hitherto been made to bear down the cause for which they contend, has in reality served to promote it, so also will every future effort that can be made for the same purpose. The cause of truth may be compared to an engine, constructed so as to be put in motion by the tide, and which is kept in its proper movement whether the water flow in or flow out. Nothing here is wanting but *motion*; it being impossible for that motion, from whatever quarter it arise, to operate unfavourably.'

The general principle, so well expressed in this passage, is undoubtedly right. There seems great reason to expect, from the present progressive state of knowledge, that truth will, at length, so far prevail over error, that, on all questions which lie *within the compass of the human faculties*, there will be a *general* agreement in opinion. But to predict what particular system of opinions will, in the result of this progress, be admitted as true, is certainly to give a *premature* judgment on a matter which is, by supposition, as yet undetermined.

In reply to the strictures on Socinianism in Mr. White's Sermons at the Bampton Lecture, Dr. Priestley maintains, that Christianity loses none of its value upon Socinian principles; and that Socinianism is not an advance towards Deism, but tends to establish Christianity by removing some of the principal objections which have been made against it.

In his remarks upon Mr. Howes's Discourse, he flatly contradicts his representation of facts, and resents his insinuations that Dr. P. only pretends to believe Christianity.

The remarks upon "Primitive Candour" contradict the Author's representation of the doctrine of the Gnostics, and endeavour to invalidate his arguments, deduced from thence, to prove that the first Christians were Unitarians.

II. Preached at Kingston upon Thames, February 19, on the Death of Captain Richard Pierce, Commander of the Halsewell East-Indiaman, which was lost off the Island of Purbeck, January 6, 1786. By the Rev. Matthew Raine, A. M. Fellow of Trinity College, Cambridge. 4to. 1s. Kearsley.

Of this discourse it will be a sufficient recommendation to say, that it is exceedingly well adapted to the affecting event which occasioned it. The moral lessons taught by such events are plainly represented, and urged with manly energy, from the words of St. James, *What is your life? It is even a vapour*, &c.

*** The *Critique* on the last edition of Shakespeare, will appear in our next.

††† S. is mistaken in his CONJECTURE:—and, with respect to his valuable PUBLICATION, our account of it (which was drawn up before we were favoured with his letter) will appear in the Review for August.

Erratum in our last, viz. P. 474, par. 3, l. 9, for 'tracts,' r. traits.

THE

MONTHLY REVIEW,

For AUGUST, 1786.

ART. I. *The Plays of William Shakspeare.* With the Corrections and Illustrations of various Commentators; to which are added Notes by Samuel Johnson and George Steevens. The Third Edition, revised and augmented by the Editor of Dodsley's Collection of Old Plays. 8vo. 10 Vols. 3l. 10s. bound. Bathurst, Rivingtons, &c. 1785.

IN the course of our periodical labours, we have frequently observed, that Fashion exerts her influence over the literary, as well as over the gay world. No sooner does a writer of acknowledged merit enter any walk of literature, than numerous authors are eager to pursue the same path, without ever stopping to consider, whether their predecessor may not have selected all the flowers in his way; whether the Public taste may not be sufficiently gratified with those which have already been presented to it; or whether (which indeed, though most necessary to be considered, it is least of all likely that they would consider) they themselves have abilities and discernment to add to the selection. We have seen the example of a *Sterne* turning every pen to the writing of sentimental journies; that of a *Percy* exciting a general rage for collecting old ballads; and that of a *M'Gregor* filling the town with "Heroic Epistles." But, perhaps, there is no instance where the power of fashion, and the prevalence of example, are more conspicuous than in the case of of the work before us. The Commentators on our immortal Bard now amount, as appears by the list given in the public papers, to upwards of fifty; most of whom have sprung up within these few years. Indeed, so formidable is their number and their bulk, that, we know, many admirers of Shakspeare are apprehensive that their favourite Poet is in danger of being made to resemble a *Dutch* edition of a CLASSIC. But, for our part, when we reflect on the great names and talents of most of the Commentators, and when we review the effect of their labours, we are filled with gratitude for what has been already done; and freely acknowledge, that we wish the zeal of others, as well fitted for the task as those who have hitherto engaged in it,

it, may be effectually called forth: being well convinced, that by a diligent peruſal of the old writers; by a careful attention to the cuſtoms, manners, and language of the times in which Shakſpeare lived; and, above all, by a penetrating judgment, many of the great Dramatiſt's obſcurities, which have hitherto reſiſted the united efforts of all his Annotators, may be happily elucidated.

The preſent edition of our great Poet is given to the world by Mr. Reed of Staple's Inn, who has proved himſelf well qualified for the undertaking by his former publications; and who, we will venture to predict, will receive no ſmall addition to his literary credit, from the work under conſideration. In his advertiſement, the Editor modeſtly informs us, that 'he did not intrude himſelf into his preſent ſituation;' but entered on his office 'in conſequence of an application which was too flattering, and too honourable for him to decline: Mr. Steevens, after withdrawing himſelf from a repetition of thoſe labours which he had exerted in ſuperintending the two former, having committed to him the care of this third edition. The following extract contains a ſummary of thoſe particulars wherein the preſent differs from the preceding editions:

'As ſome alterations have been made in the preſent edition, it may be thought neceſſary to point them out. Theſe are of two kinds, additions and omiſſions. The additions are ſuch as have been ſupplied by the laſt Editor, and the principal of the living Commentators. To mention theſe aſſiſtances, is ſufficient to excite expectation; but to ſpeak any thing in their praiſe will be ſuperfluous to thoſe who are acquainted with their former labours. Some remarks are alſo added from new Commentators, and ſome notices extracted from books which have been publiſhed in the courſe of a few years paſt.'

The Editor then proceeds to inform us, that 'the moſt important of the omiſſions are ſome notes which have been demonſtrated to be ill-founded, and ſome which were ſuppoſed to add to the ſize of the volumes without increaſing their value.' He has alſo diminiſhed the number of quotations which had been produced to exemplify particular words, or explain obſolete cuſtoms; becauſe when the point is once known to be eſtabliſhed, there is not the ſame neceſſity for them, that there was, before the matter had been fully ſettled: and in vindication of this part of his conduct he appeals to the authority of Prior,

> "That when one's proofs are aptly choſen,
> Four are as valid as four dozen."

As to his own obſervations, Mr. Reed tells us, that 'he has added but little to the bulk of the volumes, having, upon every occaſion, rather choſen to avoid a note, than to court the opportunity of inſerting one.'

Among

Among the new matter, besides additional observations by the former Annotators, we find here the notes of Sir William Blackstone, Sir Joshua Reynolds, Messrs. Henley, Henderson, Monck Mason, those of the author of Remarks on the last (1778) edition of Shakspeare, and most of the criticisms which were published in Mr. Malone's Supplement to Shakspeare: whence the Editor has also extracted Mr. Tyrwhitt's ingenious observations on romances of chivalry; Warburton's very curious Letter to Concanen, of which some notice was taken in our Review, vol. lxiii. p. 255; and also several of the stories from old and scarce books, which have served Shakspeare as the ground-work of many of his dramas; particularly the story of *The two lovers of Pisa*, from which Falstaff's adventures in the *Merry Wives of Windsor* seem to have been borrowed: a declamation from an old book called, *The Orator*, printed at London 1596, which probably furnished the original of the incident of the *bond* in the *Merchant of Venice:* a story from '*Westward for Smelts*,' to which Shakspeare seems to have been indebted for part of the fable of *Cymbeline:* and the long, but curious, poem of '*The tragicall history of Romeus and Juliet.*'

The prolegomena to this edition fill nearly half of a very thick volume: but, as this part of the work does not materially differ from the edition of 1778; and was largely described in the 62d volume of our Review, page 12, &c. we shall take no further notice of it here, than just to express our wish, that, as Mr. Reed has judiciously borrowed many things from Mr. Malone's Supplement, he had also, in this part of his publication, inserted that gentleman's ingenious account of our ancient theatres. We shall therefore proceed to extract, for the entertainment and information of our Readers, some illustrations of difficult passages, subjoining, as we go along, our own remarks; in hope that, by a successful interpretation of some places, which have been hitherto misunderstood, we may encourage future critics to try their strength upon our great Bard's remaining obscurities.

To Prospero's inquiry, in the first Act of the Tempest, 'Are they safe?' Ariel replies, 'Not a hair perish'd; on their *sustaining* garments not a blemish:' that is (says Mr. Steevens) 'Their garments that bore them up and supported them. So in King Lear, "In our *sustaining corn.*" Mr. Edwards, in his MSS. recommends us to read, *sea-stain'd*, with which Dr. Johnson supposes 'no reader will be satisfied.' We own ourselves not satisfied with either the emendation, or the explanation. We do not think that *sustaining* has the sense of *bearing up* eieither here, or in Lear. May it not mean, their garments which sustained the violence of the tempest—their suffering garments? even that which was most exposed to the storm, and suffered its greatest fury, has not now a blemish. So Posthu-

mus, assuring Jachimo that he would meet with a repulse in his attempt upon Imogen, says: 'I doubt not you *sustain* (i. e. suffer) what you're worthy of:' Cymbel. Act I. Sc. 5.

In the same play, Act II. Anthonio says:

'Although this Lord of weak remembrance, this,
Who shall be of as little memory
When he is earth'd, hath here almost persuaded,
(For he's a spirit of persuasion, only
Professes to persuade) the King, his son's alive;
'Tis as impossible that he's undrown'd,
As he, that sleeps here, swims.'

From the present reading 'of this entangled sentence,' Dr. Johnson says, that he can draw no sense; and therefore proposes to read:

For *he* a spirit of persuasion, only
Professes to persuade.

Which may mean (adds the Doctor) that '*he alone, who is a spirit of persuasion, professes to persuade the King*; or that, *He only professes to persuade*, that is, *without being so persuaded himself, he makes a show of persuading the King.*' In the present edition the lines are judiciously put into a parenthesis, and we have the following note from Mr. Steevens: 'The meaning may be—He is a mere rhetorician, one who professes the art of persuasion, and nothing else; *i. e.* he professes to persuade another to believe that of which he himself is not convinced: he is content to be plausible, that has no farther aim.' The sense of the passage is this: He has almost persuaded the King, his son's alive; and no wonder he should be thus successful, for he is a very spirit of persuasion; the art of persuasion is his sole profession, his only calling. It is not quite clear whether Mr. Steevens thus understands the words. The expression '*mere* rhetorician,' and the latter part of his note, lead one to suppose he does not. For the parenthesis contains no declaration, as he seems to intimate, that this 'Lord of weak remembrance' was not himself convinced of what he endeavoured to persuade the King; but only assigns a reason for the *success* of his endeavours. Similar expressions in our Poet's other plays will illustrate this place. In the first Part of Henry IV. Act I. Sc. 2d. Falstaff says to Poins; 'Well, may'st thou have the *spirit of persuasion.*' And towards the end of the 3d Act of Troilus and Cressida, Thersites says of Ajax: 'Why, he'll answer nobody; he *professes* not answering.'

The following note upon the words, 'master of fence,' in the Merry Wives of Windsor, will give our Readers an idea of the high estimation in which the Duello and its laws were held in the days of Shakspeare; and will serve to shew the justice and necessity of that ridicule upon it, which is so frequent in our old comedies:

'— a

'—— *a maſter of fence.*] *Maſter of defence*, on this occaſion, does not ſimply mean a profeſſor of the art of fencing, but a perſon who had taken his *maſter's degree* in it. I learn from one of the Sloanian MSS. (now in the Britiſh Muſeum, No. 2530, xxvi. D.), which ſeems to be the fragment of a regiſter formerly belonging to ſome of our ſchools where the "Noble Science of Defence" was taught from the year 1568 to 1583, that in this art there were three degrees, viz. a *maſter*'s, a provoſt's, and a ſcholar's. For each of theſe a prize was played, as exerciſes are kept in univerſities for ſimilar purpoſes. The weapons they uſed were the axe, the pike, rapier, and target, rapier and cloke, two ſwords, the two-hand ſword, the baſtard ſword, the dagger and ſtaff, the ſword and buckler, the rapier and dagger, &c. The places where they exerciſed were commonly theatres, halls, or other enclouſures ſufficient to contain a number of ſpectators, as Ely-Place, in Holborn; the Bell Savage, Ludgate-Hill; the Curtain in Hollywell; the Gray Friars, within Newgate; Hampton Court; the Bull in Biſhopſgate-Street; the Clink, Duke's Place, Saliſbury Court; Bridewell; the Artillery Garden, &c. &c. &c. Among thoſe who diſtinguiſhed themſelves in this ſcience, I find *Tarlton* the Comedian, who "was allowed a maſter" the 23d of October 1587 [I ſuppoſe, either as grand compounder, or by mandamus], he being "ordinary grome of her Majeſties chamber," and Robert Greene, who "plaide his maiſter's prize at Leadenhall with three weapons, &c." The book from which theſe extracts are made is a ſingular curioſity, as it contains the oaths, cuſtoms, regulations, prizes, ſummonſes, &c. of this once faſhionable ſociety. King *Hen* VIII. K. *Edward* VI. *Philip* and *Mary*, and Queen *Elizabeth*, were frequent ſpectators of their ſkill and activity. STEEVENS.'

Mr. Tyrwhitt has well illuſtrated this paſſage in Meaſure for Meaſure, Act III. Sc. 2. *Elbow.* —'Bleſs you, good father friar.' *Duke.* 'And you, good brother father.'

'*father*:]. This word ſhould be expunged. JOHNSON.

If *father* be retained, we may read:

Duke. *And you, good brother.*
Elb. *Father* ———
Duke. *What offence*, &c. STEEVENS.

I am neither for expunging the word *father*, nor for ſeparating it from its preſent connexions. In return to Elbow's blundering addreſs of *good father friar*, i. e. *good father brother*, the Duke humorouſly calls him, in his own ſtyle, *good brother father*. This would appear ſtill clearer in French. *Dieu vous beniſſe*, mon pere frere.—*Et vous auſſi*, mon frere pere. There is no doubt that our *friar* is a corruption of the French *frere*. TYRWHITT'

In the Provoſt's deſcription of the hardened, unfeeling ſtate of Barnardine, previous to his execution, the words, 'inſenſible of mortality, and deſperately mortal,' ſays Dr. Johnſon, are obſcure. He objects to Hanmer's reading, '*mortally deſperate*,' and 'is inclined to believe that *deſperately mortal* means *deſperately miſchievous*. Or,' adds the Doctor, '*deſperately mortal* may mean a man likely to die in a *deſperate* ſtate, without reflection or repentance.' We think the Provoſt means to ſay; 'He has no

ſenſe of his approaching fate, and yet that fate is ſo certain as to be beyond all hope of pardon; he has no chance or expectation of a reprieve; he is deſperately mortal.'

In the ſame play Angelo ſays of Iſabella:

——'But that her tender ſhame
Will not proclaim againſt her maiden loſs,
How might ſhe tongue me? Yet reaſon dares her No:
For my authority,' &c.

Warburton explains this; '*dares her* to reply *No* to me, whatever I ſay.' Theobald corrects the paſſage, and reads: 'dares her *note*.' Hanmer alters the pointing: 'dares her: No.' So does Upton: 'dares her—No.' Which he explains thus: *Were it not for her modeſty, how might ſhe proclaim my guilt? Yet (you'll ſay) ſhe has reaſon on her ſide, and that will dare her to do it. I think not; for my authority*, &c. Johnſon ſays, he has nothing to offer worth inſertion. Mr. Steevens would read: 'yet reaſon dares her *not*:' which he expounds, '*reaſon does not challenge or incite her to appear againſt me*,' Mr. Henley ſays, the expreſſion is a provincial one, and means, 'reaſon dares her [by which we ſuppoſe he underſtands, defies her] to do it, as by this means ſhe would not only publiſh her "maiden loſs," but alſo as ſhe would ſuffer from the impoſing credit of his ſtation and power.' We think Mr. Henley rightly underſtands the paſſage, but has not ſufficiently explained himſelf. Reaſon, or reflection, is, we conceive, perſonified by Shakſpeare, and repreſented as *daring* or *over-awing* Iſabella, and crying No, to her, whenever ſhe finds herſelf prompted to 'tongue' Angelo. *Dare* is often met with, in this ſenſe, in Shakſpeare. Beaumont and Fletcher have uſed the word *No* in a ſimilar way in the Chances, Act III. Sc. 4. vol. v. page 53, edit. 1778.

—— 'that ſhe, or he,
Or any of that family are tainted,
Suffer diſgrace, or ruin, by my pleaſures,
I wear a ſword to ſatisfy the world *no*.'

Again, in 'A Wife for a Month,' Act IV. vol. v. page 331.

'I'm ſure he did not, for I charg'd him *no*.'

Upon the word *characts* in Act V. Sc. 1. of this play, we meet with the following philological remark of the late Judge Blackſtone:

'*Charact* ſignifies an inſcription. The ſtat. 1 Edw. VI. c. 2. directed the ſeals of office of every Biſhop to have "certain *characts* under the King's arms, for the knowledge of the dioceſe." *Characters* are the letters in which the inſcription is written. *Charactery* is the materials of which characters are compoſed.

"Faries uſe flowers for their *charactery*."
Merry Wives of Windſor. BLACKSTONE.'

In Much ado about Nothing, Act. II. Sc. 1. Benedick ſays of Beatrice, 'ſhe huddled jeſt upon jeſt, with ſuch *impoſſible conveyance*,

veyance, upon me, that I stood like a man at a mark, with a whole army shooting at me.' The principal conjectures upon this place are thus summed up by Mr. Reed:

'*such* impossible *conveyance.*] Dr. Warburton reads *impassable:* Sir Tho. Hanmer *impetuous*, and Dr. Johnson *importable*, which, says he, is used by Spenser, in a sense very congruous to this passage for *insupportable, or not to be sustained.* Also by the last translators of the Apocrypha, and therefore such a word as Shakspeare may be supposed to have written. EDITOR.'

Mr. Steevens observes, that *importable* is often used by Lidgate, and by Holinshed; but adds, that *impossible* may be licentiously put for *unaccountable*; and quotes a passage, where it is so used, from Beaumont and Fletcher, and another from Massinger. Mr. Malone believes the meaning to be—'*with a rapidity equal to that of* jugglers *who appear to perform* impossibilities.' The old reading, '*impossible* conveyance,' is right, and means only *excessive* dexterity. This hyperbolical expression is somewhat analogous to what the grammarians call double superlatives, such as *most highest*, *chiefest*, *most universal*, &c. which warm and animated writers, who abound more in fancy than in judgment, are apt to fall into, especially if they chance to compose in an age, a nation, or at a time of life when correctness is not much sought after. And indeed similar modes of expression are not wanting in the best writers. When Demosthenes says, 'I have performed all, even with an industry beyond my power,' what is the industry he speaks of, but an *impossible* industry? To the example quoted by Mr. Steevens from Beaumont and Fletcher, may be added this other from the same authors:

'Design me labours *most impossible*,
I'll do them.'

Love's Cure, Act III. Sc. 2. vol. vii. p. 440. edit. 1778.

This language seems uncouth to an English ear, because we sober islanders, who are contented with tame common sense, have long since discarded it; but our more sublime and less accurate neighbours on the continent, who love a little rant as well as reason, have retained it to the present day. The President Henault, speaking of the offer, made to the Elector Palatine, of the crown of Bohemia, says: 'La sage Louise Julianne sa mere avoit prevue tous ses malheurs, et avoit *fait l'impossible* pour le dissuader d'accepter cette couronne.' Abregé de l'Hist. de France, l'ann. 1620. And the phrase is common to most of his countrymen.

In a note upon the expression 'human mortals,' in the Midsummer Night's Dream, Act II. Sc. 2. Mr. Steevens had asserted, that the epithet *human*, was employed to mark the difference between *men* and *fairies:* the latter, though not *human*, being yet *subject to mortality.* This assertion, that these imaginary beings were believed to be mortal, has been controverted, especially by

the author of the REMARKS. The present Editor, therefore, has, very properly, given us a pedigree of the fairy nation, which fully proves that the notion of fairies dying was generally known in Shakspeare's time; and that the same opinion prevailed in the present century, appears, he observes, from Tickell's poem called *Kensington Gardens.* This note is curious, but, as it is too long to be transcribed into our crowded pages, we must be satisfied with referring to the original, or to Spenser's Fairy Queen, b. ii. c. 10. 70. and Warton's Observations on that Poet, vol. i. p. 55.

The Clown in 'As you like it,' Act V. Sc. 3. says to Audrey: 'To-morrow we will be married:' to which she answers: 'I do desire it with all my heart; and I hope it is no dishonest desire, to desire to be a woman of the world.' Here Mr. Steevens has this note: 'To *go to the world*, is to be married. So in *Much ado about Nothing:* "Thus (says Beatrice) every one *goes to the world*, but I." The expression occurs again in *All's well that ends well:* 'If I may have your ladyship's good-will to *go to the world*, Isbel the woman and I will do as we may.' So also in the *Taming of the Shrew*, Act I. Sc. 2. Petruchio says, 'I am come abroad to *see the world:*' to which Hortensio replies, 'Shall I then come roundly to thee and wish thee' [*i. e.* recommend thee] 'to a shrewd ill-favour'd wife?' We believe, in this phrase there is an allusion to St. Luke's Gospel, xx. 34. "The children of this world marry and are given in marriage." From this, and many other passages, we are led to imagine that Shakspeare might be often illustrated by a diligent attention to Scripture phraseology. Some instances have been pointed out by his present Commentators; by Mr. Henley, vol. ii. p. 18. vol. iii. pages 156. 219. 234. vol. iv. p. 486. vol. v. p. 482. vol. vii. p. 64.; by Mr. Steevens, vol. ii. p. 440. vol. iv. p. 634. vol. v. p. 469. vol. ix. p. 478.; by Mr. Malone, vol. i. p. 6.; by Mr. Grey, vol. vii. p. 136.; by Mr. Collins, vol. vii. p. 232.; by Mr. Monck Mason, vol. ix. p. 603. So also might be noticed, vol. ii. p. 63. 'teach her the way,' which is from Psalm xxvii. 11. and Isaiah, ii. 3.; and perhaps vol. iv. p. 5[illegible]0. 'inhabit trembling,' may be an imitation * of the Scripture phrases, 'to inhabit

* If this imitation be allowed, '*to inhabit*,' in the passage in Macbeth, will bear its usual signification, *to dwell in.* But in Review, vol. lxii. p. 267, we hinted our opinion, that *inhabit* might mean *harbour*, or *give habitation to*; and we rather believe this to be the true acceptation of the word. *To lodge* signifies both *to dwell*, and *to afford a dwelling to.* In the latter, which is the more unusual of the two senses, we find it in *The Love's Cure* of Beaumont and Fletcher, Act V. 'Thy valour's not thine own . . . . this breast would *lodge* it.' Why, then, may not *inhabit* bear the latter, as well as

habit praise,' Psal. xxii. 3. See also Psal. xcvii. 2. 'to inhabit eternity.' Isa. lvii. 15. 'In our heart's table,' vol. iv. p. 10. is evidently from Prov. iii. 3. Jerem. xvii. 1. 2 Cor. iii. 3. 'No more the thirsty entrance of this soil shall daub her lips with her own children's blood,' is copied from Genes. iv. 11. The appellation of 'Corinthians,' vol. v. p. 333. and of 'Ephesians, of the old church,' seems to refer to the dissolute manners of those people, previous to their conversion to Christianity, as mentioned by St. Paul. In vol. viii. p. 237. 'the cantle of the world,' is much like, 'the corners of the earth.' Psal. xcv. 4. See also Jerem. xlviii. 45. 'I say, live, boy: ne'er thank thy master; live,' vol. ix. p. 347. is an allusion to Ezekiel xvi. 6. and many other instances might be produced, but the foregoing are sufficient for our present purpose.

In the induction to *The Taming of the Shrew* we read:

'Persuade him, that he hath been lunatick;
And, when he says he is,—say that he dreams,
For he is nothing but a mighty lord.'

'*For when he says he is,—say that he dreams,*
For he is nothing but a mighty lord.]

I should rather think that Shakspeare wrote:

"And when he says he's *poor*, say, that he dreams."

The dignity of a lord is then significantly opposed to the poverty which it would be natural for him to acknowledge. STEEVENS.

'If any thing should be inserted, it may be done thus:

"And when he says he's *Sly*, say that he dreams."

The likeness in writing of *Sly* and *say* produced the omission.

JOHNSON.

'This is hardly right; for how should the lord know the beggar's name to be *Sly?* STEEVENS.

'Perhaps the sentence is left imperfect, because he did not know by what name to call him. BLACKSTONE.'

Had the learned judge considered that the above lines were intended to be spoken upon a stage, he would scarcely have supposed that they were designedly left imperfect; for, in that case, how was the actor to pronounce them? The sense is complete without the insertion of any additional words. 'Persuade him

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as the former, of these two meanings? And does it not actually bear this sense in Act III. Sc. 3. of *As you like it?* The Clown having learnedly compared himself among the goats, to Ovid among the Goths; Jaques exclaims, 'O knowledge *ill-inhabited!* worse than Jove in a thatched house!' *i. e.* knowledge to which there is *given an ill habitation.* At all events, we beg leave to enter our protest against putting *inhibit* into the text. How many plausible conjectures, which their ill-advised predecessors had advanced into the body of the page, have the late Editors, in consequence of their more extensive researches, been obliged to degrade to their proper place, the margin? Can they, then, be too scrupulous in admitting their own corrections?

that

that his former implicit and undisturbed belief, of his being a tinker, was the effect of lunacy; and when he supposes, and says, that the present appearances, of his being a mighty lord, are only the consequence of a disordered brain, tell him that such a supposition is entirely groundless.' There is an opposition between '*he hath been*' and '*he is.*'

The King of France, in *All's well that ends well*, says to some young lords, who were taking leave for the Florentine war:

—— 'let higher Italy
(Those bated, that inherit but the fall
Of the last monarchy) see, that you come
Not to woo honour, but to wed it.' Act II. Sc. 1.

Bishop Warburton supposes the words in the parenthesis to be a qualification of the expression '*higher* Italy.' The King, he thinks, means to call Italy superior to France—but upon this proviso—that those petty states be deducted who inherit but the fall of the last monarchy, *i. e.* of the Roman, the last of the four great monarchies of the world. Hanmer reads: '*Those bastards* that inherit,' &c. and considers the King as 'reflecting upon the abject and degenerate cities and states which arose out of the ruin of the Roman empire.' Dr. Johnson takes *higher* (rightly, we think) to be said of situation rather than dignity, and explains the passage, '*Let Upper Italy see that you come to gain honour, to the abatement, that is, to the disgrace and depression of those* that have now lost their ancient military fame, and *inherit but*, &c. We think Hanmer's interpretation the true one; but do not see any necessity for his alteration of the present text. 'Those *bated*,' may mean, 'those degenerate, those abject fellows.' And this we also conceive to be the sense of the word in the passage quoted by Dr. Johnson from *Coriolanus*: 'most *abated* captives,' *i. e.* most abject captives.

The word *lost*, in the following lines from Act II. Sc. 2. of the *Twelfth Night*, seems harsh to a modern Reader:

'She made good view of me; indeed so much,
That, sure, methought her eyes had lost her tongue,
For she did speak in starts distractedly.
She loves me, sure.'

This has not been properly explained. Dr. Johnson's note, the only one in the present edition (Warburton's conjecture, '*crost*,' being wisely crossed out), is as follows: 'We say a man *loses* his company when they go one way and he goes another. So Olivia's tongue *lost* her eyes; her tongue was talking of the Duke, and her eyes gazing on his messenger.' *Lost*, as we understand the lines, here means *ruined*. Olivia's eyes had deprived her tongue of its powers: she could only speak distractedly. This signification of *lost* was not uncommon in our Poet's days. Thus Cordelia says to Lear: 'Though not to have it' [a professing

professing tongue] 'hath *lost* me in your liking;' i. e. *ruin'd* me in your good opinion. In *Love's Labour lost* we have 'to *lose* an oath' (vol. ii. p. 471.) *i. e.* to violate it. So also in Beaumont and Fletcher's *Love's Pilgrimage:* 'If my unhappy fortune have not *lost* me;' Act III. Sc. 2. i. e. *ruin'd* me. Again, in the same scene, 'From these we bred desires, but *lose* me heaven, if mine were lustful;' *i. e.* let heaven destroy me. In the *Double Marriage*, of the same authors, Act V. Sesse says to his daughter Martia, 'For thou, in taking leave of modesty, hast kill'd thy father, and his honour *lost*; i. e. *ruin'd* his reputation.

Mr. Henderson, of whose growing abilities as an actor we had formed the highest expectations, and whose loss we shall long continue to deplore, in one of his notes, which in general appear to be the result of pursuing the black-letter track, that Mr. Steevens had so successfully trodden before him, has given us the following instance of the vulgar notion of the poisonous nature of spiders, which is alluded to in the *Winter's Tale*, Act II. Sc. 1. 'That spiders were esteemed venomous appears' (says he) 'by the evidence of a person who was examined in Sir T. Overbury's affair, "The Countesse wished me to get the *strongest poyson* I could, &c. accordingly I bought *seven* . . . . . *great spiders* and *cantharides*."

The Critics are divided in opinion about the origin of the phrase, *God 'ild you*, which frequently occurs in old English writers. It is variously written; *God yeld you*; *God eyld you*; and *God dylde you*. Dr. Johnson supposes it to be a corrupted contraction of '*God shield you*;' i. e. *protect* you. Warburton and Steevens derive it from *God yield you*; i. e. *reward you*. The last mentioned gentleman, in a note upon Macbeth, Act I. Sc. 6. has quoted some examples to confirm his interpretation. God *shield*, which is sometimes met with, he seems to suppose a different phrase, meaning, God *forbid*; and thinks it could never be used as a form of returning thanks. We rather believe that *God 'ild you*, is a corruption of *good will to you*; a form of salutation, borrowed, perhaps, originally from the Scripture: '*good will towards men*.' In our old books, *good* is often written *gode*; and *will* is written *ele*. Thus in the Harleian Catalogue, vol. ii. No. 13735, we have the title of an old book of husbandry, 'compyled sometyme by mayster Fil. Herbarde, of charytie and *good-ele* that he bare to the weale of this moolte noble realme.' Printed by Berthelet, 1546. From *gode ele t' you* to *God ild you*, the transition is easy and natural. Two, indeed, of the instances quoted by Mr. Steevens, the one from *Antony and Cleopatra*, and the other from the old romance of *Sir Guy of Warwick*, do not seem to accord with our explanation; but it is highly probable, that in Shakspeare's days, the true origin of the phrase might be little understood. The ordinary writers, if they thought at all

about

about the derivation of it, might haſtily conclude, that an expreſſion, often evidently ſignificative of a grateful mind, was primarily intended to implore the reward of heaven. They would therefore ſometimes write it improperly *God yield you*. *Yield you*, however, ſeems a harſh expreſſion for *reward you*: beſides, we often find '*God 'ild you*,' uſed by a ſpeaker, who has received no previous favour from the perſon he addreſſes; and therefore cannot properly ſay, 'God *reward* you.'

In conſequence of a change, firſt propoſed in the *Gray's Inn Journal*, No. 15, all the late editions of our Poet have pointed the laſt of theſe lines in Macbeth, Act II. Sc. 2. thus:

> 'Will all great Neptune's ocean waſh this blood
> Clean from my hand? No; this my hand will rather
> The multitudinous ſeas incarnardine,
> Making the green—one red.'

It had been common to read 'the green one, red.' Mr. Malone, however, thinks, that in the modern regulation 'there is a quaintneſs, that does not ſound to his ears either like the quaintneſs of Shakſpeare, or the language of the time.' Now wherein does this quaintneſs conſiſt? Is it in the word *green* ſtanding ſeparate? '*the green*,' for, the ſea's greenneſs; its green colour? Surely, this is not ſo quaint as '*the green one*.' But even if '*the green*,' thus ſeparated, be underſtood to mean, not the colour, but the ſea itſelf, how is this more quaint (eſpecially when the terms *ocean* and *ſea* had been uſed juſt before) than the expreſſion '*the deep*,' which is often found in Shakſpeare? And that the coupling of *one* with *red*, is not a quaintneſs unknown to the language of the time, appears from a ſimilar phraſe in the laſt ſcene of Beaumont and Fletcher's Love's Cure, vol. vii. p. 478. 'May all my body here be made *one* wound.'

In the firſt part of Henry 4th, Act I. Sc. 2. Falſtaff ſays to the Prince, 'Marry, ſweet wag, when thou art King, let not us, that are ſquires of the night's body, be call'd *thieves of the day's beauty*.' Here Mr. Theobald ſhrewdly obſerves, that 'they could not ſteal the fair day-light.' He therefore ſubſtitutes *booty*; and takes the meaning to be, 'let us not be call'd *thieves*, the purloiners of that *booty*, which, to the proprietors, was the purchaſe of honeſt labour and induſtry by day.' Mr. Steevens expounds the paſſage, '*Let not us. who are body ſquires to the night*, i. e. adorn the night, *be called a diſgrace to the day*. To take away the beauty of the day, may probably mean' (ſays he) 'to diſgrace it.' The editors have miſtaken the ſenſe here, by not attending to the ſignification of the prepoſition *of*, which in this, and numberleſs other places of our Author, and his contemporaries, is uſed for *by*. *The day's beauty* is a metonymy for the *ſun*: an appellation often given to royal perſonages. Thus, in this very play, Falſtaff ſays to Prince Henry: 'Shall the bleſſed

sun of heaven prove a micher?' So in the opening of the tragedy of Richard III. we find Edward IV. stiled 'the *sun* of York.' And again in Henry VIII. Act I. Sc. 1. the Duke of Norfolk says of that monarch and of Francis I. 'when these *suns* . . . , challeng'd the noble spirits to arms, they did perform beyond thought's compass.'

In the second part of Henry IV. Act I. Sc. 2. Falstaff having pleaded youth as some apology for his licentious life, the Chief Justice asks: 'Do you set down your name in the scrowl of youth, that are written down old with all the characters of age? . . . . . Is not your voice broken? your wind short? your chin double? your *wit single?* and every part about you blasted with antiquity?' Dr. Johnson explains '*your wit single?*' to mean 'your merriment unfashionable? such as no one had any part in but himself: a calamity' (observes the Doctor) 'always incident to a grey-hair'd wit, whose allusions are to forgotten facts, and his illustrations drawn from notions obscured by time.' Mr. Steevens supposes that Shakspeare meant only, that he had more *fat* than *wit*, that his wit was not increased in proportion to his body, which was bloated by intemperance to twice its original size.' But, what mark, or 'character of age,' is there in a man's not growing more *witty*, as he grows more *fat? Wit*, in this passage, means (a sense, which it has often been shewn to bear, by the Commentators) *understanding*; *intellect*. And *single* (which they do not seem to have noticed) signifies *weak*; *infirm*, *feeble*, *not strong*. 'Is not your wit single?' is equivalent to, 'is not your intellect impaired?' a certain mark of age. We will add some examples of this use of the word *single*. In Beaumont and Fletcher's *Queen of Corinth*, Act III. Sc. 1. Neanthes having observed of Onos that he must be fifty years of age; Soficles replies, 'All men believe it when they hear him speak; he utters such *single* matter' [*i. e.* such weak nonsense] 'in so infantly a voice.' In the *Captain* of the same authors, Act IV. Sc. 2. Iacomo calls to a drawer, 'More beer, boy, very sufficient *single* beer.' A little afterwards, this is called '*small* beer.' '*Single beer*' occurs also before in the same scene, and in Act II. Sc. 1. and is to be found in other authors. In the Tempest near the end of Act I. the word seems to bear this meaning. Ferdinand had called himself, 'the best of those that spoke his speech, were he but where 'twas spoken.' 'What wert thou' (asks Prospero) 'if the King of Naples heard thee?' 'A *single* thing' (*i. e.* the same weak thing, answers Ferdinand) 'as I am now, that wonders to hear thee speak of Naples *.' In Romeo and Juliet,

* This however may be understood, 'If the King of Naples did hear me, there would be but a *single individual* present.' Ferdinand presently adds, 'myself am Naples.' Possibly Shakspeare meant the word *single* to partake of both senses.

Act II. Sc. 4. Romeo says of Mercutio's wit: 'O single sol'd jest, solely singular for the *singleness*;' *i. e.* for its tenuity. This interpretation of *single* explains a passage in Macbeth, Act I. Sc. 3. which Dr. Johnson has misunderstood:

> 'My thought, whose murder yet is but fantastical,
> Shakes so my *single state of man*, that function
> Is smother'd in surmise; and nothing is,
> But what is not.'

That is, my feeble state of manhood; not, as the Doctor explains it, 'an *individual*, in opposition to a *commonwealth*, or *conjunct body*.' Hence also we may illustrate an expression in Othello, Act I. Sc. 2. which has not a little perplexed the Critics:

> — 'The magnifico is much belov'd;
> And hath, in this effect, a voice potential,
> As *double* as the Duke's.'

If *single* mean *weak*, *impotent*; then *double* may easily mean *powerful*, *efficacious*.

'*The answer is as ready as a borrowed cap*,' says Poins, in the second Part of Henry IV. Act II. Sc. 2. 'But how is a *borrowed* cap so ready?' says Warburton, who reads, 'a *borrower's* cap,' and sees some humour in a fancied allusion to the complaisance of a man that goes to borrow money. Malone thinks a *borrowed* cap, may be a *stolen* one. But Dr. Farmer (whose note however is not inserted in this edition) approves of Warburton's correction; adding, that, 'in the sense of *stealing*, the sentence should be a cap *to be borrowed*; besides, *conveying*' (he observes) 'was the cant phrase for *stealing*.' The Critics have here wasted their strength upon the wrong word. It is not *borrow'd* that requires an explanation, but *cap*; which does not, we apprehend, here mean, a covering for the head; but a *verse*, or *proverb*, so called when used by way of retort to something before spoken. So in Henry V. Act III. Sc. 7. the Constable of France is made to say, 'I will *cap* that proverb with—there is flattery in friendship.' And this sense of the word *cap*, accords well with the whole of Poins's speech, who is giving instances of some ready retorts. We have already, in a note upon *inhabit*, expressed our disapprobation of advancing plausible conjectures into the text. We are here again called upon to censure this injudicious practice. *Borrower*, in this passage, and Theobald's conjecture, *babbled*, in the next that we shall notice, do not amend, but corrupt the text. 'I wish,' says Dr. Johnson, somewhere in his notes, 'we all explained more, and corrected less.'

[*To be concluded in our next.*]

ART.

ART. II. *A Narrative of the Death of Captain James Cook:* to which are added, some Particulars concerning his Life and Character; and Observations respecting the Introduction of the Venereal Disease into the Sandwich Islands. By David Samwell, Surgeon of the Discovery. 4to. 1s. 6d. Robinson. 1786.

THE information which this pamphlet conveys, is of so serious and extraordinary a nature, that it seems to require a circumstantial Review: and the same considerations render it necessary to give our account of it, as much as possible in the Author's own words:

'The Author being of opinion that the event of Captain Cook's death has not yet been so explicitly related as the importance of it requires, trusts that this Narrative will not be found altogether a repetition of what is already known. At the same time, he wishes to add his humble testimony to the merit of the account given of this transaction by Capt. King.—He thinks himself warranted in doing this, from having frequently observed, that the public opinion seemed to attribute the loss of Captain Cook's life, in some measure, to rashness, or too much confidence, on his side; whereas nothing can be more ill-founded, or unjust. It is, therefore, a duty, which his friends owe to his character, to have the whole affair candidly and fully related, whatever facts it may involve, that may appear of a disagreeable nature to individuals. The Author is confident, that if Capt. King could have foreseen, that any wrong opinion respecting Capt. Cook would have been the consequence of omitting some circumstances relating to his death; the good-natured motive that induced him to be silent, would not have stood a moment in competition with the superior calls of justice to the memory of his friend. This publication, he is satisfied, would not have been disapproved of by Capt. King, for whose memory he has the highest esteem, and to whose friendship he is under many obligations. He is sanguine enough to believe, that it will serve to remove a supposition, in this single instance, injurious to the memory of Capt. Cook, who was no less distinguished for his caution and prudence, than for his eminent abilities and undaunted resolution.'——

'The late appearance of this Narrative has been owing to the peculiar situation of the writer, whose domestic residence is at a great distance from the metropolis, and whose duty frequently calls him from home for several months together. He has the pleasure of adding, that, in publishing his account of Capt. Cook's death, he acts in concurrence with the opinions of some of the most respectable persons.'

Such are the motives which the Author assigns for the publication of this Narrative, as well as for the lateness of its appearance. The former, in our opinion, required no apology: the latter may; but whether what he offers will be thought sufficient, with the generality of the world, we cannot determine; but we shall lay before our Readers his account of this most unfortunate transaction, omitting only some passages which appear to us of less moment than the rest.

After relating ſeveral quarrels which happened between the natives and our people after their return, a ſecond time, to Keragegooah * Bay, in nearly the ſame terms uſed by Capt. King, he adds:

'To widen the breach between us, ſome of the Indians, in the night, took away the Diſcovery's large cutter, which lay ſwamped at the buoy of one of her anchors: they had carried her off ſo quietly, that we did not miſs her till the morning, Sunday, February the fourteenth. Capt. Clerke loſt no time in waiting upon Capt. Cook, to acquaint him with the accident: he returned on board with orders for the launch and ſmall cutter to go, under the command of the ſecond Lieutenant, and lie off the eaſt point of the bay, in order to intercept all canoes that might attempt to get out; and, if he found it neceſſary, to fire upon them. At the ſame time, the third Lieutenant of the Reſolution, with the launch and ſmall cutter, was ſent on the ſame ſervice to the oppoſite point of the Bay; and the Maſter was diſpatched in the large cutter, in purſuit of a double canoe, already under ſail, making the beſt of her way out of the harbour. He ſoon came up with her, and by firing a few muſkets, drove her on ſhore, and the Indians left her: this happened to be the canoe of Omea, a man who bore the title of Orono. He was on board himſelf, and it would have been fortunate, if our people had ſecured him, for his perſon was held as ſacred as that of the King. During this time, Capt. Cook was preparing to go aſhore himſelf, at the town of Kavaroah, in order to ſecure the perſon of Kariopoo, before he ſhould have time to withdraw himſelf to another part of the iſland, out of our reach. This appeared the moſt effectual ſtep that could be taken on the preſent occaſion, for the recovery of the boat. It was the meaſure he had invariably purſued, in ſimilar caſes, at other iſlands in theſe ſeas, and it had always been attended with the deſired ſucceſs: in fact, it would be difficult to point out any other mode of proceeding on theſe emergencies, likely to attain the object in view. We had reaſon to ſuppoſe, that the King and his attendants had fled when the alarm was firſt given: in that caſe, it was Capt. Cook's intention to ſecure the large canoes which were hauled up on the beach. He left the ſhip about ſeven o'clock, attended by the lieutenant of marines, a ſerjeant, corporal, and ſeven private men: the pinnace's crew were alſo armed, and under the command of Mr. Roberts. As they rowed towards the ſhore, Capt. Cook ordered the launch to leave her ſtation at the weſt point of the Bay, in order to aſſiſt his own boat. This is a circumſtance worthy of notice; for it clearly ſhews, that he was not unapprehenſive of meeting with reſiſtance from the natives, or unmindful of the neceſſary preparation for the ſafety of himſelf and people. I will venture to ſay, that from the appearance of things juſt at that time, there was not one, beſide himſelf, who judged that ſuch precaution was abſolutely requiſite:

* This Author differs greatly from Capt. King in his orthography of the language of the Sandwich Iſles. For example, he calls Karakakoa, Keragegooah; Terreeoboo, he calls Kariopoo; Kowrowa, Kavaroah; Kanucabareea, Kaneekapoherei; and Mahia Mahia he calls Ka-mea-mea, &c. &c.

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so little did his conduct on the occasion bear the marks of rashness, or a precipitate self-confidence! He landed, with the marines, at the upper end of the town of Kavaroah: the Indians immediately flocked round, as usual, and shewed him the customary marks of respect, by prostrating themselves before him. There were no signs of hostility, or much alarm among them. Captain Cook, however, did not seem willing to trust to appearances; but was particularly attentive to the disposition of the marines, and to have them kept clear of the crowd. He first enquired for the King's sons, two youths who were much attached to him, and generally his companions on board. Messengers being sent for them, they soon came to him, and informing him that their father was asleep, at a house not far from them, he accompanied them thither, and took the marines along with them. When he arrived at the house, he ordered some of the Indians to go in, and inform Kariopoo, that he waited without to speak with him. They came out two or three times, and instead of returning any answer from the King, presented some pieces of red cloth to him, which made Capt. Cook suspect that he was not in the house; he therefore desired the lieutenant of marines to go in. The lieutenant found the old man just awaked from his sleep, and seemingly alarmed at the message; but he came out without hesitation. Capt. Cook took him by the hand, and, in a friendly manner, asked him to go on board, to which he very readily consented. Thus far matters appeared in a favourable train, but in a little time, however, the Indians were observed arming themselves with long spears, clubs and daggers, and putting on thick mats, which they use as armour. This hostile appearance increased, and became more alarming, on the arrival of two men in a canoe from the opposite side of the Bay, with the news of a Chief, called Kareemoo, having been killed by one of the Discovery's boats, in their passage across. Upon that information, the women, who were sitting upon the beach at their breakfasts, and conversing familiarly with our people in the boats, retired, and a confused murmur spread through the crowd. Captain Cook, being at this time surrounded by a great crowd, thought his situation rather hazardous: he therefore ordered the lieutenant of marines to march his small party to the water-side, where the boats lay within a few yards of the shore: the Indians readily made a lane for them to pass, and did not offer to interrupt them. The distance they had to go might be about fifty or sixty yards; Captain Cook followed, having hold of Kariopoo's hand, who accompanied him very willingly: he was attended by his wife, two sons, and several Chiefs. Keowa, the younger son, went directly into the pinnace, expecting his father to follow; but just as the King arrived at the water-side, his wife threw her arms about his neck, and, with the assistance of two Chiefs, forced him to sit down by the side of a double canoe. Capt. Cook expostulated with them, but to no purpose: they would not suffer the King to proceed, telling him that he would be put to death, if he went on board the ship. Kariopoo, whose conduct seemed entirely resigned to the will of others, hung down his head, and appeared much distressed.

'While the King was in this situation, a Chief, well known to us, of the name of Coho, was observed lurking near, with an iron

dagger, partly concealed under his cloke, ſeemingly with the intention of ſtabbing Capt. Cook, or the lieutenant of marines. The latter propoſed to fire at him, but Captain Cook would not permit him. Coho cloſing upon them, obliged the officer to ſtrike him with his piece, which made him retire. Another Indian laid hold of the ſerjeant's muſket, and endeavoured to wrench it from him, but was prevented by the lieutenant's making a blow at him. Capt. Cook, ſeeing the tumult increaſe, and the Indians growing more daring and reſolute, obſerved, that if he were to take the King off by force, he could not do it without ſacrificing the lives of many of his people. He then pauſed a little, and was on the point of giving his orders to reimbark, when a man threw a ſtone at him: which he returned with a diſcharge of ſmall ſhot (with which one barrel of his double piece was loaded). The man, having a thick mat before him, received little or no hurt: he brandiſhed his ſpear, and threatened to dart it at Capt. Cook, who being ſtill unwilling to take away his life, inſtead of firing with ball, knocked him down with his muſket. He expoſtulated ſtrongly with the moſt forward of the crowd, upon their turbulent behaviour. He had given up all thoughts of getting the King on board, as it appeared impracticable; and his care was then only to act on the defenſive, and to ſecure a ſafe embarkation for his ſmall party, which was cloſely preſſed by a body of ſeveral thouſand people. Keowa, the King's ſon, who was in the pinnace, being alarmed on hearing the firſt firing, was, at his own entreaty, put on ſhore again: for even at that time, Mr. Roberts, who commanded her, did not apprehend that Captain Cook's perſon was in any danger: otherwiſe he would have detained the prince, which, no doubt, would have been a great check on the Indians. One man was obſerved, behind a double canoe, in the action of darting his ſpear at Capt. Cook, who was forced to fire at him in his own defence, but happened to kill another cloſe to him, equally forward in the tumult: the ſerjeant obſerving that he had miſſed the man he aimed at, received orders to fire at him, which he did, and killed him. By this time the impetuoſity of the Indians was ſomewhat repreſſed; they fell back in a body, and ſeemed ſtaggered: but being puſhed on by thoſe behind, they returned to the charge, and poured a volley of ſtones among the marines, who, without waiting for orders, returned it with a general diſcharge of muſketry, which was inſtantly followed by a fire from the boats. At this Captain Cook was heard to expreſs his aſtoniſhment: he waved his hand to the boats, called to them to ceaſe firing, and to come nearer in to receive the marines. Mr. Roberts immediately brought the pinnace as cloſe to the ſhore as he could, without grounding, notwithſtanding the ſhowers of ſtones that fell among the people: but Mr. John Williamſon, the lieutenant, who commanded in the launch, inſtead of pulling in to the aſſiſtance of Captain Cook, withdrew his boat farther off, at the moment that every thing ſeems to have depended upon the timely exertions of thoſe in the boats. By his own account, he miſtook the ſignal: but be that as it may, this circumſtance appears to me to have decided the fatal turn of the affair, and to have removed every chance, which remained with Captain Cook, of eſcaping with his life. The buſineſs of ſaving the marines out of

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the water, in consequence of that, fell altogether upon the pinnace; which thereby became so much crowded, that the crew were, in a great measure, prevented from using their fire-arms, or giving what assistance they otherwise might have done to Captain Cook; so that he seems, at the most critical point of time, to have wanted the assistance of both boats, owing to the removal of the launch. For, notwithstanding that they kept up a fire on the crowd from the situation to which they removed in that boat, the fatal confusion which ensued on her being withdrawn, to say the least of it, must have prevented the full effect, that the prompt co-operation of the two boats, according to Captain Cook's orders, must have had, towards the preservation of himself and his people. At that time, it was to the boats alone, that Capt. Cook had to look for his safety; for when the marines had fired, the Indians rushed among them, and forced them into the water, where four of them were killed: their lieutenant was wounded, but fortunately escaped, and was taken up by the pinnace. Capt. Cook was then the only one remaining on the rock: he was observed making for the pinnace, holding his left hand against the back of his head, to guard it from the stones, and carrying his musket under the other arm. An Indian was seen following him with caution and timidity; for he stopped once or twice as if undetermined to proceed. At last he advanced upon him unawares, and with a large club *, or common stake, gave him a blow on the back of the head, and then precipitately retreated. The stroke seemed to have stunned Capt. Cook: he staggered a few paces, then fell on his hand and one knee, and dropped his musket. As he was rising, and before he could recover his feet, another Indian stabbed him in the back of his neck with an iron dagger. He then fell into a bite of water, about knee deep, where others crowded upon him, and endeavoured to keep him under: but struggling very strongly with them, he got his head up, and casting his look toward the pinnace, seemed to solicit assistance. Though the boat was not above five or six yards distant from him, yet from the crowded and confused state of the crew, it seems it was not in their power to save him. The Indians got him under again, but in deeper water: he was, however, able to get his head up once more, and being almost spent in the struggle, he naturally turned to the rock, and was endeavouring to support himself by it, when a savage gave him a blow with a club, and he was seen alive no more. They hauled him up lifeless on the rocks, where they seemed to take a savage pleasure in using every barbarity to his dead body, snatching the

* 'I have heard one of the gentlemen who were present say, that the first injury he received was from a dagger, as it is represented in the voyage; but, from the account of many others, who were also eye-witnesses, I am confident in saying that he was first struck with a club. I was afterwards confirmed in this by Kaireekea, the priest, who particularly mentioned the name of the man who gave him the blow, as well as that of the Chief who afterwards struck him with the dagger. This is a point not worth disputing about: I mention it as being solicitous to be accurate in this account, even in circumstances of themselves *not very material.*'

daggers out of each others hands, to have the horrid satisfaction of piercing the fallen victim of their barbarous rage.

'I need make no reflection on the great loss we suffered on this occasion, or attempt to describe what we felt. It is enough to say, that no man was ever more beloved or admired: and it is truly painful to reflect, that he seems to have fallen a sacrifice merely for want of being properly supported; a fate, singularly to be lamented, as having fallen to his lot, who had ever been conspicuous for his care of those under his command, and who seemed, to the last, to pay as much attention to their preservation, as to that of his own life.

'If any thing could have added to the shame and indignation universally felt upon the occasion, it was to find, that his remains had been deserted, and left exposed on the beach, although they might have been brought off. It appears, from the information of four or five midshipmen, who arrived on the spot at the conclusion of the fatal business, that the beach was then almost entirely deserted by the Indians, who had at length given way to the fire of the boats and dispersed through the town; so that there seemed no great obstacle to prevent the recovery of Capt. Cook's body; but the lieutenant returned on board without making the attempt.

'It is unnecessary to dwell longer on this painful subject, and to relate the complaints and censures that fell on the conduct of the lieutenant. It will be sufficient to observe, that they were so loud as to oblige Capt. Clerke publicly to notice them, and to take the depositions of his accusers down in writing. The Captain's bad state of health and approaching dissolution, it is supposed, induced him to destroy these papers a short time before his death.

'It is a painful task, to be obliged to notice circumstances, which seem to reflect on the character of any man. A strict regard to truth, however, compelled me to the insertion of these facts, which I have offered merely as facts, without presuming to connect with them any comment of my own: esteeming it the part of a faithful historian, "to extenuate nothing, nor set down aught in malice."

These circumstances are of too serious a nature to admit of any comment from us. No man, we conclude, can possibly sit down silently under so direct a charge without being deemed guilty; but it would ill become us to judge in such a case, before we have heard the accused party.

Mr. S.'s anecdotes relating to Capt. Cook's life and services are more numerous than those which are inserted by Captain King, in the account of the voyage; and the Author concurs entirely in the opinion which we hazarded, in our account of that publication, concerning the introduction of the venereal disease into the Sandwich-islands: See Review, for October 1784, p. 298. He does not attempt to decide, absolutely, that it was not left there by our people, but he endeavours fully to refute the arguments of those who have contended for the contrary opinion.

ART.

ART. III. *Aretæus*; consisting of Eight Books, on the Causes, Symptoms, and Cure of acute and chronic Diseases. Translated from the original Greek. By John Moffat, M. D. 8vo. 6s. Boards. Richardson.

SO many are the requisites for a good translation of a valuable author, that we consider a judicious and elegant translator, as entitled to a very eminent place in the ranks of literary merit. A competent knowledge of the two languages is but a small part of the many accomplishments that form such a character. He ought, in the first place, to be thoroughly acquainted with the subject, especially if it be scientific, that he may be the better enabled to understand his author, and gain a clear and accurate idea of his thoughts. A good translator ought to convey the sense of the original in such terms, and in such a manner, as the author himself would have done had he written in the same language; whence it appears, that a genius, or a manner of thinking, similar to that of the original writer, is a necessary qualification of a translator, in order that the turn of their thoughts may not only be alike, but even be expressed in the same style.

Aretæus * is an author much admired by every physician who has attentively considered him; and the more he is examined, and studied, the more brilliant he appears. His style is, perhaps, the most concise that can be, yet, at the same time, extremely perspicuous: he conveys as much real knowledge in a single line as many other writers have done in several pages. His energy of expression commands attention, while his simple and unadorned, though forcible, arguments compel the assent of his readers. The descriptive part of his writings is so admirably executed, that no symptom, however trivial, is passed over in silence; and yet nothing appears redundant or tiresome. In the therapeutic part he is scarce equalled by any of his successors, for method or elegance, and his instructions are delivered in plain and comprehensible terms.

Aretæus is one of those authors whose writings have not escaped the ravages of time. We have only part of them transmitted to us. Dr. Moffat, in his Preface, observes, 'that our

* He was a physician of the sect of Pneumatists, but in what age he lived is not a matter easy to be determined. From an attentive perusal of his writings, we may be enabled to discover what other writers preceded him; for instance, he mentions the antidote for the poison of vipers, discovered by Andromachus, Nero's physician, which evidently places him after Nero. Dioscorides, the author of the *Euporista*, who lived a little before the time of Galen, quotes Aretæus: whence we may infer that he flourished some time between the reigns of Vespasian and Adrian.

Author *writes* eight books in Greek; the four first, on the causes and symptoms of acute and chronic diseases, and the other four, on the cure, or therapeutics. It is matter of regret [he adds] that the five chapters of the first book, on the causes and symptoms of acute diseases have been lost. I have therefore purposely avoided to give the cure of these, as it in some measure appeared contradictory to common sense to obviate causes and symptoms, which were not in the original, or did not exist. I must likewise observe, that the *fifth* chapter holds the place of the first, in order that it might better please the eye, and have more the appearance of a whole: besides these mentioned, there are a few chapters wanting in the cure of chronic diseases, which I have taken care to point out in the course of the work, and to mark with asterisks in the contents.'

Every edition * of Aretæus, which we have seen, contains a very large portion of the fifth chapter of the first book, in all probability the greatest part of it. The disease described in it is evidently the epilepsy, whose various symptons are most accurately enumerated, and admirably delineated. We can see no reason why it should be omitted in a translation, or why the five first chapters of the cure of diseases should be neglected: they contain many curious observations, and are certainly as valuable as any of the rest. Translators, as editors, ought not to withhold any part of their author. The reason Dr. M. assigns for numbering his chapters as he has done, making the *fifth* (which we find to be the sixth) of Aretæus the first of the translation, is a trifling one, and the change is attended with a very great inconvenience, especially to those, who like us, wish to compare the translation with the original.

As a specimen, we have selected the 11th chapter of the third book, because we think it neither the best nor worst part of the performance, and on that account, properly adapted to give our Readers a general idea of the whole:

'If a difficulty of breathing is produced either from running, excessive exercise, or any other cause †, it is denominated Asthma: that disease likewise ‡ known by the name Orthopnœa, is

* There are few editions of this valuable author.—A Latin translation by Junius Paulus Crassus, Professor at Padua; printed at Venice, 1552, 4to.—A Greek edition by Jacobus Goupylus, Paris, 1554, 8vo. This edition was reprinted by H. Stephens.—A Greek and Latin edition, by Henischius, 1603, fol.—A Greek and Latin elegant edition, by Dr. Wigan, Oxford, 1723, fol.—Another by Boerhaave, at Leyden, 1731.

† *Any other cause.*] The original πασῶν ἔργων would certainly have been better rendered by *any kind of labour.*

‡ *Likewise known.*] The adverb *likewise* belongs to the verb *called*, ὀνομάζουσι δὲ ὀρθόπνοιαν καὶ ἤδη καλεόμενοι ἄσθμα; read therefore, *the disease Orthopnœa is likewise called Asthma.*

called

called Asthma, because the patients, during the paroxysms, are affected with a difficulty of breathing *: it obtains the appellation Orthopnœa from the patient's not being able to breathe easily, unless in an erect posture of body; in a reclining state †, there is danger of suffocation taking place. In this disease the lungs are affected, and the parts subservient to respiration sympathize, such as the diaphragm and thorax; but should the heart suffer, death must inevitably be the consequence, as both respiration and life originate from this viscus ‡. The cause is coldness of breath with moisture: the matter consists of thick glutinous humours lurking internally. Women are more subject to the disease than men, because their habit is naturally moist and cold; boys likewise, but they more frequently recover than women, from their daily increase of strength, and their nature very powerful in producing heat §: men are by no means so liable to the affection, but to them it sooner proves mortal. Death attacks those slowly whose lungs are warmed from any sort of workmanship, such as the manufacturing of wool, the working in calx, brass, iron, or the fomenting of bath fires ‖. The marks of this disease approaching are, a heaviness at the breast, a slowness to perform usual business, and every thing else ¶, a difficulty of respiration, both in running and walking; the patients are troubled with hoarseness and coughing, flatulency in the præcordia, eructations without being able to assign any reason, watchfulness and a small obscure nocturnal

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* *Are affected with a difficulty of breathing.*] How much more concise the original, ασθμαινουσι καὶ ὀιδε, *are asthmatic.*

† *In a reclining state there is danger of a suffocation taking place*] Dr. M. thus translates πνιξ γαρ καιακλισι. ἑινεκεν τε τοιε, τε επι τω πνευμαλι, ὀρθοπνοια τεινομα, ὀρθιω γαρ αναπεταται εις αναπνοην, κην ὑπλιω καιακλινθῆ ἄνθρωπω, κινδυνω πνιγηναι. where we observe a too great degree of conciseness; *viz.* the leaving out a whole sentence.

‡ *As both respiration and life originate from this viscus.*] τη δε γαρ ἡ τῆς αναπνοης καὶ τῆς ζωῆς αρχη. Though the above is evidently the sense of the Author, yet we think, *in it is the source of breath and of life*, more in the manner of Aretæus, and more agreeable to the original.

§ *From their daily increase of strength, and their nature very powerful in producing heat.*] Making two members of a sentence where the original consists only of one, which Dr. M. frequently does, is a liberty we cannot think justifiable, as the beautiful conciseness of the Author is thereby totally lost. The original is ἡ γαρ φυσις εν αυξησι θερμοτατη δυνατωτατη, *for nature in their growth is very powerful in producing heat.*

‖ *The fomenting bath fires.*] This is an affected expression for *heating of baths*, λεβηρων πυρσευτηρι.

¶ *Every thing else.*] απασαν πρηξιν might have been rendered *every kind of work.*

heat: their nostrils are sharp and prepared for respiration. If the disease increases, the cheeks are red, the eyes stand out as in persons that are strangled, and they snore while they are awake: but the evil comes to a greater height in the time of sleep: the voice is obscure *, without sound, the desire for cold air is great, they walk abroad, nor can any house suffice the purposes of respiration; they breathe in an erect posture, as if anxious to draw in all the air possible, and open their mouths greedily, still desiring it in greater quantity. The whole face is pale except the cheeks, which are red; a profuse sweat breaks out about the forehead and neck; they are troubled with a constant violent cough, and eject a small, thin, cold matter, somewhat resembling an efflorescence of froth; the neck becomes tumid on drawing the breath, and the præcordia are revulsed †; the pulse is small, frequent, and oppressed; the legs are wasted: and if the symptoms still increase, the patient is sometimes strangled, as in the case of epilepsy. But if they wear a more favourable appearance, the cough is somewhat rarefied, and becomes longer, with an excretion of humid matter in greater quantity; a watery substance will be dejected in abundance, the urine will flow copiously without sediment, the voice will be better formed and more sonorous ‡, attended with refreshing sleep and a remission of the præcordia; during the remission a pain sometimes passes to the scapulæ, the breathing becomes rare and gentle, with a degree of strength and asperity of voice; in this manner do the patients espape death; but during the remissions, although they walk about in an erect posture, they have evident symptoms of the disease.'

From

* *Obscure without sound*] We here observe a very material fault: in the first place, *obscure without sound* is tautology, and the sense of the original, ὑγρὴ καὶ ἀηχὸς ἡ φωνὴ, is by no means adhered to. The true meaning of the word ὑγρὴ in this place is *fluctuating*, *wavering*, *unsettled*; for ὑγρὸς, though it properly signifies *moist* or *watery*, is often by the best Greek writers metaphorically put for the *fluctuation* or *wavering* of water, or any thing that has that appearance. Of this we have an example in Pindar's 1st Pyth. ὁ δὲ κυασσῶν ὑγρὸν νῶτον αἰωρεῖ, of which almost all the interpreters and commentators have made nonsense by rendering it, *lifts his moist back*; and again in Longinus, Sect. 34 where he speaks of digressions that are made τῷ ὑγρῷ πνευματι. But how Dr. M. could render ὑγρὴ, *obscure*, we know not.

† *Præcordia are revulsed.*] ανεσπασμενα ought to have been rendered *drawn up*, or *contracted*, which appears more clearly to be the meaning of Aretæus, since he afterwards mentions the relaxation, which Dr. M. calls *remission*, of the præcordia when enumerating the symptoms of the disease's growing milder or diminishing.

‡ *The voice will be better formed and more sonorous, attended with, &c.*] *Better formed*, *attended with*, and *and* are wholly wanting in the original: but this is not the only place where our Translator hath connected

From the foregoing notes our Readers will be enabled to form a general idea of the merits of Dr. Moffat's translation, which (excepting a few errors, that, in a work of such labour and difficulty as the present, may easily escape the most observant eye) gives pretty nearly the sense of the original: but, although Dr. M. has in many places studied to make his language elegant, he has by no means imitated that conciseness and perspicuity so peculiar to his Author, and in which his great beauty chiefly consists.

ART. IV. *A Treatise on the Art of Music*; in which the Elements of Harmony and Air are practically considered, and illustrated by an Hundred and Fifty Examples in Notes, many of them taken from the best Authors: The whole being intended as a Course of Lectures, preparatory to the Practice of Thorough-Bass and Musical Composition. By W. Jones. Folio. 1l. 1s. Printed for the Author.

IT has been a matter of long and just complaint, that, in a country where Music is extremely cherished; where men of superiour abilities in the composition, and talents in the execution of good Music, of every country in Europe, are sure of patronage; where native professors are numerous, and where the lovers of the Art, who cultivate both the theory and practice of Music, more abound, perhaps, than in any other part of the world, a clear, classical, well-digested, and comprehensive Musical Code, or fundamental treatise on the most essential parts of this delightful Art, should be wanting in our language.

We had great hopes that this chasm in our literature would be amply filled, and students no longer left to pursue their intricate road without a guide, when we understood that the treatise before us was the work of a gentleman of leisure, learning, and science, who had already distinguished himself as an ingenious and diligent enquirer into many curious subjects of natural history and mechanics.

With these favourable sentiments we undertook the perusal of the work, and shall, with the utmost candour, lay before our Readers the sensations it excited, and the degree of praise that seems due to the Author.

As he explains his plan and intentions in the Preface, we shall let him speak for himself:

'The first object I had in view when I began the following work, was to present a compendious system of the principles of *Thorough-Bass* and the rules of *Modulation* to a Lady who has a most excellent finger upon the harpsichord. But as I proceeded, I was insensibly drawn on to extend my plan, for the benefit of some young friends,

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connected together sentences which are distinct and separate. We would, more agreeably to the original, read, *the voice is more sonorous*; *sleep more refreshing*; *the præcordia* (or as the Greek has it *hypochondria*) *relaxed*, &c. which preserves in some measure the beautiful conciseness of the Author.

who

who wished to know the reason of things, and to learn Music as scholars learn other things, by learning the principles of the Art in the first place; which in this Art is contrary to the general practice: and I may say thus much for the work, short and imperfect as it is, that it contains much of that information, which as a student in Music I often wished to find but never could.

'I have been informed, that some musical gentlemen who have heard of my design, have totally mistaken the nature of it; supposing it to be a conjectural enquiry into the theoretical foundations of Music, such as few readers would understand, and which could afford neither entertainment nor improvement to the practitioner: whereas my work, though not professing to interfere with Masters and teach the performance of Music, which has already been done by *Geminiani*, *Pasquali*, *Emanuel Bach*, and of late by Mr. *Bemetzreider*, is in fact an elementary Treatise on the *Art*, which begins with the first rudiments, and explains every thing by examples in Notes. The player of Thorough-Bass will find a great advantage, and perform to much better effect, if he sees into the principles of his Art. The Voluntary-player will give more satisfaction to his hearers, if his thoughts are well-connected, and his Music properly measured into Clauses and Periods, so as to speak *sense*, and be easily understood. And every admirer of Music, who takes the pains to enquire what it is that constitutes real excellence, will hear good Music with more pleasure than if he heard it in ignorance: for the ignorant are very apt to be most pleased with false excellence, and to despise the true, because their minds are not yet opened and prepared for its effects. If you play an *Adagio* of *Corelli* to a person who knows nothing of Harmony, you will raise no admiration; for the same reason, as if you were to read *Milton* or *Shakespeare* to a man who does not understand the grammar. But a noisy vulgar *Allegro*, full of impertinence and repetition, or a common Ballad, will strike the fancy of the one, as a low comedy or a farce is adapted to the capacity of the other. There is as much incompetent and erroneous judgment in Music as in any art whatsoever; and it cannot be corrected but by infusing more knowledge into those who are capable of it and willing to receive it. Of this we have many lamentable examples amongst the Psalmodists of the country, who bestow great labour on Music not fit to be introduced into the worship of God, and conceive a higher opinion of it than of the best compositions of our greatest Masters, who being truly learned in their profession knew how to adapt their Music to the nature and dignity of their subject, and have inspired the hearers of it with pleasure and devotion for ages past. But the works of some other self-recommended Composers, not half learned in their art, are generally better accepted; as many of the common people are found to have a better opinion of a Mountebank than of a Physician who has a talent for his profession, and is possessed of all the improvements of science. How often has my patience been tried, and my nerves put upon the rack by the impertinent quaverings in some country Choirs; while at the same time I have observed the congregation either laughing or frowning, and all serious people uneasy at seeing every good end defeated for which Music is brought into the church.

'Where there is more learning, there will of course be more taste and better discernment: and when a person who is present at a performance of Choral Music has skill enough to see the progress of it in a Score-book at the same time, he hears it with as much effect as if he had more ears than Nature has given: and indeed so he has; for as learning gives a *second sight* to the mind of man, so doth skill in Music improve the hearing in the same degree. As we amuse ourselves by reading a Tragedy without seeing it acted on the stage, so is it possible to be entertained by Music without hearing it: and at times, when I could neither hear Music nor play it, I have found satisfaction and improvement by casting my eye over the Score of some excellent composition.'

This is fair reasoning; but in the next page, when the Author talks of *nature* in Music as of nature in Poetry, he seems wholly to forget that nature, considered as a model of imitation, has much less to do with Music than with any of the sister Arts; that no Operas, Oratorios, Choral or Lyric specimens of ancient Greek or Roman Music, are come down to us, to serve as models, like the Poems of Homer and Virgil; and that it has been observed, and never contradicted, that we have little in nature to imitate. When we cry, laugh, exult, or repine, it is not in musical tones. The whole is nearly a work of art and imagination; and under the guidance of the fundamental rules of Harmony, that imagination which affords us the highest pleasure and amusement is certainly the best. That men do not agree in this as in the excellence of a Poet's, Painter's, or Sculptor's imagination, is from the variety of imagery in the mind of man, where there is no type in view, to keep it from rambling.

What the Author gives as an indisputable criterion of the superiority of the Music of the old Masters over that of the modern, is both unjust and feeble: 'If,' says he, 'you try its effect upon an organ, you discover its emptiness and insignificance.' But why should Music be composed to suit the genius of the organ, which it is morally certain will never be performed upon that instrument? Indeed Handel, in his *Harpsichord Lessons*, has frequently imprisoned and fettered the hand by long and binding notes that have totally lost their effect before they are relinquished; but, according to our Author, this is the most unanswerable proof of the excellence of every species of Music. What shall we do with Memo Scarlatti's wild, original, and fanciful pieces, on the organ? what with many of Schobert's? of Emanuel Bach's, and of other excellent writers for the *Piano Forte?* Are they to be all despised and thrown aside, because they lose their whole merit of light and shade, expression, and best effects, when played on an organ *?

* Mr. J. seems to feel that he has pushed this matter somewhat too far, and, as a salvo, condescends to say, 'Though I take the organ as a test of style *in general*, I must yet allow, that there may be Music, good in its kind, *without being* proper for the organ.'

To

In Chap. III. the 2d period gives such an account of common and uncommon Chords, as, we fear, will be difficult for young students in harmony to comprehend.

P. 12. The Author speaks contemptuously and unjustly of Rameau's work, of which he seems only to have seen a very bad translation. The last edition at Paris, under the title *Code de Musique pratique*, 1760, is better arranged, and more instructive, than any book of the kind with which we are acquainted. Indeed the merit is due to Rameau, not of *inventing* harmony, but of analysing and digesting it into a system, and furnishing from the fundamental bass the true *etymology* of Chords; a discovery of which all later writers on practical harmony have availed themselves, though generally without acknowledgment. D'Alembert's *Elemens de Musique*, upon Rameau's principles, is a well digested and instructive book, with which our Author confesses his unacquaintance; and the Abbé Roussier's writings, in spite of French and Greek prejudices, are admirable. After the perusal of these, of Padre Martini's treatise on Counterpoint, and several modern tracts on practical Harmony, the relations of chord to chord, and key to key, seem here, indeed, but darkly and lamely explained.

Chap. IV. *Of the Inversion of Chords, and their internal Consonance.* Though the title of this chapter tells a Musician its whole purport, yet it seems to be rendered obscure by too much explanation. Nor does it appear, Chap. V. that the Reader will gain the more knowledge, or save the more time, by the Author's trying to explain the derivation and construction of discords differently from his predecessors. Dr. Pepusch and Rameau seem to have left nothing new to say on the subject.

Chap. VI. *Of Modulation, its Forms and Limits.* When the Author tells us, in the 2d period of this chapter, that 'so long as we keep to the fundamental harmony, without departing from the degrees of the octave, the key is still the same'—we agree with him; yet, when he adds—'but when we make a *cadence* in any *new key*, some one of the degrees must be changed from natural into sharp or flat'—we do *not* agree with him, that degrees are only changed at a *close*; nor that the accidental sharp 7th of a minor key, which is departing from his own degrees of the octave in the minor scale, is announcing a *new* key. This is inaccurate and confused.

The modulations upwards by 5ths, and downwards by 4ths, in the old harmonic circle, would have been better explained by notes than words.

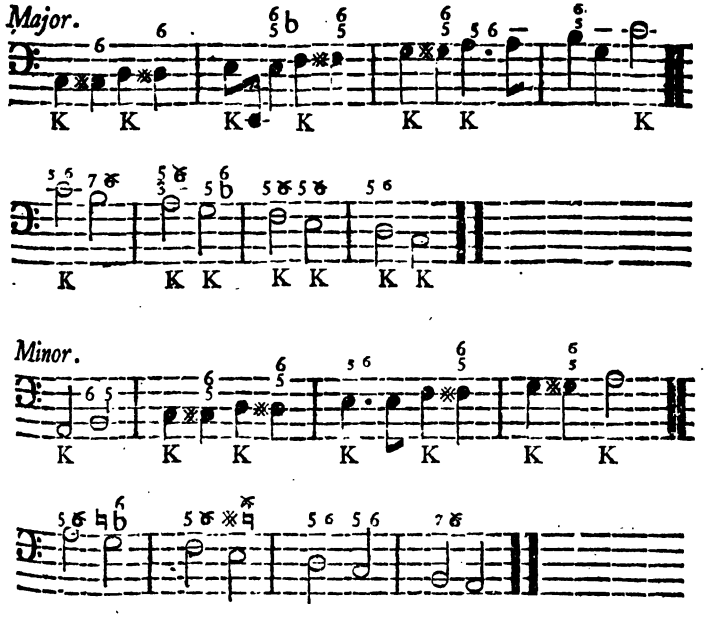
There are violations of the rules of composition in Ex. XX. Pl. 5. The first is a breach of a common rule, which the Author himself has laid down, p. 20, against the diatonic succession of two perfect consonances (as two 5ths or two 8ths) in accompanying

companying G F in the minor scale descending; and the other in having the discord of $\frac{4}{3}$ to B, unresolved.

We think, in the chain of 7ths, Ex. XXIV. the omission of the 8th in the chord of the 7th is a defect; as it so much enriches and conveniently combines the harmony, that the musical student should be early recommended to practise it: the same quadruple combination being wanted in the chords of $\frac{6}{5}$ and $\frac{6}{4}$, its derivatives.

Modulation is a sea of such extent, that it was impossible for the Author to sail into all the ports, and touch at every little private creek in the course of a short chapter. The principal harbours are certainly that point from which we sail, and to which we must return, and its 5th and 4th. Perhaps, if he had reasoned less about it, and given more striking and masterly examples, the young Musician would have profited more.

The short rule that every note of the major scale, except the 7th, and of the minor, except the 2d, on account of their having no true 5th, may in the course of a movement be made a key note, is well known and simple, and if illustrated by an example in notes, would have saved the Author the trouble of writing and printing two or three pages.



We can hardly allow the Author's Ex. XXIV to be any modulation at all, according to his own definition, p. 23; for as there

there is no accident of flat or sharp, the whole is fundamental harmony: and there seems something a little Hibernical in 'modulating *from* the key *into* the key, without quitting it.' The Author certainly means that the whole period is in one key; but then where is the *modulation?*

Exclusive of the *regle de l'octave*, major and minor, ascending and descending, the Author might have saved himself and his reader much trouble, by giving examples of natural and elegant, as well as curious and latent harmonies, in accompanying the scale, which would have instilled the principles of masterly modulation, accompaniment, and selection in the young student, and improved his hand, without vitiating his taste by fragments of battered old passages, which it is now become disgraceful to use.

As we entirely agree with the Author in wishing to discountenance licentious and affected modulation, we shall here insert his opinions (p. 31) on that subject:

'Experiments of studied and extraneous modulation are fitter for prelude and Capriccio, as matter of curiosity, than for the improvement of Music: they shew what may be done, rather than what ought to be done, in regular composition; and if they touch the fancy of a considerable artist, who persuades himself that all art consists in the producing of something new and strange, he will be going out of his way to bring them in upon all occasions. Music will afford us so much variety within the proper bounds of modulation, that we need not have recourse to these unnatural distortions. How sparing was the modulation of antiquity, and yet how sweet are many of its productions! They knew that there are much greater ends to be attained in Music than novelty of modulation; which they studiously avoided, and for fear of straying too much, were cautious of new experiments even to a fault. Our danger lies on the other side: we are too much disposed to throw down fences and overleap ancient boundaries. Yet it must be owned there are some real improvements in modulation of late years: therefore what I here say must not be understood as if I wished to exclude all extraneous modulation. In Recitative and slow movements liberties may be taken with great effect for purposes of expression, to surprise the ear without shocking or misleading it.'

It seems, however, as if our Author's censure of the 'German master, who has gone through all possible forms of modulation,' was a little too severe; for this Author, like Geminiani, in his *Guida Armonica*, has given a Dictionary of Modulation, which he never could mean the purchaser of his book should use or play *all at once*. It is a book to consult, not to read, any more than any other lexicon. And though he has pointed out the *north-west* passage from one remote key to another, yet we are still at liberty to *double the cape*, and perform the old round-about *passage*, whenever it is thought more pleasant or convenient.

(To be concluded in our next.)

ART.

ART. V. *A Comparative View of the Ancient Monuments of India*; particularly those in the Island of Salset, near Bombay, as they have been described by different Writers. Illustrated with Prints. 4to. 5s. sewed. Nichols. 1785.

THE attention of the curious hath been called to these stupendous works, by accounts of them which have been read before the Society of Antiquaries, and some of them are inserted in the last volume of the Archaeologia. Mr. *Gough*, a member of that Society, publishes this volume as a kind of supplement to those descriptions, and here throws together, in one view, the narratives of travellers of different nations. To which are added several engravings.

The first description is taken from *Linschoten*'s Voyage, published in 1598: to which succeed that which was given by Dr. Fryer in 1672, and by the Rev. Mr. J. Ovington in 1689. These are the oldest accounts, excepting that of Gemelli Careri, in 1693, which is here added. The other writers are, John Henry Grose, Mons. Antequil du Perron, and M. Niebuhr; all of whom have published since the year 1750*, except Mr. Grose, whose voyage to the East Indies is dated in that year. The largest contributions to the compilation are made by Niebuhr, and Antequil du Perron. Mr. Gough has copied the plates of the first of these authors, from whom also he has made considerable extracts; and the latter furnishes more minute and exact descriptions of several of these Pagodas than any other in the list.

Our ingenious and diligent collector very properly censures one part of M. du Perron's conduct: 'He has copied (it is observed) some inscriptions, which may be of consequence to the lovers of languages; but what this traveller says of himself does him no honour. He took from the temple of *Ponifer* a figure of a cow, which the Bramins had just rubbed with oil, out of veneration, and he refused to restore it to their earnest entreaties; they could not take it from him because he was armed. This is but one instance, among many others which he gives, of the mildness of their character; and could a Bramin, or any other stranger, have behaved in such a manner among Christians in Europe, as he behaved among the Indians, without drawing on himself the consequences of their resentment? Who can hereafter blame the Bramins for debarring Europeans from a sight of their ancient temple?

It would be difficult for us to give the reader a particular account of these wonderful excavations, with their various pillars, figures, &c. some of them gigantic, or monstrous, others of a common or dwarfish kind, &c. The apartments are numerous,

* Their books were all mentioned in our Review: See our *General Index*.

the sculpture different, yet much of it is mentioned as excellent, and the whole, as hath been observed in our former article, on the 7th volume of the Archaeologia *, is a subject of admiration and astonishment.

The time when this laborious work was accomplished, together with its design, and the meaning of the several figures of which it is composed, are subjects on which very little light is thrown at present. The Bramins who lived near some of these excavations, pretended, as Du Perron informs us, that they appear, from their written annals, to have been the works of Alexander the Great: the improbability of which he exposes, on many accounts, and among others, because there is not to be found in the images or sculptures the least shadow of allusion to the history, manners, or worship of the Macedonians; and what is yet more unaccountable, not even of the Gentoos. The most probable conjecture then, he adds, that occurs, is, that the religion of these last must have undergone some revolution, and that these temples were the work of the aborigines of the country.

Monf. D'Ancarville concludes, 'that they are connected with theological principles formerly common to the Greeks, Tartars, Indians, and Japanese. These principles, he adds, disfigured by the religious fables framed by these several people, all go back to the symbolic worship of the Scythians, which in the West became changed into Hellenism, was destroyed by Christianity, and in the East assumed the form which it still retains among the Japanese, Tartars, and Indians.'

Thus the subject remains in great uncertainty. Farther investigations, which will no doubt be employed, may produce more clear and positive conclusions.

We finish this Article by observing that the copper-plates are ten in number, exhibiting outlines of many principal figures, and also several parts of the temples.

ART. VI. *Numismata Scotiæ*; or, *a Series of the Scottish Coinage, from the Reign of William the Lion, to the Union.* By Adam de Cardonnel, Member of the Antiquarian Society of Edinburgh. 4to. 1l. 1s. Nicol. 1786.

WHATEVER engages the attention of mankind, generally produces a number of writers. Hence investigation follows investigation, till what was at first considered only as an amusement, terminates at last in matter of real instruction. Till the beginning of the sixteenth century, very little attention was paid to the study of medals. About the year 1525, the first book on that subject, of any consequence, appeared. In 1550,

* See Review for February and April 1786.

the

the publications respecting it were become numerous. Near the same time, there were estimated, on the continent of Europe, near one thousand cabinets of medals, exclusive of those in Great Britain. At present, the collections formed in this island alone, may be computed at some hundreds. As these have increased in number, the writers on numismatic subjects have also increased, insomuch that it would now be no easy matter to enumerate them. Of these, some have merited highly of the lovers of this branch of science; but much the greater part, or, to speak in the language of connoisseurs, the *mult*, are better consigned to oblivion.

The work before us is divided into three parts, *viz.* the Silver, Gold, and Billon or copper coin of Scotland. These are followed by extracts and copies of papers from the records of that kingdom, relative to the subject; and the whole is ushered in with a Preface and Dedication to the Duke of Buccleugh. When a nobleman distinguishes himself for his talents and public spirit, an address of this sort cannot be considered as adulation; and it must be confessed that the Author has acquitted himself, on this occasion, with no indelicate hand.

In the ample Preface, which might more properly be called an Introduction, the Writer, speaking of the coins of William the Lion, mentions it as a remarkable circumstance, that till the year 1780, when a number of the coins of that monarch were found by digging, 'none bearing the least similitude to them have appeared in any cabinet, except one published by Snelling, in his View of Coins struck by English princes in France.' Now we have ourselves, for more than these twenty years, been in possession of an undoubted Penny of that King's (we know not where found), which has been seen and examined by most of the connoisseurs, particularly by the late Mr. Snelling, Mr. Duane, &c. &c. It is pretty nearly the same with that given by the writer, under No. 17, Plate 1.

In the beginning of the same Preface, the Author remarks, that 'Snelling, on Scottish money, is so very defective, and many of his plates are so badly executed, that they scarcely bear any resemblance to the pieces *they mean* to represent; besides that they often totally disagree in the descriptive part.'—Poor Snelling, when he formed his plates of Scottish money, was very ill at ease, both in body and mind.—The descriptive parts were chiefly drawn up by others. Yet in spite of all this, the book, as the Author adds, is 'become remarkably scarce;' and we will venture to say, will ever be considered as the work of a master. But what renders this passage the more deserving of notice, is, that where a censure of this kind had been passed on the work of another, the censurer should have taken particular care to be free from any thing of the sort himself. Yet,

ter, where the art of engraving is deduced from Tubal Cain; though from the translation of one of them, with which Mr. Strutt has indulged us, Tubal Cain seems rather to have made and sharpened the graver, than used it. Had Mr. Strutt commenced his investigation a score or two of centuries lower down, we are apt to think he would not have thereby deprived his readers of any material piece of information; particularly as his subject regards only that kind of engraving calculated for yielding impressions on paper. The plates described in the 7th chapter are mostly well executed copies from scarce engravings of old masters. Respecting the historical part of this work, the Author in a manner anticipates the accusation of dulness, by observing, that very little amusement, exclusive of what relates to the arts, can be gathered from the lives of persons who lived and died in obscurity. We cannot help observing the impropriety of applying the term, "*flourished*," to the miserable existence of many inferior artists on whom he has bestowed it; surely such men, unless engravers of penmanship, cannot be said to have ever flourished. In fine, after fairly weighing and estimating the merits of this work, against the many errors and omissions discoverable in it, the balance preponderates in its favour; and although we hoped for and expected a somewhat better performance, this work will, with whatever imperfections it may be chargeable, still be found, as a book of reference, useful to artists, and to collectors of prints. The present volume terminates with the letter G inclusive.

ART. VIII. *A History of the Art of Engraving in Mezzotinto*, from its Origin to the present Times, including an Account of the Works of the earliest Artists. Printed at Winchester. 8vo. 2s. Sold by Egerton, London. 1786.

THE Author of this Tract informs us, that it owes its origin to his having observed, that no express treatise had as yet been published on that subject; and from his considering it, on account of the acknowleged superiority of our English artists, as a tribute in some sort due to the honour of his country. 'In England at least' (says he) 'the art ought not to pass without distinct notice. In this country it has been cultivated, in this country it has indisputably received its highest improvements, and it is therefore that a late foreign writer has given to it the name of "The English manner" by way of eminence.'

Respecting the invention of this art, known abroad by the title of "*la maniere noire*," although the honour of it has generally been given to Prince Rupert, several unquestionable authorities are adduced, proving that it was really discovered by Colonel

Colonel de Siegen, a Heſſian officer, either in the year 1643, or 1648; he left behind him two ſpecimens of his diſcovery.

Our Author alſo introduces another very diſtinguiſhed claimant, of our own nation, whoſe pretenſions, he obſerves, he cannot properly paſs by unnoticed, although they ſeem to reſt on miſtaken grounds; this is Sir Chriſtopher Wren. In the preface to Dr. Hooke's *Micrographia* it is ſaid, "he (Dr. Wren) was the firſt inventor of the art of graving in mezzotinto, which was afterwards proſecuted and improved by his Royal Highneſs Prince Rupert, in a method ſomewhat different, upon the ſuggeſtion (as is ſaid) of the learned and ingenious John Evelyn, Eſq:—Of this art ſome original eſſays are extant: viz. the head of a Moor, &c. by the Inventor; the execution of St. John Baptiſt, by the Prince; on the ſword is the mark R. P. f. (i. e. Rupertus Princeps fecit); over it an electoral coronet."

As the circumſtance of this invention is not mentioned by Mr. Evelyn, in his treatiſe written expreſly on the ſubject of engraving, where he celebrates Dr. Wren's ſkill in deſigning, his ſilence is, by our Author, conſidered as an objection of ſuch weight, as leads him to ſuppoſe Dr. Hooke's aſſertion founded on a miſtake.

The mechanic proceſs of this ſpecies of engraving, its peculiar character, its excellencies, and the ſubjects beſt adapted to it, are conſidered and explained; ſome account is alſo given of the earlieſt artiſts who have practiſed this mode of ſculpture, with a liſt of their principal pieces.

In the appendix are given, No. 1. Comparative Tables of Artiſts, in mezzotinto, of different nations, before the middle of the preſent century. No. 2. Liſt of Modern Britiſh Artiſts, and of thoſe now or lately living. No. 3. Liſt of Mezzotintos after ancient maſters, by modern artiſts.

This Work will, we make no doubt, prove an acceptable acquiſition to all lovers of the arts, particularly to the collectors of mezzotintos; and appears to us, as the Editor likewiſe obſerves, in the advertiſement, to have added, in many inſtances, to the ſtock of information, which the Public were before poſſeſſed of, relative to that ſubject.

Art. IX. *Remarkable Ruins, and Romantic Proſpects in the North of Scotland,* accompanied with ſingular Subjects of Natural Hiſtory, and ancient Monuments, hitherto undelineated and undeſcribed. Drawn and deſcribed by the Rev. Charles Cordiner, of Banff, and engraved by Peter Mazell. 4to. The firſt ſix Numbers at 5s. each. White, &c.

THE Public are indebted to the pencil of a ſelf-taught genius for the repreſentations of theſe remote views, antiquities, and curious ſubjects, which, without the aſſiſtance of

his labours, would probably have mouldered away unknown; we must not therefore examine these performances too critically, nor expect to find in them, all the science of a professed artist.

This work consists of the four following heads, Remarkable Ruins, Romantic Prospects, singular subjects of Natural History, and Ancient Monuments: let us consider each of these articles separately.

With respect to the first, justice obliges us to observe, that Mr. Cordiner seems a little deficient in the knowledge of perspective, both linear and aerial; and this is more strikingly apparent in delineations of buildings, than in any other subject; we would therefore advise him to make himself master of the principal rules in that science, which he will, if a mathematician, attain in a very short time, by studying Brook Taylor's most valuable treatise on that subject; otherwise, let him peruse Highmore, Kirby, or some one of the many commentators on that able master.

The same deficiency, in point of perspective, occurs in the prospects, though the linear errors are not quite so conspicuous in these subjects as in architecture, as was before remarked; but as a want of keeping, or violation of the aerial perspective, is too obvious in many of them, we would also advise our Author to study that article, in the works of some of our best artists, and at the same time to attend to their management of light and shade, particularly with an eye to the general effect.—Notwithstanding these strictures, both the ruins and prospects have a considerable degree of merit.

The subjects in natural history appear to have been drawn with great accuracy and neatness, from specimens uncommonly curious and interesting.

The ancient monuments consist chiefly of sculptured stones placed over the graves of princes, heroes, and other great men, generally containing some allusions to war, or the chace. These, as well as the preceding article, are executed with taste and neatness, (and there is every reason also to believe) with the strictest fidelity.

This work is published in numbers, each containing four plates, with letter-press descriptions. The plates measure seven inches and a quarter, by five and a quarter. They are neatly engraved, and printed on good paper. Only seven numbers have yet been published. It is to be hoped Mr. Cordiner will meet with so much of the public favour, as may induce him to continue this pleasing and curious publication; for, should any accident cause him to relinquish it, it may, probably, be long ere another person, equally qualified, will be found, in that remote country, to complete what he has so well begun.

As Mr. Cordiner here ſtands in the double capacity of draughtſman and hiſtorian, in order to give our Readers an idea of his abilities for executing the latter, let him ſpeak for himſelf:

A SINGULAR POLYPE.

'The *Zoophyta* are in general diſtinguiſhed by ſuch diſplays of intelligence, and wiſe deſign in the formation of them, as fills our minds with admiration. The detail of particular facts relating to their ſtructure and œconomy, become hence moſt exceedingly intereſting, as it leads to new diſcoveries of the univerſal care of the great Author of Nature. This is the primary object of natural hiſtory, and enhances the delight and entertainment of it.

'This very beautiful Polype, at A and C*, we ſhall call the Sea Marygold, until abler hands ſhall appoint it a more characteriſtical place in the ſyſtem of marine animals.

'It is remarkable, that the caſe B, in which it lodges, is not a ſhell, nor of a ſhelly ſubſtance; but is of a ſkinny nature, ſoft, compreſſible, elaſtic; by this peculiarity it is eſſentially diſtinguiſhed from all thoſe animals that are the inhabitants of tubular ſhells. Its rays, or tentacula, are admirably contrived for catching and incloſing minute animals; and it is often employed in playing them round in the water, ſeemingly in ſearch of food and nouriſhment; and is ſeen evidently catching at ſomething, at atoms which elude human obſervation.

'The ſtructure of the *tentacula* is very remarkable; the extremity of each appears like a miniature of the whole; and each individual ray, viz. 1, 2, 3, &c. is an active trap; they ſeverally bend and wave in oppoſite directions, and in theſe exertions vary their form, as at E.—D. is one of the tentacula on a ſtill larger ſcale, by which the exquiſitely fine formation of the whole is the more clearly diſplayed.

'It is altogether moſt delicately alive to any hoſtile touch, and ſeems even to have a preſentiment of the approach of injury, probably from the movement of the water; and then with inſtantaneous dexterity retreats into the caſe B; and is there ſo completely ſhut up, as not to be the leaſt diſcernible.

'When all has been quiet about it for ſome time, it expands by ſlow degrees, as if fearful of the danger, or the enemy being not yet paſt; but feeling no diſturbance, ſpreads forth again in all its beauty. A, is the natural ſize on the tubular coraline to which it adhered.—C, the ſame magnified.—It was dredged up from the bottom of fifty fathom water, from hard ground, ſome leagues from the coaſt of Banff; where corals, and ſtones co-

* We copy theſe references (though we cannot give the plates), to avoid mangling the Author's expreſſions.

vered with ſhells, are frequent, and exhibit varieties of animals not found on the ſhores."

N. B. The *ſeventh* number of the above work is publiſhed, but we have not yet ſeen it.

ART. X. *Letters and Papers on Agriculture, Planting*, &c. Selected from the Correſpondence-book of the Society inſtituted at Bath for the Encouragement of Agriculture, Arts, Manufactures, and Commerce, within the Counties of Somerſet, Wilts, Gloceſter, and Dorſet, and the City and County of Briſtol. Vol. III. 8vo. 7s. Boards. Dilly. 1786.

IF Agriculture is not, in all caſes, a profitable buſineſs to gentlemen of fortune, it is, at leaſt, in every ſituation, a pleaſing amuſement, as it not only induces a moderate bodily exerciſe, highly conducive to health, but alſo tends to excite thoſe ſociable affections which conſtitute one of the higheſt pleaſures of life. Even among thoſe who follow agriculture as a buſineſs, this laſt circumſtance is conſpicuous in an eminent degree, when compared with other occupations of men, in a ſimilar ſtation or rank. Among manufacturers, and artiſans of every kind, a ſpirit of monopoly is univerſally prevalent. They view others of their own profeſſion with a jealous and diſtruſtful eye, and the firſt leſſon taught in their apprenticeſhip is to take care not to divulge the ſecrets of their trade. If any one in theſe employments is ſo lucky as to make a uſeful diſcovery in the line of his buſineſs, his greateſt ſtudy is to conceal it from others, and ſo to diſguiſe his operations, as to lead them on a wrong ſcent in their attempts to copy after him.—Not ſo the farmer. If he makes any uſeful diſcovery, he, on all occaſions, ſhows a generous ſatisfaction in communicating every particular concerning it to as many as are diſpoſed to liſten to him. He rejoices in the proſpect of benefiting others. He anticipates the good effect that may probably reſult from it; and, inſtead of hiding his *candle under a buſhel*, he does every thing in his power to diſſeminate that knowledge as univerſally as poſſible.

The volume now before us, and the two former that have been publiſhed by the ſame Society, ſufficiently illuſtrate theſe poſitions, and much good may be expected to reſult from their labours, if they perſevere, and are extremely careful in their ſelection of papers for the Public. The objects of agriculture are many, and they may be varied by ſuch a number of circumſtances, as to occaſion a diverſity approaching to infinite. It muſt therefore happen, that certain anomalous caſes will frequently occur, which, by being conſidered as general, will open a wide field for imagination to range in, and lead to concluſions that can by no means be authorized by general practice. The buſineſs of an editor of a work of the kind before us ſhould be

to communicate to the Public, with fidelity, such cases of this kind as occur, and to mark with a distinguishing accuracy those circumstances which give room to fear that they may not be so generally useful as the sanguine proposer may expect. We observe some attempts of this kind in the present volume, though they seem not to be directed by a hand sufficiently experienced to decide with that precision which a steady knowledge never fails to confer. We hope, in the succeeding volumes, this circumstance will be carefully attended to.

As we think there is a probability that many more volumes may be ushered into the world under the auspices of this respectable Society, and as it is ever our desire that useful knowledge may be as generally disseminated as possible, we hope to be pardoned for offering a few more hints, that will probably tend to render the work still more generally useful, if duly adverted to.

It cannot have escaped the observation of the very respectable members of the Bath Society, that certain particulars in the practice of agriculture are very well known, and have been long experienced, in one part of the country, which are not at all understood in other parts of it. Hence it must happen, that long dissertations will sometimes be made by an inhabitant of one district, to lead toward a discovery of facts that have already been well known, with certainty, in another. To avoid these useless discussions then, as much as possible, it should be the study of the Society to render their work as *generally* acceptable as they can make it among *actual farmers*. With this view, conciseness of narration, and every other contrivance that can tend to moderate the price, and to raise the value of their book, should be adopted. We are the rather induced to take notice of this particular, on the present occasion, because, in the volume before us, we observe some striking deviations from this rule, which, for the reasons above given, we should be sorry to see continued in the succeeding parts of the work.

The present volume, in imitation, as it would seem, of the French memoirs, begins with an *eloge* (we give it the French name, because we have not, that we know of, an exact appropriated English name for the same thing) of the late Thomas Curtis, Esq. Vice-president of this Society, &c. Now, although it is very natural for those who had the happiness to be acquainted with Mr. Curtis, if he was really a very amiable man, to wish to pour out some grateful tribute to his memory, nothing, surely, can be less interesting than such effusions, to those who were altogether unacquainted with him, and who can have no absolute reliance on the truth or justice of those eulogiums which they find so liberally bestowed on him. It is well known, that in France, where this practice so peculiarly prevails, it seems to have been adopted rather with a view to display the talents of

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the living, than to do honour to the memory of the dead. Were the Bath Society a school of rhetoric, were its members emulous of transmitting their names to posterity for the powers of their oratory, like a *Bossuet*, a *Flechier*, or a *Thomas*, and were their memoirs intended chiefly to excite a taste for the *Belles Lettres* among the youth of this country, we should have no objection to such exercises of genius;—but as it was instituted for far other purposes, we hope that, in future, if it shall be judged necessary to make such *eloges* of members deceased, they may be only read in the Society, where those who are most likely to be interested in it may be present:—or if, for the gratification of friends, it shall be thought proper to publish them, let these *eloges* be separately printed, that those who incline may purchase them; but let them not be sent into the world connected with matter that is of a nature so very dissimilar, that the one can scarce be expected to give pleasure to those who wish for the other.

As the letters and papers in this volume are very numerous, and as the same subject is resumed in different places, instead of a general analysis of each paper, which would lead to great length, we shall endeavour to give the Reader some notion of the leading facts that are here noticed, under the following heads:

POTATOES.

I. We observe, with a sensible degree of pleasure, that the culture of the potatoe seems to engage the attention of so great a number of the members of this Society; for we are persuaded, that when the right management of this very valuable plant shall be as generally known as its importance requires it to be, and the uses to which it may be applied more generally understood, it will be found of much more general importance than it ever yet has been thought.

1783. John Billingsley, Esq. after two ploughings from an oat stubble, harrowing and dunging at the rate of 30 cart loads of dung *per* acre, obtained from 6 acres, 550 sacks of *best* potatoes (240 lb. *per* sack), 100 ditto *middling*, and 50 ditto *small*; in all, 700 sacks: or *per acre* 116⅔ sacks; or bushels, at 60 lb. *per* bushel, 350.

Culture. April 27th began planting, and finished the 25th May, in beds eight feet wide, and the alley 2½ feet; placed the sets at 1 foot distance on the fallow, then spread the dung on them, after which they were covered 3 or 4 inches with the earth from the alleys. Five sacks of seed planted to the acre.—This seems to be but a moderate crop.

The same gentleman obtained the Society's premium in the year 1784, for the produce of seventy acres of potatoes, of which six acres, being a fair part of the above, yielded of best potatoes 600 sacks, 120 middling ditto, and 50 ditto of small; in all

770 sacks: or *per* acre 128½ sacks; or bushels, at 60 lb. each, 385.

Culture. From an oat stubble, twice plowed, and harrowed. On the 8th May began planting, by marking out the field into ridges 8 feet wide, leaving a space 2 feet wide for an alley between every two ridges. The manure (a compost of stable dung, virgin earth, and scrapings of a turnpike road [Qu. the proportions?]), was then brought on the land, and deposited in small heaps on the centre of each ridge, in the proportion of about 30 cart loads [Qu. the contents?] to each acre. A trench was then opened with a spade, breadth way of the ridge, about four inches deep; in this trench the potatoe sets were placed at the distance of nine inches from each other; the dung was then spread in a trench on the sets, and a space or plit of 14 inches in breadth dug in upon them. When the plants were about six inches high, they were carefully hoed, and soon after the 2 feet intervals between the ridges were dug, and the contents thrown aroung the young plants. This refreshment, added to the ample manuring, produced such a luxuriance of growth, that no weed could afterwards shew its head.—*N. B.* Seven sacks to the acre were planted.

Neither is this a large produce, though the culture be tolerably expensive. In both these experiments cuttings only were planted.

The Rev. Mr. H. Close, of Trimley, Suffolk, plants about 18 bushels to the acre, and obtains of produce, on a good mixed loamy soil, on an average, about 300 bushels [the weight of a bushel not specified] *per* acre, by the following culture:

'The land being well pulverized by two or three harrowings and ploughings, is then manured with 15 or 20 cart loads of dung [Qu.?] *per* acre, before it receives its last earth. Then it is thrown on to what the Suffolk farmers call the *French* balk, which is narrow and deep ridge work, about 18 inches from the centre of one ridge to the centre of the other. Women and children drop the sets in the bottom of every furrow, 15 inches apart; men follow, and cover them with large hoes, a foot in width, pulling the mold down so as to bury the sets 5 inches deep. They must be two or three times hand-hoed, and be kept free from weeds; always observing to draw the earth as much as possible to the stems of the young plants.'

The greatest crop of potatoes, mentioned in this volume, is the following, by Mr. Joseph Hazard; and as his mode of culture appears to us in many respects preferable to any of the former, we shall be excused for copying his directions verbatim:

'First, then, the earth should be dug 12 inches deep, if the soil will allow of it; after this a hole should be opened about 6 inches deep, horse dung, or long litter should be put therein about 3 inches thick; this hole should not be more than 12 inches in diameter; upon this dung, or litter, a potatoe should be planted whole, upon which a little more dung should be shook, and then earth must be

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put thereon. In like manner the whole plot of ground must be planted, taking care that each potatoe be at least 16 inches apart; and when the young shoots make their appearance, they should have fresh mold drawn round them with a hoe; and if the tender shoots are covered, it will prevent the frost from injuring them: they should be earthed when the shoots make a second appearance, but not be covered, as in all probability the season will be then less severe.

'A plentiful supply of mold should be given them; and the person who performs this business should never tread upon the plant or hillock that is raised round it, as, the lighter the earth is, the more room the potatoe will have to expand.

'I obtained last year from a single root, thus planted, very near 40 pounds weight of large potatoes, and from almost every other root in the same plot of ground from 15 to 20 pounds weight; and I will venture to assert, that unless the soil be stony or gravelly, ten pounds, or half a peck, of potatoes may almost always be obtained from each root by pursuing the foregoing method. *But note, cuttings or small sets will not do for this purpose.*'

We desire the Reader to take particular notice of this last note, which we have therefore put in Italics, as we can assure him from our own experience, that he will find it of much more importance than he is probably aware of. Mr. Hazard has unfortunately omitted to specify the weight of his plants, or the quantity of seed required to an acre.

An acre will contain 24,502.5 plants at 16 inches apart: These, at 10 pounds each plant, would yield 245,025 pounds; which, at 60 lb. to the bushel, is above 4083 bushels. A most amazing produce! above thirteen times the quantity produced by any of the former modes of culture. Is this possible? Let those who doubt the fact, fairly try the experiment as directed *.

Sir

* One who has long practised the following method of rearing potatoes recommends it as equally good, less expensive, and more adapted to the operations of a farmer than the foregoing: Plough and harrow the ground two or three times, till it be sufficiently pulverized, &c.; at the proper season for planting plough it once more, and into every third furrow if plowed narrow, or every second if plowed wide, shake with a dung-fork a little long dung or litter till it be about three inches thick, upon that litter drop the seeds (which should always be large potatoes uncut) at the distance of 12 or 15 inches from each other, the whole to be covered by the plough in its ordinary course, and so on till the whole field be planted. Leave it in that state till the potatoes begin to appear, then harrow it very much with weighty harrows that strike deep; be not afraid of hurting the plants; if clods appear, let it be alternately rolled and harrowed till the whole is reduced to a fine tilth. After this operation the earth is left open and mellow to a great depth. In a few days, as soon as the potatoes can be distinctly seen, go over the whole with a hand-hoe, so as to cut up the whole of the weeds that appear. In a fortnight after hoe it again if any weeds appear, and loosen the earth

Sir Tho. Bever obtained of the white champion potatoes at the rate of 346 bushels *per* acre; of another kind, procured from a friend at Manchester, at the rate of 648 bushels *per* acre; and from another sort obtained from Mr. Rigby, from Liverpool, which had been only two or three years before raised from seed, he obtained at the rate of 1080 bushels *per* acre. Sir Thomas specifies no particulars of the culture—we conclude that some circumstances have escaped his notice, that tended to occasion the very great diversity in the produce, different from that of the kind planted. We wish to see some accurate experiments on this subject, which does not seem as yet to be sufficiently understood.

With regard to the expenditure of potatoes, in the neighbourhood of towns, they can always be sold as food for man; but in country places, at a distance from market, they can only be reared in large quantities as food for beasts. In the first case they sometimes sell, we are told, as high as 14 shillings *per* sack of three bushels. As food for beasts, the Rev. Mr. Close thinks they cannot be valued at more than three shillings *per* sack. They are, says he, excellent food for hogs; roasting pork is never so moist and delicate as when fed with potatoes. Cows are particularly fond of them: half a bushel at night, and the same proportion in the morning, with a small quantity of hay, is sufficient to keep three cows in full milk; they will yield as much and as sweet butter as the best grass. In fattening cattle, I allow them all they will eat; a beast of 35 stone (14 pounds to the stone) will require a bushel *per* day, but will fatten one third sooner than on turnips. The potatoes should be clean washed, and not given until they are dry. They do not require boiling for any other purpose but fattening hogs for bacon, or poultry; the latter eat them greedily. Mr. Close also observes, that potatoes alone do not so properly feed hogs, as when mixed with about one third the quantity of pea or barley meal. In all these particulars, Sir Thomas Bever and the other Correspondents of the Society, in this volume, in general concur.

We were surprised to find so little mention in this work of the disease commonly called the *Curl* in potatoes. It is only once

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earth very thoroughly about the plants. When the potatoes are about 6 or 8 inches high, which will be in a very short time after the last hoeing, run a light plough, drawn by one horse, between the rows of potatoes, throwing the earth to the plants on each side as high as it can be made to lie. The plants soon cover the whole intervals, so that nothing more is wanted till the crop is taken up. Both hoeings, if the ground is in tolerable order and season favourable, may be performed for five shillings an acre, and the ground is thus left as clear and loose as can possibly be desired.

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incidentally mentioned by Mr. Joseph Webb, who contents himself with describing a very simple mode of proofing his seed potatoes, to know whether they will have that disease, or not. He justly observes, that if the disease depended on the soil, it would be equal in the same field in different parts of it; but it is well known, that if seed has been got from different places, one part of the field shall be much infested with this disorder, while another part shall be entirely sound. Of this fact the writer of the present Article has the clearest proof at present under his eye, the whole of a field very near him being entirely sound, except two patches in different parts of the field (where the seed was of another sort), in which every third potatoe is curled. It also happens, that in some extensive districts the disease has not yet obtained a footing and is entirely unknown. From considerations of this nature, Mr. Webb is convinced, that the disease in all cases originates from faulty seeds, and therefore concludes that the safest method of avoiding the evil is to try each parcel of seed as here directed: 'Soon after Christmas,' says he, 'I made a hot-bed in the following manner; I laid horse dung, &c. (as is generally used in making hot-beds) about 18 inches think, over which I spread a layer of fine rich mold about 4 or 5 inches thick; upon the top of this I laid in different divisions a certain number of potatoes of various sorts, and covered these lightly over with more mold; they soon came up; I then observed which was freest from the blight or curl, for if there were not more than one of 40 or 50 defective, I concluded I might set them with safety, &c.' This method may be practised at a very small expence. We shall only further observe on this head, that we have been assured, by persons well skilled in this article, that potatoes produced from a curled plant never fail to be of the same sort; that these potatoes are in general of a small size, and therefore many of them may be separated from the stock by passing them through a very wide screen, rejecting for seed all the small; that this kind of potatoe has besides a sickly colour, and warty skin, so that a quick eye will readily perceive them among others so as to admit of being separated from them. Too much caution cannot be taken to guard against a disease which sometimes diminishes the crop to less than one tenth of what it otherwise might have been.

CARROTS.

The culture of this valuable root does not seem to gain much ground, and we here meet with little new on the subject. Mr. John Kirby of Ipswich obtains usually from 200 to 500 bushels *per* acre, which he sells at 6d. *per* bushel. This seems a very low price. The Rev. Mr. Onley thinks an acre of carrots will afford double the quantum of food for horses that an acre of oats can be made to produce. We are sorry to find that so few

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of the Bath Correspondents have turned their attention to this article, the culture of which seems not to be as yet fully understood: an indication that agriculture is carried to perfection but in very few places; for as soon as the neat garden-like culture comes to be universally practised in the fields, carrots must become a very general crop; but never till then, for obvious reasons.

(To be concluded in our next.)

ART. XI. *Observations on Live Stock; containing Hints for choosing and improving the best Breeds of the most useful Kinds of domestic Animals.* By George Culley, Farmer at Henton, Northumberland. 8vo. 3s. Robinson, London.

THAT the study of agriculture is less in vogue at present than it was some years ago, is a fact that we Reviewers have reason to acknowledge with pleasure: for, at the time when every man wished to be accounted a skilful farmer, the rage for books on that subject was such as to tempt many anonymous scribblers to write treatises on agriculture, which had nothing to recommend them but their title-page; all of which we were under the disagreeable necessity of perusing, to our no small mortification and disgust. But the case is now happily altered, with regard to us at least. The Public, by being often imposed on, have become more cautious; and anonymous performances on that subject are so little in request, as to deter ignorant writers from attempting it; and we have the pleasure of meeting with treatises, from time to time, written by actual farmers: which cannot fail to advance the knowledge of an art that ever must be held in a very high degree of estimation by the discerning part of mankind.

The work now before us is of this sort. It treats of a subject that has scarcely ever yet been touched on by preceding writers. For, unless it be some hints on this head thrown out by Mr. Arthur Young in one of his Tours, and a few detached remarks by Mr. Lisle, we do not at present recollect any other attempt to illustrate this branch of the business of the farmer, that deserves notice, though it must be allowed to be one of very great importance, and well deserving the attention of every actual farmer.

The animals our author treats of from his own knowledge, are horses, neat cattle, sheep, and swine; with regard to which he delivers many judicious observations, the result, seemingly, of his own experience, and strict attention. It is not, however, to be expected, that, in a first attempt, the author should be able to attain perfection, or that he will not sometimes fall into mistakes, which his own future observations, or those of others, will correct. The man who first sketches the outlines of a chart of an unknown

country, ventures on an arduous and useful undertaking; for which he is entitled to much praise, though perfect accuracy in every particular is not to be expected.

Mr. C. is an admirer, and in some measure an imitator, of Mr. Bakewell; of whom, in several parts of his work, he speaks with the highest respect; regretting that Mr. B. has not attempted the task on which he himself has ventured.

Our Author begins with the horse; his account of which he very ingenuously introduces with the following remark: 'As I do not profess any great share of knowledge in regard to horses, I shall consequently say less concerning them than the other kind of stock, with which I have been more conversant, and to which I have paid more attention, particularly sheep. However, as horses are universally allowed to be among the most useful animals of the creation, we shall give them the first place in our narration.'

He recommends for the road, horses that have, what is called, a *little blood* in them, that is, a small strain of the running breed, as such a horse, he says, 'will usually perform a pleasanter day's work than one that has little or none of the racing breed in him.' —This is an opinion very generally admitted; though we are disposed to believe that it applies only in certain cases, and is by no means universal. The large soft breed of horses to be found in many parts of England, as being naturally unfit for any continued active exertions, are without doubt improved by that means; but it does not follow that other breeds of horses, that are naturally active and hardy, would be improved by the same means. The writer of this article knows several facts that strongly tend to confirm this opinion. Our Author recommends crossing the breed of horses, as being in general productive of great benefit.

Of cattle he enumerates, as distinct kinds, 1. The long horned, or Lancashire breed; 2. The short horned, or Dutch kind; 3. The polled, humbled, or Galloway breed; 4. The kiloes, or Scotch cattle; 5. The Alderney, or French breed; and, 6. The wild breed, which are still preserved by some of our nobility in parks; concerning each of these he makes several pertinent observations, to which the breeders and feeders of cattle will do well to attend.

His remarks on sheep are still more particular and important. But the scanty limits to which we must confine ourselves, prevents us from attempting any analysis of this part of his work, or of that relating to swine, which also consists chiefly of original observations drawn from his own experience; for a knowledge of which we must refer the curious reader to the essay itself.—He says but little of the other domestic animals; and as these few

remarks

remarks are confessedly not the result of experience, we much approve of his brevity with regard to them.

Although we rank this essay in the useful class of rural performances; yet, in the conduct of the work, we remark several improprieties that forbid us to assign it a first place among them. It is written in a careless desultory manner, which will prevent it from being easily consulted occasionally, as it must be difficult to find the observation wanted. The style is too florid and declamatory, and the reasoning in many places inaccurate; so that the conclusions he draws do not necessarily result from the premises. We think too, that we perceive something like a *quackish* spirit pervading the whole, that rather tends to recommend particular *nostrums* than to advance general knowledge. But here we wish to speak with caution, as it is possible we may be in this respect mistaken. The ingenious Author deserves at least much commendation for thus openly communicating his sentiments to the Public; and we hope he will be encouraged, by the success of his work, to continue his researches in this branch of rural œconomics.

ART. XII. *The Recess; or the Tale of other Times* *. By the Author of the Chapter of Accidents. 12mo. 3 vols. 10s. 6d. Boards. Cadell, 1786.

MATILDA and Ellinor, the heroines of this ingenious and affecting Novel, are the daughters of Mary Queen of Scots by the Duke of Norfolk. They are brought up in the RECESS, adjoining to St. Vincent's Abbey, under the superintendence of Mrs. Marlow, sister to Lord Scroop. In the early part of life, they were totally unacquainted with the secret of their birth. It was at length disclosed by Mrs. Marlow on her death-bed; and she resigned her charge to her brother Anthony, under whose protection they continued, till Lord Leicester, pursued by ruffians, found refuge in the Recess; and having been struck with the beauty and manners of Matilda, gave her his hand in marriage. On this event, she removed with her sister to his Lordship's country-seat at Kenelworth.

Elizabeth paying her favourite Leicester a visit, saw the Princesses (whose quality she knew not, nor was by any means able to discover), and suspecting they might draw off from herself the affections of Leicester, artfully makes them her maids of honour, and takes them with her to court.

The Queen not long after makes Leicester an offer of her hand, which his embarrassment would neither suffer him to accept or

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* The first volume appeared in the year 1783. See Rev. Vol. LXVIII. p. 455

refuse. The perplexity and confusion observable in Leicester is attributed by the Queen to her unexpected proposal, and the warmth of his passion for her; and orders him to retire and prepare for the celebration of their nuptials.

But, to avoid the certain destruction to which the jealousy of the Queen (from the discovery of his real situation) would have exposed not only himself but his Matilda also, he makes a precipitate retreat from court, and passes over into France, whither Elizabeth immediately dispatches her emissaries in pursuit of him. They overtake and assault him at *Rouen*, commanding him to yield to the Queen of England. Instead of yielding, he makes resistance, and is slain in the *rencontre*. The distress of Matilda for the loss of her husband brings upon her a delirium; and, in a state of insensibility, she is conveyed from *Rouen* to St. Vincent's Abbey, under the conduct of Lady Mortimer. But gradually recovering her senses, and apprehensive of the danger of her situation, she at last prevails with young Mortimer (who had conceived a passion for her) to favour her escape. He eludes the vigilance of his mother; but artfully gives orders, when under sail, to make for St. *Jago de la Vega*, instead of the original place of destination. There he receives a just reward of his perfidy; for, almost immediately on their landing, they are attacked by some refractory slaves, who kill Mortimer, and take Matilda prisoner.

The inhabitants of St. *Jago de la Vega* put themselves immediately under arms, and attack and defeat the rebels; from whom Matilda is retaken, and secured in prison many years. There she experiences a sad variety of misfortune; but the governor dying, she is at last set at liberty, and sails for England (with a daughter she had had by Leicester), under the expectation of seeing happier days; as her great enemy Elizabeth had been some months dead, and her brother *James* was become the successor to the throne.

In the mean time, the precipitancy of Leicester's flight having obliged him to leave Ellinor behind him at court, she there undergoes the continual scrutiny of Elizabeth; who at last extorts from her the secret of her birth, the knowledge of Leicester's marriage with her sister, and even her own attachment to Lord Essex, who had but newly succeeded Leicester in her favour. Stung with rage and jealousy at this discovery, and to cut off all possible means of a future intercourse between Essex and Ellinor, she sends her, by a secret conveyance, to the politic and crafty Lord Burleigh, who, under the Queen's directions, compels her to accept of Lord Arlington's offer of marriage, though she held him in utter detestation.

Lord Essex, ignorant of the stratagems of the artful Elizabeth, attributes the marriage of Ellinor to a capriciousness of disposition, and, in a fit of rage and jealousy, gives his hand to Lady Sidney.

But when the secret is disclosed, and he hears of Lord Arlington's death, he quits Ireland, leaving the command of the troops he had been entrusted with to the care of Southampton, and arrives at St. Vincent's Abbey, the place of Ellinor's confinement. After an affecting interview, he requests her departure with him; which she resolutely refuses, because in the attempt his life would be endangered, and her own reputation irreparably injured. By a singular artifice, however, she escapes the vigilance of her keepers, and follows Lord Essex; but is intercepted by a body of the rebellious Irish, and committed to the charge of Tiroen. When Essex receives the information of this event, he disregards his military reputation, and exerts all his skill and power for her redemption. But what he found himself incapable of obtaining by his own efforts, was at length effected by the address of Ellinor. Tiroen having requested to pledge her with a glass of wine and water, she dexterously throws a quantity of *liquid laudanum* into it; and, as soon as stupefaction hath locked up his senses, she assumes a masculine habit, throws Tiroen's cloak over it, and in this disguise makes her escape to the English camp.

But Essex having displeased the Queen by his inactivity, he returns home to justify his conduct, notwithstanding the intreaty of Ellinor to the contrary. His return only hastens his ruin, and affords fresh occasion to the Cecil family to plot his destruction. Almost immediately on his return, he is committed to the charge of the Lord Keeper, whose house is in effect his prison. He is, however, at length released; but his own disgrace, and the loss of his popularity, urge him on to treasonable practices; which being proved against him, he is condemned to the block. Thus falls the generous and gallant Essex, in the vigour of life, a sacrifice to the impatience of his own disposition. The information of his death confirms the frenzy, which had often afflicted Ellinor, into a settled madness.

Matilda's return to her native country affords her not the consolation she expected; she finds in it no refuge from affliction, no relief from the stings of adversity. She beholds a much-loved sister the victim of the most dreadful calamity to which human nature can be exposed. She beholds an unnatural brother seated on the throne, who would not allow her the honours of kindred; and nothing but the fondness she entertains for her daughter could soften the distress, or support her beneath such a load of accumulated misfortunes. But the kindness and affability of the Prince of Wales, in some measure atoned for the ingratitude of his father. An accident having thrown him in the way of Matilda and her daughter Mary, he is suddenly smitten with the charms of the latter, and would have married her; but Mary (who had conceived a passion for the Earl of Somerset) not returning the ardour of his love, becomes the innocent cause of the Prince's

being seized with a malignant distemper, which speedily puts a period to his life. Some time after his death, a report is maliciously propagated that the Prince had been poisoned by Matilda. To free herself from so odious a calumny, she hastens to the King; who having afforded her an audience, seems convinced of her innocence; acknowledges her as a sister; and artfully insinuates, that on the morrow he would send for her and her daughter at a seat of the Earl of Somerset, and would then announce the day for proclaiming her birth, with all possible reverence to his mother's honour. The coach arrives at the time appointed; but, instead of going to a seat of Somerset, it proceeds to Windsor, under an armed guard, where they are shut up in prison by the command of the King; but Somerset speedily finding means to separate Mary from her mother, conveys her to an apartment he had prepared for her, and meditates the means to divorce his wife, and marry the daughter of Matilda.

But the wife of Somerset, receiving information respecting the object that had alienated her husband's affections from her, meditates revenge, and bribes the attendants of Mary to give her poison. Matilda, seeking every possible means to find admittance to her daughter, escapes from her confinement; but it is only to behold a more dreadful spectacle, a beloved child expiring by poison!

This is the general outline of the RECESS;—a novel in which fiction is indeed too lavishly employed to heighten and embellish some well-known and distinguished facts in the English history;—we say *too lavishly*, because the mind is ever divided and distracted when the fact so little accords with the fiction, and Romance and History are at perpetual variance with one another.

This, however, will be considered as a defect arising from, and even in a great measure essential to the original plot; and which could not have been remedied without injuring the whole texture, or deranging the best parts of it.

There are also a few defects which arise from a want of skill, or at least of attention, in the writer. The arrangement is frequently inartificial, and often obscure and embarrassed. The Reader is sometimes perplexed, and now and then fatigued.

In some instances, there is a manifest departure from nature and verisimilitude in the conduct of the piece; and the persons who figure in the scene deliver speeches in a style and manner that cannot be reconciled to their situations.

Mrs. Marlow, almost at the instant of expiring, hath sufficient strength and recollection to enter into a long and minute detail of some of the more striking incidents of her own life, and those of the Queen of Scots and the Duke of Norfolk, as far as they had any immediate relation to the orphan princesses.

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We cannot reconcile to truth and nature the account that Mary gives her mother, almost in the agony of death, of her secret attachment to the Earl of Somerset, and the effect which she supposed the discovery of that attachment had on the Prince of Wales.

The continual exhibition of scenes of distress—distress of the deepest kind—is, in our opinion, a material objection to the moral tendency of this work. The mind requires some cheerful and enlivening objects to recover from the stretch of sympathetic anguish. But here we have no breathing from calamity and ill fortune. The gloom of the *Recess* gathers a deeper and still deeper shade, till the heart sinks under the oppression of melancholy.

But, with all its faults, the Recess is a very ingenious and pathetic novel. The Author possesses a copious fund of imagination. Her powers of description are very great; and there is a richness in her style which shows that her genius is ardent and vigorous. Perhaps the language is sometimes overcharged: it is too glaring, too poetical.

The Author discovers a very considerable acquaintance with the human heart; she traces it through all the labyrinths of deceit, and opens the sources of its most hidden and disguised feelings.

As a specimen of her style and manner, we will present our readers with an extract from the second volume; where Matilda relates the melancholy catastrophe of her friend, Miss Cecil:

'While my eager eyes gazed unwearied on my new-born cherub, and traced in her infant lineaments her father's matchless beauty, even till they ached with fondness, fancy pierced through the vale of futurity to unite each grace of person and of mind, and enduing her with all, every human claim upon my feelings seemed condensed, and revived in this new one. Oh, hope! sweet substitute for happiness, whose mental gildings dawn periodically upon the soul, like light upon creation, awakening and invigorating every active principle of being; recalled by this irresistible influence even from the dark, the dreary grave, each troubled heart arises, and shaking off the heavy dews of sorrow, slowly resumes its wonted habits. The pale converts of experience no longer dare appropriate the darling object of their wishes, but meekly then receive the appointed pleasure, prepared alike either to enjoy or to resign it. As thus the maternal tie engrafted itself in my soul, I perpetually endeavoured to impress that of my dear unfortunate friend with the same train of ideas. Alas, in vain!—Rather surprised at finding me sensible of consolation than disposed to receive it, she gradually withdrew a confidence I did not easily miss, and delivered herself up to that cold and sullen despair which unsetties every principle. Intreaties and arguments soon lost all effect on her. Starting at times from an impenetrable reverie, a broken sigh would overturn all I could urge, while continued adjurations produced too often a marked disgust. Obliged at intervals to quit the cabin (lest even my present situation should fail to protect it from intruders) and listen to the hateful addresses of her

boiſterous lover, often did the ſeat of reaſon appear ſhaken in this dear unfortunate on her return, and a vague and extravagant gaiety would ſuddenly give place to the deepeſt gloom and inanity. I ſaw theſe fluctuations with horror, and dreaded the moment when a rude demand of marriage ſhould bring her fate to a climax. Ah, not without reaſon did I dread it! One evening, after a converſation of this kind, I perceived her more than uſually diſturbed. Neither my prayers nor the pouring rain could bring her from the balcony, where for hours ſhe told her weary ſteps. I ſtarted at laſt from a momentary ſlumber on her re-entering the cabin. The dim lamp burning in it, ſhewed her with a ſlow and tottering pace approaching the laſt aſylum of Lord Leiceſter; ſinking by this repoſitory of her breaking heart, ſhe claſped her hands upon her boſom with a moſt ſpeaking ſenſe of woe, while over it her fair locks fell wild and diſhevelled, heavy with the midnight rain, and ſhivering to its beatings. The wet drapery of her white garments ſpread far over the floor, and combined to form ſo perfect an image of deſolation, as froze up all my faculties. I ſtruggled for articulation. A feeble cry alone eſcaped me. She ſtarted at the ſound from her icy ſtupor, and glanced her eyes every where, with that acuteneſs of perception which marks a diſturbed imagination; then with a long ſigh ſunk once more into herſelf. A ſecond cry, followed by her name, my bounding eager heart pronounced. She half aroſe; the motion of her lips ſeemed contending with the drear ſilence of the moment, but not a murmur broke it.—Amazement, horror, the wrings of death tranſfixed me. Springing up with etherial lightneſs, even while her feeble frame ſhivered with agony and affection, ſhe fixed on my convulſed features a long, long look; then waving majeſtically a laſt adieu, ruſhed again into the balcony. Unable to move a limb, my harrowed ſoul ſeemed, through the jar of the elements, to diſtinguiſh her dreadful plunge into the world of waters. A ſomething too mighty to deſcribe or endure came over me, and ſenſe fled before it.'

What follows is excellent; and the judicious Reader (who is here referred to the work itſelf) will immediately perceive that the Author had ſtudied Shakeſpear's Lear with much attention, and copied that admirable model with great ſucceſs.

ART. XIII. *Inferior Politics*: or, Conſiderations on the Wretchedneſs and Profligacy of the Poor, eſpecially in London and its Vicinity.—On the Defects in the preſent Syſtem of Parochial and Penal Laws.—On the conſequent Increaſe of Robbery and other Crimes.—And on the Means of redreſſing theſe Public Grievances, &c. &c. By Hewling Luſon, of the Navy Office. 8vo. 2s. 6d. Bladon. 1786.

AFTER ſome ingenious, but, we think, diſputable obſervations on the various ſtructures of governments and the natural equality of mankind, Mr. Luſon ſays, 'That equality and independence are no leſs the *rights* than the *choice* of every human being'—'that the uncontrouled operation of the juſt and rational principles which are united in our excellent conſtitution, would compenſate,

compenſate, as far as any inſtitution of government poſſibly can, for the equality of a ſtate of nature'—' that if the ſpirit of the conſtitution were allowed to operate with unreſtrained energy, the right of voting, among other glorious privileges, would be extended to *every* Briton; and that the limitation of this right, and the partial privileges annexed to it, are the diſgraceful remains of feudal tyranny.' He confeſſes, however, that ' if principles of integrity had their due operation on the conduct of the people, the right of chuſing repreſentatives (limited as it is) would ſecure to them the poſſeſſion of thoſe liberties which the conſtitution, coinciding with the unalterable laws of nature and juſtice, declares to be their right!'

We commend the candour of this paſſage; and as to its ſeeming want of conſiſtency with thoſe which precede, we ſay of Mr. Luſon what may be ſaid with Anthonio in the Tempeſt, and many other projectors, " The latter end of his commonwealth forgets the beginning."

The ſentiments of Mr Luſon on the politics of the day may be collected from his ſplendid panegyric on the *hereditary* virtues of the miniſter, and the exemplary morals of the King and Queen. Far the better and the greater part of this work is employed in the following manner:

He aſcribes the vices which prevail in the capital to the idleneſs and wretchedneſs of the poor; he condemns the heavy exactions and groſs abuſe of the poors' rates; he expoſes the frauds and abuſes of pariſh-officers; he laments the ſufferings of the poor in their removal from one pariſh to another; and, as a remedy for thoſe ſufferings, propoſes that every pariſh ſhould be obliged to maintain *all* the poor in it. In terms of marked and juſt indignation, he cenſures the undiſtinguiſhing ſeverity of our penal laws. He recommends, in behalf of thoſe who are legally *acquitted* of the crimes imputed to them, not only compenſation for their loſs of time and liberty, but ſuch a degree of redreſs as ſhould enable them to *reſume their employments and recover their characters.* In reſpect to thoſe who are even convicted, he contends, that ſome legal proviſion ſhould be made for alleviating the diſtreſſes of their families, and preſerving the morals of their children.

The Appendix contains a plan for the reduction of the national debt. The theory is ſimple, but the practice may be very difficult; for Mr. Luſon's project, like thoſe of his predeceſſors, diſplays more the exactneſs of the calculator than the ſagacity of a politician.

This work is, upon the whole, the production of a benevolent and enlightened mind. The ſtyle is always correct, often elegant, and ſometimes energetic and dignified. We muſt at the ſame time acknowledge, that the arrangement is not ſufficiently

regular;

regular; that the transitions from one subject to another are too violent; and that the remarks on the abstract principles of government are neither entertaining by their novelty, nor convincing by their solidity. To the fastidious critic, the descriptions in which Mr. Luson has indulged himself may appear too florid. They mark, however, the livelinefs of his fancy and the keennefs of his fensibility; and if we grant them to be defects, we muft alfo grant, that he amply compenfates for them by his good fenfe, by his modefty, by his generous zeal as a patriot, and his virtuous principles as a citizen.

ART. XIV. *A Trip to Holland.* Containing Sketches of Characters; together with cursory Obfervations on the Manners and Cuftoms of the Dutch. Vol. II. 12mo. 2s. 6d. fewed. Becket. 1786.

ENcouraged by the fuccefs of his firft volume, the Author of this entertaining 'Trip' has here concluded his account of the manners, &c. of the Dutch; and tells us that '*in fpite of all the critics in the univerfe,*' he will produce a relation of his travels into other parts of the world; we muft however do him the juftice to fay, that in a *note*, he adds, this muft not be underftood as alluding to the periodical publications called *Reviews*, the writers of which have fpoken of his former volume with candor and impartiality.

We fhall tranfcribe the following chapter for the amufement of our Readers, the rather as it contains a facetious obfervation of *Diderot*, with which, perhaps, *all* our Readers have not met; notwithftanding it bears fomewhat hard upon the gentlemen of our order:

'OBSTINACY——AMSTERDAM.

"No! if I do, I'm a Dutchman," exclaimed I. There is nothing vulgar in this, I hope—Egad I am a little afraid—for in that cafe, I fhall, no doubt, be told by the critics——

'Aye, and I could inform the critics that—Heyday! what the plague am I about? Monfieur Diderot has obferved—"*Le role d'un auteur eft un role affez vain: c'eft celui d'un homme qui fe croit en etat de donner des leçons au public. Et le role du critique? Il eft bien plus vain encore; c'eft celui d'un homme qui fe croit en etat de donner des le ons à celui qui fe croit en etat d'en donner au public.*"

"*L'auteur dit: Meffieurs, écoutez-moi, car je fuis votre maitre. Et le critique; c'eft moi, Meffieurs, qu'il faut écouter, car je fuis le maitre de vos maitres.*"

'Now, if this be faid of authors and critics, how great, how very great muft be the arrogance and felf-fufficiency of the hypercritic!—No! I will never attempt it. If I do, I'll be fhot.

'But as the reader may poffibly be furprifed at my having employed fo *unclaffical* an expreffion as that at the head of the chapter, I will tell him what occafioned it.

'Among the feveral peculiarities and *excellencies* of the Hollander, obftinacy is not in the loweft rank; and were a man poffeffed of the patience

patience of an Epictetus or a Socrates, he would run some little hazard of losing it in a country like to this.

'I had engaged a chaise to carry me a few miles out of town. Now, the driver of it would not only go the road and pace which were the most agreeable to himself, but insisted on taking me to a house which I had been particularly cautioned to avoid. The contest was warm between us; and at length, on his *requesting* that I would put up at the hotel he had chosen for me, I hastily answered—and by way of proving that I would maintain my point—No! if I do, I'm a Dutchman!

'Thus did I foil him at his own weapon, and so the matter ended.'

If the Reader, who has been a purchaser and approver of the first volume of this *jeu d'esprit*, is pleased with the above specimen of the second (which, for the honour of our judgment in selection, we hope he will), we assure him that the other chapters are equally entertaining, and are written in the same style of imitation of the Author's right-reverend father in scribble, the humorous Yorick.——There are some errors of the press, which, for the use both of the Author and Reader, we will point out, viz. page 80, line 9, for '*efficaces*,' r. *efficaces*; and in the next line, for '*jouis*,' r. *jouit*. Page 85, line 4, for '*bons*,' r. *bon*. P. 123, the 3d line of the note, for 'on,' r. *ou*. P. 131, line 7, for '*Concordia*,' r. *Concordiâ*.

We will here bid *good-bye*, for the present, to this amusing Author, with the following observation; *viz.* that if ever he fulfils his promise of publishing a farther account of his travels, in the same Shandyan manner, his volumes will not meet with the worse treatment at the hands of the critics, if he leaves out such expressions as—'what the plague,' 'if I do, I'll be shot,' &c. which we were sorry to see in the present publication; as they certainly add neither to the force nor elegance of the style which the ingenious Writer has adopted.

ART. XV. *The Disbanded Officer*; or, The Baroness of Bruchsal: a Comedy. As performed at the Theatre Royal in the Hay-Market. 8vo. 1s. 6d. Cadell. 1786.

WE are obliged to Mr. Johnstone for introducing, in this professed imitation of Lessing, the German drama to our stage. It has not, we think, all the truth and nature of the genuine English drama; yet there is a vein of sentiment, a glow of generosity, that pervades and animates the scene, and renders it both interesting and entertaining. The fable of this Comedy is perhaps rather too thin and meagre for the English theatre, yet the story is protracted without wearying the attention. The *costume*, though local, is not ill adapted for exhibition in this country, where every reader and spectator must congratulate himself on seeing the inside of an inn at Berlin; which we will

present to our Readers as a characteristic specimen of this Comedy:

'BARONESS. LISETTA. KATZENBUCKEL *(putting in his head.)*

'*Katz.* Have I your ladyship's permission?

'*Lis.* O, 'tis our landlord. Let your body have the goodness to follow your head, that the door may be shut.

'*Katz.* *(entering with a pen behind his ear, paper and ink in his hand)* I come, my lady, to wish you a very good morning; as likewise to you, my pretty maid.

'*Lis.* A civil man this.

'*Bar.* We thank you, Sir.

'*Lis.* And wish you the same, Sir.

'*Katz.* Dare I take the liberty of asking whether your ladyship has slept well under my poor roof?

'*Lis.* The roof is well enough, but the beds might have been better.

'*Katz.* Should there be any thing that does not suit your ladyship, you have only to please to give your orders.

'*Lis.* Ay, ay; I mean to do that presently.

'*Katz.* This done, I come at the same time——*(taking the pen from behind his ear.)*

'*Lis.* Well, what now?

'*Katz.* Your ladyship knows, without doubt, the wise regulations of our police?

'*Bar.* Not I, indeed, landlord.

'*Katz.* We, landlords, are forbid to lodge any stranger, of whatsoever rank or condition they may be, above four and twenty hours, without sending their names, their rank, their business, the probable length of their stay, and so forth, to the proper officers.

'*Bar.* Very well.

'*Katz.* Your ladyship will therefore be pleased to——*(seats himself at a table to write.)*

'*Bar.* Certainly: my name is——

'*Katz.* A moment's patience, if you please. *(writes)* Berlin, 22d day of August, 17 &c. came to the Vulture——Now your name, if you please, my lady.

'*Bar.* Baroness of Bruchsal.

'*Katz.* Of Bruchsal?—From whence, my lady?

'*Bar.* From my estate in Saxony.

'*Katz.* Estate in Saxony—hum, Saxony——

'*Lis.* Well, why not Saxony? Pray is it a crime, here in Prussia, to come out of Saxony?

'*Katz.* A crime! O Lord, no; that would be a new kind of a crime indeed! From Saxony, your ladyship. Saxony the fair, the free, the—ay, ay, Saxony: but Saxony is very large, and has many, what shall I call them, districts, provinces.—Our police is very particular, my lady.

'*Bar.* I understand: from Thuringia, then.

'*Katz.* Thuringia, ay, ay, that will do *(writes and then reads)*. The Baroness of Bruchsal, from her estate in Thuringia, with her woman and two servants.

'*Lis.* Her woman! Meaning me, I suppose?

'*Katz.*

'*Katz.* Yes, my pretty maid.

'*Lis.* Now, landlord, instead of woman, please to put down maid. The police is very particular, you know: "a mistake of that kind "might spoil my marriage, and I might remain a maid, which is "not my intention." I was born upon her ladyship's estate, was brought up with her ladyship; we are both of one age; for next Candlemas we shall both be one and twenty. My name is Lisetta, and my sirname Willinger. "I should be happy that the police "should be so well acquainted with me, as to have no room for any "apprehensions upon my account."

'*Katz.* Very well, I shall set all that down by and by. But now, my lady, your business here?

'*Bar.* My business!

'*Katz.* Ay; is your ladyship come to solicit any thing from his Majesty?

'*Bar.* Not I.

'*Katz.* Perhaps in our courts of law then?

'*Bar.* No.

'*Katz.* Or——

'*Bar.* No, no: I come here upon my own private affairs.

'*Katz.* True, please your ladyship, but what may they be?

'*Bar.* They are—Faith, Lisetta, I believe we shall be taken up.

'*Lis.* Hark you, landlord, but it must go no further than the police; we are come to kidnap one of the King's officers.

'*Bar.* Lisetta, are you out of your senses? Landlord, the madcap is jesting with you.

'*Katz.* Ay, ay, with me she may jest as much as she pleases, but not with the high and mighty police.

'*Bar.* I'll tell you, landlord: I am quite a novice in such matters; suppose we were to defer your report till my uncle's arrival: he will be here before the four and twenty hours can expire, "and "he will best know how much he must tell of his affairs, and what "he may conceal."—— Is his apartment ready?

'*Lis.* Or have you some honest gentleman to turn out on't first?

'*Bar.* Indeed, landlord, in such a case, you ought not to have taken us in. The person you have turned out on our account is, I hear, an officer.

'*Katz.* A disbanded one, my lady.

'*Bar.* So much the worse; he is then unfortunate, and may deserve a better fate. The King cannot know the merit of all the people in his service.

'*Katz* O yes, he does, he knows them all, all.

'*Bar.* But then he can't reward them all.

'*Katz.* O yes, they all had reward enough during the war. But if they will live away in time of peace, we landlords must take heed. I might safely have let this Colonel run a month or two longer here, but 'tis as well as it is. Apropos, your ladyship understands jewels, no doubt. I must shew your ladyship a beauty of a ring: *(taking the ring out)* look here, what fire! the middle stone weighs above five carats.

'*Bar.* *(looking at the ring)* What do I see! That ring——

'*Katz* Ay, that ring is worth to one's own brother 300 pistoles.

'*Bar.* Look, Lisetta.

'Katz.

'*Katz.* I did not scruple a moment lending 80 on it.

'*Bar.* Don't you recollect it?

'*Katz.* Madam!

'*Lis.* The very same; on the inside of the setting is your cypher; look, my lady.

'*Bar.* It is, it is: how came you by this ring, landlord?

'*Katz.* "That ring—very honestly," very honestly indeed, Madam; my dear, sweet lady, do not bring me into trouble: many things may have changed masters during the war, without the consent of the original proprietors. I had it, I am sure, from a man I cannot suspect, from a very good man.

'*Bar.* From the best man breathing, unless you measure his merit by his wealth. Quick, fly, bring him to me.

'*Katz.* Whom, my lady?

'*Lis.* Why, don't you hear? Our Colonel.

'*Katz.* Colonel, yes he is a Colonel I had it from, and 'twas he lodged here, in this——

'*Bar.* Here, Holberg lodged here! "He pledged this ring to you!" How came he into such difficulties? Where is he? Is he in your debt? Lisetta, the casket (*Lisetta opens it*). Speak. Does he owe any one else? Here is money; here are notes; all are his. Where is he? Speak.

'*Katz.* He was here a little while ago.

'*Bar.* Odious man! how could you treat him so unfriendly, so hardly, so cruelly?

'*Katz.* Your ladyship will pardon——

'*Bar.* Quick, go, bring him here.

'*Katz.* I don't know where he is, but his servant is still here: would your ladyship please that I should go and fetch him?

'*Bar.* I please! run, fly, and for that service I will forget how ill you have treated him.

'*Katz.* Madam!——

'*Bar.* Quick, begone. (*pushes him out*)'

The characters, particularly those of Rhof and Warmans, are well discriminated. They, as well as the disbanded officer and the Baroness, are at once national and general. The Prologue and Epilogue are both suitable to the piece, though we think the latter rather calculated for the meridian of Paris, than of London.

MONTHLY CATALOGUE,

For AUGUST, 1786.

POLITICAL.

Art. 16. *The Propriety of an Actual Payment of the Public Debt considered.* By Sir Francis Blake, Bart. 8vo. 1s. Debrett. 1786.

THE question discussed in this pamphlet is of such great magnitude, that having been charged, on the part of the Author, with misapprehension of his meaning on a late occasion *; we shall

* See last vol. p 461. See also, p. 576, Appendix.

now give the plan alluded to, in his own words, from the present publication:

'It is proposed to transfer the public debt to the great body of proprietors of the known and visible income of Great Britain, meaning thereby that particular income which arises from houses, land, and public funds; the amount of which being stated at 60,000,000 *l.* and the debt at 240,000,000 *l.* it is obvious that the debt is equal to four years income.

'This debt transferred, it is farther proposed to make it bear an interest of 4 *l. per cent.* and that those persons who are the ostensible proprietors of such income, shall likewise be the ostensible paymasters of such interest; but it is not proposed that they shall take upon themselves the whole exclusive burthen of this public debt. The great body of proprietors will indeed be made responsible for the whole interest of the debt, and each in full proportion to his nominal share of income; but no person will have to pay out of his own pocket that full proportion of interest which belongs to his share of income, except the nominal income which he holds is also to him a clear income; for in such proportion as any man's share of income falls short of a clear income, in like proportion will the amount of his payment of interest fall short of that full payment for which it is proposed he should be made accountable. Let us put a case:—Suppose a man who is in possession of 500 *l. per annum* to be indebted in such a sum, as that the interest of it shall amount to 100 *l. per annum*; in this case, the creditor or creditors will have to pay one fifth, and the proprietor four fifths of that lot of public interest which falls to the share of such proprietor; that is to say, the proprietor will have to contribute as his quota 64 l. and the creditors as their quota 16 *l.* making together 80 *l. per annum*, which is the interest at 4 *l. per cent.* of 2000 *l.* or four years income of 500 *l. per annum.* But the creditors are required to make their particular payment to the proprietor himself, and to no one else; and in order to secure such payment to the proprietor, who is made accountable not only for his own, but his creditor's share, it is proposed that he should be armed with a power to detain that full proportion of payment, which by this plan is due from others who hold securities under him. Seeing then that no third person either has or can have any concern with this part of the transaction, or need be made privy to it, the fact is surely proved, that for any thing which this plan has to do with such discovery, the secret of every man's situation must continue in his own keeping.'

This is Sir Francis Blake's plan for paying off the national debt; but the propriety of paying it off, being the point now under consideration, he thus decides it:

'To speak my mind freely, I do not conceive that it would really be of any advantage to this country, but quite the contrary, to disturb the present circulation of money, by paying to the state creditors the several principal sums of which the debt is composed. It is enough for them, and is all they require, to have good security for what they have lent,—to have the interest of it well and punctually paid, and that there should be no more difficulty than there is at present in the sale or transfer of what belongs to them. Now all these ends will

be

be fully anſwered by the plan before us*. On the other hand conſidered, it would certainly be detrimental, it would weaken us to a very great and alarming degree to have ſo much of *that*, which may well be called the vital fluid, drawn off from the veins of this country, through which it circulates in health and ſtrength to the political body. But except we can furniſh freſh ſecurities to detain the money in circulation amongſt us, after payment is made, it muſt neceſſarily happen, that it will find its way, to our great and irreparable loſs, into other ſtates. From which it follows, that any attempt to liquidate the debt by actual payment of the principal ſum, even ſuppoſing that it could be effected by means of any one of the plans which have been produced, or any other, would be clearly to act upon a wrong principle of policy, juſt as much as it would be wrong in phyſic to bleed a patient, who ſtands in need of no ſuch evacuation, till death enſues, under pretence of ſaving his life.

'All that is wanting to the full improvement of our ſituation, is not, as has been thought, to get rid of the debt, but in ſuch ſort to diſpoſe of it as to do away the ill effects which it has at preſent upon trade and manufactures.—Now theſe effects are moſt completely done away by the plan which is here recommended, inaſmuch as the debt transferred will operate no more to their diſadvantage than a mortgage or quit rent does, which has no ſuch operation at all belonging to it.

'What I mean to expreſs is this:—That it is ſufficient for our purpoſe that the debt has no longer any kind of exiſtence as a national incumbrance; it is not neceſſary that it ſhould be purſued to abſolute annihilation, for it is not hurtful in the abſtract, but only in the management; it is wealth in the abſtract, and wealth in ſtrength; it is therefore in *itſelf* beneficial to us.

'It is my idea that the debt has been a means of introducing much wealth, of which the ſtream would not otherwiſe have flowed into theſe parts. It is alſo my idea, that it is now the means of detaining wealth, of which we cannot retain the uſe in any other way.—When it is viewed in this light, any diminution of its bulk will be ſeen and felt as a diminution of ſtrength; and ſo, by parity of reaſoning, its total extinction will not only be injurious, but *may* prove fatal to this country.'

In a Poſtſcript, the Author very properly warns us of the gradual extenſion of the exciſe laws; but the foregoing extracts will, we truſt, acquit us, as well with the Author, as with the Public.

Art. 17. *The Debate upon the Eſtabliſhing a Fund for the Diſcharge of the National Debt*, March 29th, 1786. To which is added, the Report from the Select Committee, relating to the

* It is propoſed to have the intereſt collected, and depoſited in the Bank of England half-yearly, where dividends, as uſual, will be paid, and where property of this kind may be bought, ſold, or transferred, as is now the practice; only with this difference, that it will not be ſubject to the preſent fluctuations, but will then be of a fixt value, and always at par. As to ſecurity, none can ſurpaſs it,—*Landed ſecurity guaranteed by government.*

Public

Public Income and Expenditure, March 21st. 8vo. 1s. 6d. Stockdale.

Art. 18. *Report from the Select Committee, to whom it was referred to examine and state the several Accounts and other Papers, presented to the House this Session of Parliament, relating to the Public Income and Expenditure:* and also to report to the House, what may be expected to be the annual Amount of the said Income and Expenditure in future (March 21st, 1786). 8vo. 3s. Debrett.

Neither of these publications come before us as literary compositions; debates are given in all forms, as articles of intelligence. The Report is an official paper, concerning which we have only to remark, that the latter publication contains the several accounts and papers referred to, in an Appendix, which are omitted in the former.

Art. 19. *An Essay on the Population of Ireland.* By the Rev. J. Howlett, Vicar of Great Dunmow, Essex. 8vo. 1s. Richardson. 1786.

Dr. Price and Mr. Howlett furnish a pointed illustration of the old proverb, that *two of a trade seldom agree*; and we may, perhaps, as justly add, so much the better for the market! They are both political calculators, but can never audit each other's accounts: and, after having varied so considerably in their respective statements of the population of England, there is less cause for surprise at their being obstructed by some awkward intervening blunder, when they venture upon Irish ground. Dr. Price does not allow that the *present* hearth tax in Ireland affords sufficient documents from which to form a tolerably correct judgment of the population of that island; though he determines that of England, from a comparison between the returns of the *obsolete* hearth tax here, which was dropped at the Revolution, compared with the present returns for the window tax. Mr. Howlett objects to the latter *data*, as vague, and too dissimilar for comparison; but from respectable information *, deems the former as sufficient for the purpose, as any thing of that kind can well be: so that what one calls black, the other pronounces white! Having, however, no better materials than the hearth tax furnishes, Dr. Price thence computes the inhabitants of Ireland to be about two millions in number; while Mr. Howlett, from the same *data*, allows at least half a million more.

Such are the outlines of a tract, that will be found of an interesting nature to students in political arithmetic.

POLICE.

Art. 20. *Proposals for establishing, at Sea, a Marine School,* or Seminary for Seamen: as a Means of improving the Plan of the Marine Society, and also of clearing the Streets of the Metropolis from vagabond Youths. 8vo. 1s. Dilly. 1785.

Mr. Hanway having proposed, to the Marine Society, that a school should be opened for instructing and employing the children under their care, this writer † suggests, as an improvement on that gentleman's plan, that a school should be formed, on board a ship,

* The Right Hon. Mr. Beresford, First Commissioner of the Irish Revenues.

† Mr. Edward King.

cruizing in the Channel, and keeping out at sea, and conducted by proper masters, from among half-pay officers, and experienced sailors. The scheme appears to merit attention; how far it may be practicable, or desirable to adopt it, the Society is best qualified to judge.

EAST INDIES.

Art. 21. *A Speech in the House of Commons*, March 7th, 1786. By Philip Francis, Esq. 8vo. 2s. Debrett.

An amendment, or rather a repeal, of Mr. Pitt's famous India Bill, was the object of Mr. Francis's motion and speech, at the time above mentioned. The oration is animated, nervous, and fraught with useful information on the subject.

Art. 22. *The Resolutions of the Madras Committee*, held at Fort St. George, September 19th, 1785. Also their Petition to the Parliament of Great Britain. 8vo. 1s. Stockdale. 1786.

The complaints against the late Act for regulating the affairs of the East India Company, usually known by the distinction of Mr. Pitt's Bill, have been made sufficiently public; and are principally the hardship imposed on every servant of the Company returning from India, of disclosing his private circumstances upon oath; and the instituting a new court of judicature for the trial of offences committed in India, instead of trial by jury. These, with other grievances, are well stated, and strongly represented by the gentlemen of Madras, in a petition to the King, and in another to each House of Parliament.

Art. 23. *Mr. Dundas's India Bill*, for the further Regulation of the Trial of Persons accused of certain Offences committed in the East Indies; for repealing so much of an Act made in the twenty-fourth year of the Reign of his present Majesty, intitled, &c. as requires the Servants of the East India Company to deliver Inventories of their Estates and Effects; for rendering the Laws more effectual against Persons unlawfully resorting to the East Indies, &c. 8vo. 1s. Stockdale.

A qualifier of Mr. Pitt's Bill, to render it more palatable to the objects of it; for which we must now refer to the statute book, where it will be found with its final corrections.

COMMUTATION ACT.

Art. 24. *Observations on the Commutation Project*. By Thomas Bates Rous, Esq. With a Supplement. 8vo. 1s. Debrett. 1786.

Mr. Rous, who thinks the smuggler might have been crushed, and the revenue indemnified, by a *reduction* of the duties on tea; considers the *transfer* of these duties to another object, as being pregnant with the most pernicious consequences to this country. He observes, that the natural bad taste, and great adulteration of the low priced teas, had brought the article into discredit among the common people; but when the full effect of the present system has taken place, fine hyson tea, a most delicious liquor, may be drank at the unadulterated price of the former; and he dreads the consequences of the extension of the consumption.

'In short,' adds he, 'to sum up all the evils arising from this project in one view, a partial, oppressive tax, has unnecessarily been laid

laid on property, in a multitude of instances utterly destructive of it; which tax, by reasoning on the principle on which the duties on tea should be lowered, we must think cannot be permanently productive, but which, if *now* withdrawn, may leave a great deficiency in the old revenue from windows. To atone for the sufferings by this tax, the greatest national objects have been sacrificed; a vast revenue on a luxury has been thrown away, which might have been even improved to near, or perhaps quite a million sterling *per ann.* and the smuggler equally defeated. In consequence of giving up this revenue, so enormous a consumption of this foreign luxury, and of the sorts in the original cost most expensive, has been induced in this country, that Great Britain will have a much larger sum to pay for it than has ever yet been paid by the Company in China, and through the medium of smugglers in Europe. It is likewise well worthy of serious consideration, what effect the prodigious increase in the use of tea (which chiefly lies among the lower and middling classes of the people) may have on the produce of our own soil, malt. The one certainly must, in a great degree, be a substitute for the other.'

Whether there may be a latitude of probable consumption remaining, beyond what the smuggler supplied, sufficient to justify the Author's apprehensions, we may perhaps doubt, but will not undertake to deny.

Art. 25. *The Commutation Act candidly considered in its Principles and Operations.* Being an Answer to, and Confutation of, a Pamphlet intitled, The Principles of the Commutation Act established by Facts, by Francis Baring, Esq. By a Northumberland Gentleman. 8vo. 1s. 6d. Newcastle printed; and sold by Robinsons, London. 1786.

This *candid consideration* is expressed in the dogmatical strain of common-place politics, that often passes current in public companies; and, probably, the Author is the oracle of his club. As *one* specimen of the ease with which he takes up his facts, it may be observed, that Mr. *Baring* having declared, with respect to the return of houses charged to the window tax, that he had "very little doubt that the houses and cottages exempted on account of poverty, amount to 600,000;" an exemption which some persons might account for from the number of windows in them not rising to taxation; this Author, however, with more penetration, traces the cause to the American war! He shall speak for himself: 'May it please your Majesty, you, ye Lords and Commons, attentively to look upon the work of a few short years, and seriously to consider the effects of the late most unnatural war, which [*effects*] have not yet spent their full force; but which *have already obliged you* to exempt six hundred thousand (nearly half) of the householders of England and Wales from paying the commutation-tax on account of poverty.' We infer from this pathetic representation, that the houses exempted from payment of this commutation tax, were nevertheless rated to the *former* duty on windows; but owe their present exemption to the American war! Be it so; we shall leave the Author in full possession of his argument. The pamphlet is dedicated in a sarcastic style to the late Duke of Northumberland, under the signature of

Jona. Thompson, and dated from Higham house, Northumberland.

LAW.

Art. 26. *An Abstract of such Acts of Parliament as are now in force, for preventing the Exportation of Wool and other Commodities, Tools, and Implements used in the Manufacture thereof:* and also for preventing the seducing of Artists into foreign Parts. With a copious Index, extracted from the Statutes, and printed by Order of the Chamber of Manufacturers of Great Britain. By William Nicholson, Secretary. 12mo. No Bookseller's Name nor Price.

What more can be said of abstracts of this kind, than that they will be useful to all who are concerned in the subjects to which they relate; in proportion to their clearness and accuracy? This *excerpt*, in particular, appears to be carefully and judiciously executed.—The object is of great national moment; and the laudable views of the Chamber of Manufacturers, in laying this little compilement before the Public, are too obvious to require any explanation. Suffice it, therefore, to observe, that its contents ought to be well known to every one who wishes well to the trading interest of this country.

AGRICULTURE.

Art. 27. *Cursory Remarks on Inclosures*, shewing the pernicious and destructive Consequences of inclosing Common Fields, &c. By a Country Farmer. 8vo. 1s. Debrett. 1786.

These appear to be the genuine remarks of a farmer, who has urged all the objections that occurred to him against the inclosure of common land. He argues, as many have done before, that inclosing such land tends to the aggregation of small farms, and of course to depopulation; many thousands of inhabitants being fenced out of their livelihood, and out of their country, which is thus deprived of their labour: that small landholders, after being cajoled or intimidated into a concurrence in such undertakings, are swallowed up by their more opulent neighbours; and that the prices of provisions have risen progressively with the extension of inclosures.

DRAMATIC.

Art. 28. *I'll tell you what.* A Comedy, in Five Acts, as it is performed at the Theatre Royal, Haymarket. By Mrs. Inchbald. 8vo. 1s. 6d. Robinsons. 1786.

Though there are evidently two distinct stories in the fable of this Comedy, yet they are artificially interwoven with each other, and, united, create a degree of humour and interest, that must recommend the piece to the reader as powerfully as, we are told, it has recommended it to the spectator. The characters, though not original, are natural: the satire on divorces, and modish marriages, is well conceived, and duly sustained; and the distress of Mrs. Euston, arising from the ill-judged implacability of a parent, is truly affecting. The Prologue and Epilogue, the last especially, are spirited and apposite.

Art. 29 *The Widow's Vow.* A Farce *, in Two Acts, as it is acted at the Theatre Royal, Haymarket. 8vo. 1s. Robinsons. 1786.

To this piece is prefixed an Advertisement, confessing the Author's obligation 'for the plot of her piece, *and the plot only*, to a French

* *The* advertisements ascribe this farce to Mrs. Inchbald.

comedy; but to the excellence of the English *performers* only for her success.'

There is an ungraciousness in this costive acknowledgment to *M. Patrat*, the Author of the French comedy, not very creditable to the English stage; and we are sorry to say, that the Advertisement (considering the *Authoress* as an *Actress*) carries with it too strong a tincture of the Green Room. The *performers* also are *Italicised*, not by us, but by the Authoress; and when we recollect that they are, as she herself styles them, ENGLISH *Performers*, though in the Haymarket, we believe they will hardly think themselves much honoured by the distinction.

Ambiguity of sex in the hero of the piece, the main hinge on which the whole fable turns, gives a natural air to that pruriency of style and sentiment, for which female writers for the stage have been remarkable. The *æquivoque* is well sustained, and gives birth to many pleasant situations, tending to excite laughter, and to shew the absurdity, as well as the brittle quality, of a *widow's vow*. "Frailty, thy name is *Woman!*"

The Prologue to this Farce is a good Prologue, and so it would be to any other Farce as well as this.

Art. 30 *Songs, Duets, Trios, &c.* in the Siege of Curzola, a Comic Opera, performed at the Theatre Royal in the Haymarket. 8vo. 6d. Cadell. 1786.

It is difficult to speak fairly of the composition of songs, when the drama to which they belong is not before us. Many of these airs may have merit in the mouths of the personages by whom they are delivered, and in the situations wherein they are introduced. We will, however, venture to pronounce the stanzas on the Spanish Armada to be a good English ballad.

POETRY.

Art. 31. *A slight View of the Village and School of R——.* In Imitation of Gray's Eaton College. 4to. 1s. Dilly. 1785.

Whether it be, that imitators are considered in the light of rivals, or that their attempts imply a degree of vanity which we are unwilling to gratify, or whatever other cause may be assigned, the fact is certain, that readers are seldom disposed to bestow praise on professed imitations. The present piece bears so faint a resemblance to the beautiful original, of which it would be a copy, and falls so far short of its richness of imagery, poetical diction, and harmony of numbers; that we apprehend the prop on which it leans will not be able to keep it from falling into oblivion. Let the Reader judge from the following verse:

Yon garden next demands my lay,
Where happy art conjoins
Soft pleasure with utility,
And ornament combines:
Pine apples there in beauty vie
With those that bask in native sky;
The gourd winds slowly up the wall;
There *ripening* hangs the *mellow pear*;
There twists the cooling cucum*ber*:
There climbs nasturtium tall,

Art. 32. *Alnwick's Condolence*; a Paſtoral Elegy, in Memory of the late moſt noble Hugh, Duke of Northumberland. By Henry Lucas, A. M. Author of the Tears of Alnwick, Poems to her Majeſty, &c 4to. 1s. Dodſley, &c. 1786.

'O rueful ſight! Behold! how loſt to SENSE,
The millions ſtand, ſuſpended by SUSPENSE!'

Yet one line more, if the Reader wiſhes for a farther ſpecimen:

'When TIME ſhall yield to DEATH; Dukes muſt OBEY!

For a farther idea of this gentleman's poetical talents, ſee Review, Vol. LXIII. p. 230.

Art. 33. *A Collection of Songs*, by the inimitable Captain Morris. Part Firſt and Second. 8vo. 1s. 6d. Ridgway. 1786.

There is a degree of wit in ſome of theſe ſongs; but too many of them are written in Rocheſter's worſt ſtyle of obſcenity.

Art. 34. *Probationary Ode* for the Laureatſhip of the Royal Academy. By a Tag-Rag of the Sacred Nine. 4to. 1s. Faulder. 1786.

'When Lyric Peter drops the quill,
And will not write, there are who will.'—

So ſays, or ſings, this 'Tag-Rag of the Sacred Nine;' and if Peter Pindar, Eſquire, ſhould reſign [See Rev. for June, p. 465.], he bids fair to be his ſucceſſor.

Art. 35. *Julia to St. Preux*. A Poem. By the Author of Werter to Charlotte. 4to. 1s. Murray.

The moral is bad, and the poetry is worſe.

SCHOOL-BOOKS.

Art. 36. *The Little Spelling-Book for Young Children*, enlarged and improved. Small 4to. 6d. Johnſon. 1786.

In our Review, Vol. LXIX. p. 172, we recommended the firſt edition of this little work, for which, as we then hinted, the Public are indebted to the ingenious and good Mrs. Trimmer. This edition has received ſeveral very requiſite and proper improvements.

Art. 37. *Eaſy Leſſons for Young Children*. Small 4to. 6d. Johnſon. 1786.

For this little volume, we are alſo obliged to Mrs. Trimmer, who, in the Advertiſement, has given us this account of it: 'The following book of leſſons is deſigned as a ſupplement to the *Little Spelling Book*, as it was impoſſible to introduce in ſo ſmall a volume (a principal part of which is occupied with other matter) leſſons conſiſting of ſo great a *variety* of words, as young children may be taught to read. The chief object of the preſent performance is to *furniſh* ſuch a variety.'

The above extract is ſufficient to ſhew the plan of the Authoreſs. The leſſons are divided into two parts; the firſt containing words of one ſyllable *only*; the ſecond, words of one, two, and three ſyllables. On the whole, we recommend this elementary production to all our Readers, who have children of the age to which it is peculiarly adapted.

MISCELLANEOUS.

Art. 38. *The Beauties of the Britiſh Senate*: taken from the Debates of the Lords and Commons, from the Beginning of the Adminiſtration

ministration of Sir Robert Walpole, to the End of the second Session of the Administration of the Right Hon. William Pitt; being an impartial Selection. To which is prefixed the Life of Sir Robert Walpole. 8vo. 2 Volumes. 10s. 6d. Boards. Stockdale.

In this age of compilation, every thing of a literary nature is provided in hashes and minced-meat for those who do not know how, or have not time, to purvey for themselves. Thus we have the Beauties of Richardson, of Sterne, of Johnson, of Chesterfield, and, at length, of the British Senate: and in due time the good citizens of London may be furnished with the Beauties of their Common-council.

These volumes may serve, as Foote said, for "light summer-reading," when the mind is vacant, when a person is at a loss for a subject of amusement, and dips into a book for any thing. On such an occasion if *American Affairs*, *East India Affairs*, or *Civil List*, do not strike his fancy, the table of contents will direct him to *Attack*, *Defence*, *Eloquence*, *Anecdote*, *Remarkable Sayings*, *Similies*, *Humour*, *Satire*, *Wit*, &c.

In due time, perhaps, a new Joe Miller may grow out of our Senatorial Debates!

Art. 39. *English Classics abridged:* being select Works of Addison, Pope, and Milton, adapted to the Perusal of Youth of both Sexes at School. To which are prefixed, Observations on the several Authors. By J. Walker, Author of Elements of Elocution, Rhetorical Grammar, &c. 12mo. 3s. 6d. bound. Robinson. 1786.

Nearly one half of this miscellany consists of papers selected from the Spectator: the remaining part contains Pope's Essays on Criticism and on Man, and select passages of Milton's Paradise Lost. The Editor has prefixed a few remarks on his Authors, chiefly explanatory of his design in the selection, which appears to have been, to execute a hint of Mr. Knox, who wishes to confine young people, at school, to the perusal of three or four English authors: a limitation, which, in the present state of letters, would be as ridiculous, as the old college statute, which obliged the students to dine every day upon mutton.

Art. 40. *Comments on the last Edition* * *of Shakespeare's Plays.* By John Monck Mason. 5s. Boards. Dilly. 1785.

It would perhaps require a volume, of equal size with that here presented to the Public, to point out the particular passages in which Mr. Mason has corrected the text in the last edition of Shakespeare, as well as those in which he has often successfully, and sometimes unsuccessfully, suggested new readings. Annotations on the text of Shakespeare are innumerable, and verbal criticism is inexhaustible; yet, on the whole, it may safely be pronounced of the comments of Mr. Mason, that they are evident proofs of the acuteness and ingenuity of the critic, who has in many places incontestibly amended the text, and given a natural and easy explanation of the obvious meaning of the poet,—overlooked or mistaken by former commentators. He has, in consequence, refuted the too hasty and

* Not the last edition, *by Reed*, but that which immediately *preceded* the date of Mr. Mason's book, in 1779.

too positive assertion of Mr. Malone relative to the last edition, that "the text of the Author now seems to be finally settled."

Art. 41. *Correspondence between Lord Macartney and Major General Stuart*, since Lord Macartney's Arrival in England. 4to. 1s. 6d. Debrett. 1786.

General Stuart having been dismissed from the command of the army in the East Indies, took particular exception against Lord Macartney, President of the Select Committee, on account of the charges brought against him, to which he applies the terms of *injustice* and *falsehood*. When these Gentlemen arrived in England, General Stuart presented a petition to his Majesty, in which he failed not to express his resentment against the Noble President, by a repetition of the above invidious terms. A *correspondence* of letters afterward took place, copies of which are here laid before the Public. The consequence was the *duel*; the circumstances of which have been sufficiently detailed in the papers.

Art. 42. *An Explanation of the Case relating to the Capture of St. Eustatius:* in which is included the several Commissions, appointing the Agents to manage the Business of the Capture. Pointing out the most effectual Methods to secure to the Captors what there is remaining of the captured Property. 8vo. 1s. Stockdale.

It appears that there has, *somewhere*, been dreadful mismanagement of this affair, and that there is very little prospect of justice being ever done to those of the captors of St. Eustatius, who have been so cruelly deceived in their expectations of sharing in the prize-money; many of whom, says our Author, 'are ruined, and some now languishing in prison, for debts contracted on the credit acquired from the boasted riches found on that island.'

Art. 43. *Anecdotes of the learned Pig.* With Notes, critical and explanatory; and Illustrations, from Bozzy, Piozzi, &c. 4to. 1s. 6d. Hookham. 1786.

By the LEARNED PIG is meant the celebrated Dr. Samuel Johnson. ——This is a rough piece of pig-stye ridicule; chiefly in prose, but here and there a scrap of very significant verse, to the delightful tune of

'Gruntledum, gruntledum, gruntledum, squeak!'

Art. 44. *The Royal Academicians.* A Farce. As it was performed, to the Astonishment of Mankind, by his Majesty's Servants, at the *Stone House*, in Eutopia, 1786. 8vo. 1s. Bew, &c.

Gross abuse and ribaldry, levelled at some distinguished members of the Royal Academy.

Art. 45. *A plain and friendly Address to the Undergraduates of the University of Cambridge*, particularly to those of Trinity College, on the following important Topics: Associates, Dress, Debts, Time, early Attachments, Lectures, Mathematics, Gaming. Offered with all Deference, good Intention, and Regard. By a late Undergraduate. 8vo. 1s. 6d. Dodsley.

The benevolent design of this piece, and the useful advice it contains, abundantly compensate for any defects which criticism may discover in the manner in which it is written. Perhaps the Author would have succeeded better in his main purpose, had he expressed

his

his thoughts with less labour: but ease in writing comes from practice; and the writer is a young man.

Art. 46. *On visitatorial Jurisdiction in Colleges of the Universities.* A Letter to the Right Honourable the Earl of Mansfield. 4to. 1s. Rivington.

The purport of this pamphlet is, to ascertain the extent of the power which is lodged in the visitors of Colleges, and to prove that they are bound, by virtue of their office, to receive, judge, and determine the appeals of all who are interested and concerned in the societies over which they preside, either by themselves or their assessors; that they are required impartially to judge and determine according to the plain and obvious meaning of the statutes of founders, where these statutes are express; and that they are empowered to interpret in doubtful cases. The Author is master of his subject, and writes clearly and forcibly.

NOVELS.

Art. 47. *The Letters of Charlotte during her Connection with Werter.* 12mo. 2 Vols. 5s. sewed. Cadell. 1786.

This Novel is in general both interesting and pathetic; but the judgment of the Author is not equal to his feelings. The texture is too flimsy, and the imagery is frequently extravagant.

Art. 48. *Edwin and Anna*; a Northumbrian Tale founded on Facts. Written by Edwin himself. 12mo. 3 Vols. 7s. 6d. sewed. Scatcherd and Whitaker. 1785.

This is not Dr. Beattie's Edwin; nor doth he appear to be of the family, though he bears the name.

This Edwin is both a "*vulgar*" and a conceited "*youth*;" and while he seems to flatter himself with an idea of his wit and his knowledge, we assure him that he will gain no credit for either among readers of taste and judgment. His descriptions are inelegant; his humour is coarse and insipid; his style is spiritless; and his observations are trite and superficial.

Art. 49. *Melwin Dale* In a Series of Letters. By a Lady. 12mo. 2 Vols. 5s. sewed. Lane. 1786.

Trifling and dull.

Art. 50. *Warbeck*; a pathetic Tale. 12mo. 2 Vols. 5s. sewed. Lane. 1786.

Fiction is here made to embellish some historical facts; and the Author hath executed his design with considerable address. It is indeed a *pathetic* tale; and the Reader of sensibility will be instructed and entertained by it.

Art. 51. *Moreton Abbey*; or the fatal Mystery. By the late Miss Harriet Chilcot, of Bath, afterwards Mrs. Meziere, Authoress of Elmar and Ethlinda, a legendary Tale, &c. 12mo. 2 Vols. 3s. sewed. Bew.

Moreton Abbey is but little superior to *Melwin Dale*. If it be more instructing, it is also more extravagant: and if it is contended that the language is more elegant, many will think it more affected.

MEDICAL.

Art. 52. *An Essay on the Waters of Harrogate and Thorp Arch, in Yorkshire*; containing some Directions for their Use in Diseases. To which are prefixed, Observations on Mineral Waters in general, and

and the Method of analyſing them. By Joſhua Walker, M. D. Phyſician to the Leeds Infirmary. 8vo. 3s. ſewed. Johnſon. 1784.

This performance contains many judicious and uſeful remarks. After enumerating the various ſubſtances which have been found to enter into the compoſition of mineral waters, the Author points out the moſt proper methods of making experiments, in order to aſcertain the contents of ſuch waters. Theſe methods are exemplified by an analyſis of the waters mentioned in the title-page, and from the contents of them Dr. Walker infers their medical qualities; confirming his reaſonings with the detail of ſuch diſeaſes as have either been wholly cured by them, or in a great meaſure removed. This Eſſay is peculiarly adapted to the patients who wiſh to be relieved by theſe waters, as the Author gives ample practical rules how they ought to be uſed in every particular diſeaſe, with the regimen proper to be obſerved.

Art. 53. *Obſervations on an extraordinary Caſe of ruptured Uterus.* By Andrew Douglas, M. D. Member of the College of Phyſicians, London. 8vo. 1s. 6d. Johnſon. 1785.

This is an extraordinary caſe indeed! But as we cannot give our readers an abridgment of it, we muſt refer them to the book itſelf. We learn from it this material fact: That when a rupture of the uterus takes place, we ought not to conſign the patient to death; ſince this dangerous accident is not, as hath been generally conceived, always mortal.

Art. 54. *Conſiderations on the dangerous Effects of promiſcuous Blood-letting*, and the common prepoſterous Adminiſtration of Drugs; with other coincident Subjects medical and moral. By William Stevenſon, M. D. Newark, printed; London, ſold by Dilly. 8vo. 3s. 6d. ſewed. 1783 *.

We have on a former occaſion † obſerved, that we ſeldom meet with a writer who puts together ſo much rambling, extraneous matter, ſelf-conceit, petulance, and abſurdity, as this Author. His preſent performance, however, outdoes all his former publications; for here he goes on, cutting and ſlaſhing at all around him, without exception. Phyſicians, ſurgeons, apothecaries, &c. are chiefly the objects of his abuſe.

Art. 55. *Reports of the Humane Society*, inſtituted in the Year 1774, for the Recovery of Perſons apparently drowned. For the Years 1783 and 1784. 8vo. 2s. Dodſley, &c. 1785.

It is with ſincere ſatisfaction that we obſerve the growing ſucceſs and extended plan of this TRULY Humane Society; the proceedings of which are here fully detailed,—with a great number of caſes of recovery, not only from apparent death by drowning, but from other cauſes—the *frozen*, the *hanged*, and thoſe who were in a ſtate of *ſuffocation* from *noxious vapours*.' See alſo our account of the Reports for the years 1781 and 1782, Review, Vol. LXIX. p. 173.

Art. 56. *Remarks on the Diſeaſe lately deſcribed by Dr. Hendy, under the Appellation of the Glandular Diſeaſe of Barbadoes.* By John

* This publication has been accidentally miſlaid.

† Vid. Monthly Review, Vol. LXVIII. p. 279.

Rollo,

Rollo, late Surgeon in the Royal Artillery *. 8vo. 2s. Dilly. 1785.

Dr. Hendy favoured the Public with an ingenious account † of this peculiar diſeaſe, which ſeems to be endemial in the iſland of Barbadoes. Being ſettled there, and practiſing phyſic in the iſland, he was at conſiderable pains to perfect the hiſtory of this irregular diſorder, by compiling the hiſtories of a great many caſes of which he had been himſelf a witneſs. Mr. Rollo, who viſited Barbadoes, preſumes, on the ground of two caſes which he ſaw, and which in this pamphlet he lays before the reader, to enter the liſts againſt this reſpectable phyſician, and to arraign the juſtneſs of his opinions on this ſubject. Dr. H. gives a definition of the diſeaſe, founded upon extenſive experience, to the following purpoſe: That it is a local inflammation, ſeated in the lymphatic ſyſtem, that often produces a ſymptomatic fever. Mr. Rollo deſcribes it to be a fever accompanied with a partial affection of the lymphatic glands, and an inflammation and ſwelling of the extremity, whoſe lymphatic veſſels lead to thoſe affected glands, appearing towards the termination of the fever. We leave it to future experience to decide which is the moſt juſt account of this diſorder; but we cannot conclude this article without expreſſing the diſguſt we felt at the rude, and frequently ill-grounded, contradictions of Dr. Hendy by Mr. Rollo. We would recommend to this gentleman to be ſomewhat leſs bold in his aſſertions on a ſubject of which his knowledge and experience muſt neceſſarily be more limited than thoſe of a phyſician who conſtantly reſides on the ſpot, and who probably has daily occaſion of noticing the diſeaſe in queſtion.

Art. 57. *Obſervations on the acute Dyſentery, with the Deſign of illuſtrating its Cauſes and Treatment.* By John Rollo, M. D. late Surgeon in the Royal Artillery. 8vo. 1s. 6d. Dilly. 1786.

Dr. Rollo gives an accurate and a juſt account of the dyſentery. It ſeems to be drawn from nature and obſervation, and not collected from books. From the facts ſtated, he draws the following concluſions, which they appear to warrant, viz. That the intermittent and remittent fever, and the dyſentery, occur in the ſame ſeaſon, aſſume appearances eſſentially the ſame, and are produced by the ſame cauſes; only that theſe are neceſſarily aſſiſted in the production of the dyſentery by cold and moiſture. This is perfectly agreeable to the opinion of Sydenham, who deſcribed the dyſentery as a *febris introverſa*, a fever turned inwards upon the bowels. After the dyſentery has been thus produced, Dr. R. thinks it may be further communicated, in certain circumſtances, by contagion. In one particular, he ſeems, with good reaſon, to differ from Dr. Cullen, who doubts whether the application of cold does ever produce the diſeaſe, unleſs where the ſpecific contagion has been previouſly received into the body.

There being nothing very peculiar in Dr. R.'s method of curing this diſeaſe, we ſhall not enter into any further account of his preſent publication; but ſhall content ourſelves with giving it the praiſe of being, upon the whole, a judicious performance.

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* Now of Woolwich.

† See Review for Auguſt 1784, p. 92.

Art.

Art. 58. *A Dissertation on the Theory and Cure of the Cataract*; in which the Practice of Extraction is supported, and the Operation in its present improved State is particularly described. By Jonathan Wathen, Surgeon. 8vo. 3s. sewed. Cadell. 1785.

Mr. Wathen describes in a scientific manner the nature, causes, and symptoms of the cataract; and, after making some general remarks on the cure of the disease, he very judiciously points out the particular cases and the symptoms in which the operation is likely to succeed. This part of his performance we think highly interesting, both to the operater and patient; since an unsuccessful event brings the operation into disrepute, and gives the patient unnecessary pain, with, perhaps, consequences of the most dangerous nature. The operations of couching and extraction are minutely described, especially the latter; the superiority of which over the former is clearly pointed out. Our Author gives a full account of the various methods practised by most of the eminent surgeons, with the improvements that have been made by each of them; and concludes with some useful remarks relative to spurious cataracts, and the method of cure, which we do not recollect to have met with in former writers.

We cannot but recommend the perusal of this dissertation to the learned practitioner, as we are convinced he will meet with many things worthy his attention.

Art. 59. *Chiropodologia*; or a scientific Enquiry into the Causes of *Corns*, *Warts*, *Onions*, and other painful or offensive cutaneous Excrescences, &c. the whole confirmed by the Practice and Experience of D. Low, Chiropodist. 8vo. 3s. London. Sold by the Author, N° 42, Davies Street; and Hookham, in Bond Street.

The intention of this performance is evidently no more than to announce that the *Chiropodist* continues, as usual, to dispense a number of *valuable articles* at his own house, and that his days of consultation *at home* are Mondays and Fridays.

Art. 60. *A Tract upon Indigestion and the hytochondriac Disease*; with the Method of Cure, and a new Remedy or Medicine recommended. By James Rymer, Surgeon. 12mo. 1s. Evans. 1785.

Although this, like the preceding article, terminates with an advertisement, respectfully informing the Public where the Author's tinctures, &c. are sold; yet the causes of indigestion are fully explained, and some useful dietetic directions are laid down, by means of which many inconveniencies arising from indigestion may be prevented, or greatly mitigated.

Art. 61. *A concise Relation of the Effects of an extraordinary Styptic* lately discovered: in a Series of Letters from several Gentlemen of the Faculty to Barth. Ruspini, Surgeon-dentist. 8vo. 1s. 6d. Johnson. 1785.

As it is impossible to deny facts, we are under the necessity of admitting the efficacy of the styptic here recommended: but as we have not been informed of its component parts, nor seen any account of experiments made to prove its superior power beside these of Mr. Ruspini's friends, we cannot pretend to reason on it; and our readers can only expect to be told, that Mr. Ruspini has *(accidentally)* discovered a styptic water, which in a few minutes, without a compress, stops the bleeding of the femoral artery of a calf, and that

that of an hog, in three minutes; with several other instances, some on the human body.

Art. 62. *Observations on the Typhus*, or low contagious Fever, and the Means of preventing the Production and Communication of this Disease. By D. Campbell, M. D. 8vo. 2s. Lancaster, printed; London, sold by Johnson. 1785.

This treatise contains some admirable directions concerning various methods of preventing the spreading of the contagion of putrid diseases. As to the Author's method of cure, we think him too liberal in the administration of opium, of which medicine (the most excellent when given in proper doses and at proper times) he acknowledges he has experienced the bad effects in many cases.

Art. 63. *An Essay on the Retroversion of the Uterus*; illustrated with Cases and Observations. By William Cockell, of Pontefract, M. D. 4to. 1s. 6d. Law. 1785.

In the disease here described (happily a very rare one), we can by no means approve of our Author's method of cure. The operation he describes as the only thing to be done in this case, we think so very violent, that it may in several instances (especially in weak patients, and those who are far advanced in pregnancy) produce consequences worse than the disease itself.

Art. 64. *Rules for preserving Health*; particularly with regard to studious Persons. In three Treatises. Translated from the Spanish of the Rev. Father Feyjoo, Master-general of the Order of St. Benedict. 8vo. 2s. Faulder.

As the vivacity of this writer always pleases, so do his learning and philosophy afford much real entertainment. A medical treatise from Spain, written by a friar, is a literary phenomenon that doth not often make its appearance; but the rarity of such appearances will not make them the less acceptable. As to the present publication, it is but justice to declare, that the doctrines it contains are the effects of much experience, and founded on rational principles. In the first treatise, we have some excellent strictures upon the modern (we suppose *Spanish*) practice of physic, which may be true; and we sincerely wish, that, for the honour of the art, there were less room for them. Our Author, in the observations he makes on physicians in different ages, gives a concise and accurate history of the Art, from its earliest age; pointing out, with great judgment, the perfections and imperfections of the many theories that have been adopted and rejected, one after another.

The second lays down several useful dietetic rules for preserving health: a subject which the writer thinks physicians have not properly and duly considered; because it is not so much their business to preserve the good health of their patients, as to cure their diseases, if the imperfections of the art will suffer them.

The third treatise is a confutation of the commonly-received opinion, that application to study is prejudicial to health. The chief argument which the good Father uses is, That study, when it suits with our genius, and is not pursued with extreme rigour, rather pleases than fatigues us: it cannot therefore be contrary to nature or prejudicial to our health; because those occupations only are hurtful which exceed our strength or contradict our inclinations. We shall conclude

conclude with an extract, which will in some measure give our readers an idea of the Reverend Father's manner:

'The progeny of the mind is contrary to that of nature. Its conception is toilsome, but its birth pleasing. In every stroke of their pen, Authors admire a happy offspring of their understanding, which makes them disregard the pains they took in the creation of it. I must confess, however, that there is great difference between voluntary study and that which is forced upon us. One is always agreeable, but the other has something in it which fatigues; as when we are obliged to oppose a thesis in the schools, or write a sermon in a hurry,' &c. &c.

☞ *This article has been long mislaid; for which some apology is due to the* TRANSLATOR.

RELIGIOUS.

Art. 65. *Discourses on several important Subjects of Christianity.* By the Rev. Dan. Turner, A. M. Woolwich, Kent. 8vo. 6s. Boards. Robinson, 1785.

The Author assigns two reasons for the publication of this Volume. 1. 'To give his cordial assent to as many of the leading doctrines of Christianity as have occurred in these pages; which are not more the product of his judgment than they are in unison to the feelings of his breast.' Nor, it is added, 'does he blush to confess, that his secondary aim was, to try every means which had any prospect of assisting him in rearing the young and numerous pledges of conjugal love, who have only the very circumscribed industry of their parents to depend on, and the goodness of that Providence who never forsakes those that uniformly pursue the paths of virtue, and firmly trust in God.' To this last motive much attention is due; and we hope it will prevail to procure him somewhat *really* beneficial; though, otherwise, no great matters are generally to be expected from a volume of Sermons. What those *leading truths* are to which the writer hereby declares his assent, is not particularly specified; but we presume he would choose to be understood of such as are, in popular language, deemed *orthodox*. Into such topics, however, he does not deeply enter; for his discourses are chiefly directed to practical purposes. Their number is seventeen; and their subjects are as follow: Contentment; Philip. iv. 11. Christian and Mosaic Dispensation contrasted; John, i. 17. Halting between two Opinions; 1 Kings xviii. 21. Friends of Christ; John, xv. 14. Marks of such a Character; same text. Christian Fortitude; Ps. lxxi. 16. Religious Meditation; civ. 34. Objects of it; cxi. 2. The Divine Exemplar; Ps. xvi. 8. First Commandment; Exod. xx. 1, 2, 3. Second Commandment; Exod. xx. 4, 5, 6. Third Commandment; Exod. xx. 7. Vows; Judges, xi. 39. Delineation of the virtuous Character; Isa. iii. 10. Rewards of Virtue at Death and in a future State; two sermons from the same text. Nature and Consequences of impious Principles; Job, xxi. 14.

The Author professes, in several or most of these discourses, to attempt the form of an oration by a concealment of the method. He farther speaks of annexing a key or kind of supplement to another volume, which is soon to follow this, putting it in the power of any one to adopt the plan, and prosecute it with their own illustrations. This does not seem very requisite, as sermons in such a form are become pretty

pretty common; and the generality of readers, whatever hearers might do, will not be greatly at a loſs for the method.

Art. 66. *Virtue and Learning the great Supports of Religion:* Being two Diſcourſes preached before the Univerſity of Oxford in the Morning and Afternoon of Sunday the 25th of July, 1784. By the Rev. Evan Rice, A. M. 4to. 1s. 6d. Rivington. 1785.

2 Pet. i. 5. *Giving all diligence*, &c. This text is illuſtrated in a grave and judicious manner under the following general remarks,—viz. That our Chriſtian profeſſion ought to be attended with ſuitable practice—that practice ſtands in need of knowledge to guide and direct it—and that diligence is neceſſary for the attainment of thoſe excellent endowments.

The Preacher is careful to avoid extremes. In his definition of *faith*, he guards it againſt the perverſions of fanaticiſm; and in his delineation of the great advantages of knowledge, he ſhows his zeal for orthodoxy; and recommends the cultivation of letters, from a perſuaſion that the increaſe of ſound learning will further the intereſts and ſupport the credit of the Church of England.

SERMONS.

I. *The Divine Teſtimony to the Character and Miſſion of Jeſus Chriſt conſidered*—on the Death of the Rev. Mr. Samuel Ecking, late Miniſter of the Goſpel in Cheſter, who departed this Life Feb. 5, 1785, in the 27th Year of his Age. To which is added, the Oration delivered at his Interment in Wrexham. Publiſhed *at* Requeſt. By Joſeph Jenkins, A. M. 8vo. 6d. Buckland. 1785.

Matt. iii. 17. *This is my beloved Son*, &c. Mr. Jenkins made choice of this text becauſe it was frequently in the mouth of the deceaſed, and more eſpecially appeared to afford him the higheſt conſolation in his laſt ſickneſs.

Both the Sermon and Oration bear marks of a vigorous imagination, and of abilities which we wiſh to ſee employed in ſupporting a more rational ſyſtem of divinity.

Mr. Jenkins ſeems to have borrowed his notions reſpecting *juſtification, conviction of ſin*, and *evidences of grace*, from the Sermons of Dr. Criſp. Theſe notions have a dangerous tendency; and few who adopt them have, like our Author, either the ſenſe or the piety to guard them againſt the fatal concluſions of the Antinomian.

The Oration at the interment cloſes in the following animated manner:—'With this exhortation we ſhut up the grave, and for a ſhort term quit thoſe receptacles of death.—Farewell, ye mouldering remains of a much-loved brother.—'Tis the cold conſolation of the hopeleſs to add—"We ſhall ſhortly return and be laid beſide you."—Hail! that triumphant morn, when death ſhall be ſwallowed up in victory! when you, with ourſelves, and the multitude of the bleſſed that ſurrounds us, ſhall riſe again; when corruption ſhall put on incorruption, and this mortal put on immortality.'

II. *Obedience to Divine Rule the Means of preſerving and promoting brotherly Love in a Chriſtian Church.* Delivered at Chelmsford, Sept. 7th, 1784, at a Meeting of the Proteſtant Diſſenting Miniſters in Eſſex. Publiſhed by Requeſt. By Samuel Andrews. 8vo. 6d. Dilly.

A plain, but sensible and well-arranged discourse, on Matt. xviii. 15–18. The *discipline* recommended and enforced in it is of the strict *Independent* sort. Every society of Christians constitutes a church; and that church hath within itself the *power of the keys*. The members that compose it have a right, *independent* of all other societies, and of all human authority, to exercise that discipline which they judge to be consistent with the divine rule.

We really think Mr. Andrews hath as much right to the *keys* as the Pope: but when both he and his Holiness talk of opening and shutting the gates of heaven, we smile at their presumption, and rejoice that those gates are committed to the care of better hands; for, let the Pope and Mr. Andrews say what they will, heaven doth not "*lacquey*" their decisions, nor wait their orders, either to "*bind*" or "*loose*" the souls which Almighty Goodness hath created.

III. Preached on the 21st of May, 1786, in the Parish-church of Hardingstone, in the County of Northampton, on the Establishment of a Sunday School at that Place, for the Benefit of the Children of the Poor. By the Rev. Robert Lucas. 4to. 1s. Robson. 1786.

A plain and sensible discourse, well recommending and supporting the institution above mentioned. The Author, who appears to engage with piety and wisdom in the execution of this benevolent design, had the satisfaction to see *ninety-four* children brought by their parents to be entered as scholars, and on the succeeding *Sunday* attending divine service, in an orderly and becoming manner. The expences attending the school in this parish are to be paid from the *parish-levy*.

IV. *The Fall of Man*: a Sermon, by J. Watson, Esq. 8vo. 6d. Stockdale. 1786.

'Squire Watson appears to be good-natured and well-meaning; and so far we approve both him and his publication: but we cannot help smiling, when, after telling us, that Adam's sin was a 'violation of every command of both the first and second Table,' he proceeds to enumerate the laws of the Decalogue, and finds no one broken but the first and the eighth. On the latter he very much insists, considering the offence particularly as a *robbery*. While he laments the effects of this transgression, he rejoices in the greater happiness which will in time ensue; a happiness *so universal*, that he seems to think the brute creation will participate in it, and 'at last *all* evil be swallowed up of good.' Amen!

*** In answer to *J. A* the review of Dr. Reid's Essays on the Intellectual Powers of Man, which hath been unavoidably delayed, will appear next month.

††† The answer to H. B. was left at the Publisher's.

‡‡‡ The *Observer* next month.

†‡† B. G.'s favour will be duly attended to.

☞ The letter relative to the *Rabies Canina* will be noticed hereafter.

THE

MONTHLY REVIEW,

For SEPTEMBER, 1786.

ART. I. Reed's *Edition of* SHAKSPEARE concluded: See our last, P. 94.

WHAT must those who talk of the 'dull duty of an Editor,' think of the task of an Editor's Reviewer? And yet we can assure those towering geniuses, with whom every exertion of diligence passes for dulness, that even our present labours are not wholly barren of entertainment: witness the following notes, which if they do not relax the risible muscles of our Readers, we can only say that they have more gravity than is to be found in any member of our solemn corps. Mrs. Quickly, in her admirable description of the last moments of Sir John Falstaff, says: After I saw him fumble with the sheets, and play with flowers, and smile upon his fingers' ends, I knew there was but one way; for his nose was as sharp as a pen, and *a table of green fields.*' Henry V. Act II. Sc. 3. Now hear our Critics:

'—— *for his nose was as sharp as a pen, and a table of green fields.*] These words, *and a table of green fields*, are not to be found in the old editions of 1600 and 1608. This nonsense got into all the following editions by a pleasant mistake of the stage editors, who printed from the common piece-meal written parts in the play-house. A table was here directed to be brought in (it being a scene in a tavern where they drink at parting), and this direction crept into the text from the margin. Greenfield was the name of the property-man in that time, who furnished implements, &c. for the actors. *A table of Greenfield's.* POPE.

'So reasonable an account of this blunder, Mr. Theobald would not acquiesce in. He thought *a table of Greenfield's* part of the text, only corrupted, and that it should be read, *he babbled of green fields*, because men do so in the ravings of a calenture. But he did not consider how ill this agrees with the nature of the knight's illness, who was now in no *babbling* humour; and so far from wanting cooling in *green fields*, that his feet were cold, and he just expiring.

WARBURTON.'

Dr. Johnson then tells us, that 'Pope in an Appendix to his own edition in 12mo seems to admit Theobald's emendation, which' (says the Doctor), 'we would have allowed to be uncom-

monly happy, had we not been prejudiced againſt it by Mr. Pope's firſt note, with which, as it excites merriment, we are loath to part.' Next comes Mr. Smith:

'Had the former editors been apprized, that *table*, in our author, ſignifies a pocket-book, I believe they would have retained it, with the following alteration; *for his noſe was as ſharp as a pen upon a table of green fells.*—On *table books*, ſilver or ſteel pens, very ſharp pointed, were formerly and are ſtill fixed to the backs or covers. Mother Quickly compares Falſtaff's noſe (which in dying perſons grows thin and ſharp) to one of thoſe *pens*, very properly, and ſhe meant probably to have ſaid, on a *table-book* with a *ſhagreen cover*, or *ſhagreen table*; but, in her uſual blundering way, ſhe calls it a *table of green fells*, or a table covered with *green-ſkin*, which the blundering tranſcriber turned into *green fields*, and our editors have turned the prettieſt blunder in Shakſpeare quite out of doors. SMITH.'

And Mr. Steevens brings up the rear with a quotation from the Counteſs of Pembroke's *Tragedie of Antonie*, to prove that 'green *fells* and green *fields* might anciently have had the ſame meaning.' Now, after all this, would any one conceive that Dame Quickly meant to ſay no more than that Sir John's *noſe was as ſharp as a pen, and as green as graſs?* And yet this is all that ſhe does ſay. *Table*, in old language often means *picture*; from the French *tableau*. In an inventory of goods, pictures, &c. in the palace of Weſtminſter, in the reign of Henry VIII. (an extract of which may be ſeen in Walpole's Anecdotes of Painting), the term repeatedly occurs, thus: 'Item. One *table* with the picture of the Ducheſs of Milan. Item. One *table* with the hiſtory of Filius prodigus,' &c. Strype alſo (as Mr. Walpole informs us) ſays, that 'Guillim Stretes, painter to Edward VI. had paid him, in 1551, fifty marks, for recompence of three great *tables* made by the ſaid Guillim, whereof two were pictures of his Highneſs, and the third a picture of the Earl of Surrey.'

Among the ſtage directions in old plays we meet with the muſical terms, *tucket*, *tucket-ſonance*; *levet*; *ſennet*, or, as it is ſometimes written, *cynet*. In a note upon Henry VIII. Act II. Sc. 4. we are informed that Dr. Burney has, in vain, attempted to diſcover the etymology of this laſt word, *ſennet*. The only reſult of his inquiries is a conjecture that it may poſſibly mean 'a flouriſh for the purpoſe of aſſembling Chiefs, or apprizing the people of their approach.' To give weight to this conjecture, the Doctor produces the two following quotations: *Senné*, or *ſennie* de l'Allemand; *ſen*, qui ſignifie aſſemblée. Dict. de vieux langage. *Senne*, aſſemblée *à ſon de cloche*. Menage. Mr. Steevens tells us, he has been informed that '*ſenneſte* was the name of an antiquated French tune formerly uſed in the army; but that the dictionaries he has conſulted exhibit no ſuch word. *Sennet* may be' (he adds) 'a corruption from *ſonata*.' Shall we venture ourſelves on the ſlippery ground of etymology? 'Take care, brother

ther' (cries the chief of the etymological department, seated on our left), 'take care; you'll certainly be down in the dirt. Have you forgotten what woful figures I have been obliged to hold up to public laughter * ?' 'No, Mr. Philologos; but, as we do not mean to trust ourselves so far, we are under no apprehension of being so sadly bedaubed: beside, when the Public see that we have not the *confidence* of your etymologist, we are persuaded that we shall only excite a good-humoured smile, at the most, if we should get a fall.' We believe then, or, to speak more properly, we conjecture, that these terms are all derived from the Italian. *Tucket—una toccata*; a general name for a flourish. *Levet—una levata*; the morning call, perhaps, in a camp or garrison. *Sennet—una serenata*; the signal for retiring to rest. *Serenata* might easily be corrupted into *sennet*, by a rapid pronunciation of the middle syllable, *re*, and a faint sound of the final *a*: *ser'nat*, *sennat*, *sennet*. And these different words *levet*, *sennet*, &c. though originally used to designate particular tunes, appropriated to particular purposes, might, perhaps, in process of time, be indiscriminately employed to denote any martial music.

The appellation *Sir* formerly prefixed to the names of some of the clergy, 'was anciently' (says Dr. Johnson) 'a title assumed by graduates.' This assertion (as we find in a note upon Richard III. Act 4.) 'the late Mr. Guthrie disputes; and says it was a title sold by the Pope's Legates, &c.' Dr. Farmer controverts Mr. Guthrie's opinion; and Mr. Steevens supposes that the title might be originally derived from *Sire*, father. In confirmation, however, of Dr. Johnson's notion, it may be observed that a Bachelor of Arts, (as is well known) in academical language, is stiled *Dominus*. And we are informed that it is no uncommon thing, even at this day, in one of our Universities at least, for servants of a college in which there may chance to be two gentlemen of the same name, one of whom has taken his first degree, and the other not, to translate the term *dominus*, and prefix it to the name of the former, in order to distinguish him from the latter. Thus, if a Mr. Jones, for instance, be inquired for, in a college where there are two of the name, circumstanced as above, they will ask you if you want *Sir* Jones.

In Antony and Cleopatra, Act II. Sc. 5. Cleopatra being irritated beyond measure at the news of Antony's marriage with Octavia, and having struck the messenger who brought the intelligence, for persisting in his account, says to him:

'O that his fault should make a knave of thee,
Thou † art not what thou'rt sure of!—Get thee hence.'

* Consult our *General Index* for the names, Jones (Rowland), Elphinstone, &c. &c. and Rev. Vol. LXXI. for the name of Lemon.

† In former editions, as well as in some of the notes to the present, it is printed, '*That* art, &c. No reason is given for the variation.

This laſt line, which (ſays Dr. Johnſon) is not eaſily underſtood, Sir T. Hanmer thus corrects: 'That *ſayſt but* what thou'rt ſure of.' Warburton receives the emendation. But Johnſon, diſſatisfied with what, though it affords ſenſe, exhibits (as he truly ſays) little ſpirit, ſuppoſes the line to conſiſt of abrupt ſtarts:

'O that his * fault ſhould make a knave of thee;
Thou art—not what?—Thou'rt ſure on't. Get thee hence.'

That is, '*That his fault ſhould make a knave of thee that art*—but what *ſhall I ſay thou art not?* Thou art then ſure of this *marriage*. Get thee hence.' Mr. Steevens quotes what he thinks a ſimilar paſſage, from *Meaſure for Meaſure*, though he ſays he knows not how 'to apply it with ſucceſs to the very difficult line before us:'

'Dreſt in a little brief authority,
Moſt ignorant of what he's moſt aſſur'd
His glaſſy eſſence.'—

Mr. Tollet interprets the line, 'Thou art not an honeſt man, of which thou art thyſelf aſſur'd, but thou art in my opinion a knave by thy maſter's fault alone.' Mr. Malone would read,

'O that his fault ſhould make a knave of thee,
That art not what thou'rt *ſore* of!'

which he explains, 'Alas! is it not ſtrange, that the fault of Antony ſhould make thee appear to me a knave, thee that art innocent, and art not the cauſe of the ill news, in conſequence of which thou art yet *ſore* with my blows!' It *ſtrikes* us in a different light. Cleopatra, with a weakneſs natural to thoſe who cannot bear to hear what gives them pain, is enraged becauſe the meſſenger did not deceive her, but perſevered in his declaration of Antony's marriage: 'The gods confound thee!' (ſays ſhe) 'doſt thou hold there ſtill?' *Meſſeng.* 'Should I lye, Madam?' *Cleop.* 'O, I would thou didſt.' She then, with much heat and vehemence, twice more repeats, 'He is married?' And finding that he ſtill honeſtly adhered to the truth, exclaims: 'O that his fault, &c. We think the word *that* is here the demonſtrative pronoun; and not, as the commentators ſeem all to have imagined, the conjunction. The ſenſe of the whole we conceive to be: 'O, *that* fault of his ought to make a knave, a liar, of thee, that art not that knave, which, by thy repeated aſſertions of his marriage, thou ſhew'ſt thyſelf ſure of his being.' Cleopatra means to inſinuate that the meſſenger's poſitive aſſurance of Antony's marriage, was, in her mind, equivalent to a poſitive aſſurance of his being a villain.

Commentators may ſometimes miſs the ſenſe of their author by ſearching too deeply for it †. Learning and penetration, which will

* Miſprinted, *this*, in the original.

† This remark may be applied to Dr. Johnſon's explanation of 'underſtood *relations*' in Macbeth, Act III. Sc. 4. In our Review,

will always have advantage of common underſtanding, in exploring what lies at the bottom, will ſometimes be ſurpaſſed by the ſuperficial obſerver, in inveſtigating that which ſwims upon the ſurface. He who is accuſtomed to ſee more than is generally perceived, will ſometimes ſee more than is intended; and the criticiſm which weighs every word of a looſe and popular writer, will often ſeek, in vain, for a meaning in the parts, that is only to be found in the whole. Hence ariſes, we think, the embarraſſment which our critics meet with from a paſſage of Antony and Cleopatra, Act III. Sc. 2. 'What ſhall we do, Enobarbus?' ſays Cleopatra. To which that plain and blunt ſoldier replies, 'Think and die.' Here Sir T. Hanmer would read, '*Drink* and die,' which is approved by Warburton and Upton. Johnſon explains 'think and die' to mean, *Reflect on your own folly, and leave the world.* But Mr. Tyrwhitt, though he allows that this would be a proper anſwer from a moraliſt or divine, thinks it not adapted to the character of Enobarbus. He therefore propoſes to read, '*wink* and die.' Mr. Steevens and Mr. Tollet would adhere to the old reading; and produce ſome quotations, to ſhew that '*taking thought*' is equivalent to *being anxious* or *ſolicitous*, or *laying a thing much to heart.* And in a ſecond note, Mr. Tyrwhitt tells us, that he believes the old reading right, but then we muſt underſtand '*think and die*' to mean, '*die of thought*' or *melancholy*; and he refers to ſome places where *thought* is ſo uſed. We believe that by the expreſſion '*think and die*' Shakſpeare intended nothing more than is con-

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Vol. LXII. p. 268, we ſuppoſed *relations* to mean *accounts, narrations.* The following paſſage confirms our opinion:

'There is a myſtery (with whom *relation*
Durſt never meddle) in the ſoul of ſtate.'

Troilus and Creſſida, Act III. Sc. 3.

In the ſame volume, p. 260, after giving the ſubſtance of the notes, with ſome additional conjectures, upon the words '*delighted* ſpirit' in *Meaſure for Meaſure*, Act III. Sc. 1, we declared our perſuaſion that *delighted* was the original reading. We will take this opportunity to obſerve that we think '*delighted*' is uſed for '*delighted in:*' the prepoſition *in* being omitted *euphoniæ gratiâ.* So in Cymbeline, Act V. Sc. 4.

Whom I beſt love, I croſs; to make my gift
The more delay'd, *delighted:*'

that is '*delighted in.*' So alſo in Othello, Act I. Sc. 3. 'If virtue no *delighted* beauty lack.' Many ſimilar inſtances of the omiſſion of the prepoſition might, we think, be produced from our bard. Thus, in Julius Cæſar, Act I. Sc. 2. 'But ere we could *arrive* the point propoſed;' *i. e.* arrive *at.* See alſo vol. vi. p. 564, and vol. vii. p. 412, of the preſent edition. '*Delighted* ſpirit,' therefore, may mean, the ſpirit in which we delight—in which we ſo much pride ourſelves as our nobleſt part.

veyed by the single word, *die.* In the colloquial and familiar language of the present time, we use the word *think* in the same redundant manner. It is not uncommon to hear a person, after spending the morning in an undress, say, 'Well, 'tis almost dinner time, I must *think and* dress myself:' or, 'I must see and dress myself.' Prior has the same expression in some elegant verses written at Paris in 1700, in the beginning of Robe's Geography:

"And as health fails, and years increase,
Sit down and *think and die* in peace."

In the last scene of Cymbeline, Belarius says to the King, 'Your pleasure was my *near* offence.' Dr. Johnson would here read, '*dear* offence.' And Mr. Tyrwhitt, because in the old folio the word is printed *neere*, thinks the true reading to be, '*meere* offence.' But we see no necessity for alteration. The present text is confirmed by an expression of Leontes in the second Act of the *Winter's Tale:* 'He who shall speak for her, is *afar off* guilty, but that he speaks.'

In King Lear, Act II. Sc. 2, Kent says to the Duke of Cornwall, 'He that beguil'd you, in a plain accent, was a plain knave; which for my part, I will not be, though I should win *your displeasure* to intreat me to it:' *i. e.* says Dr. Johnson, 'though I should win you, displeas'd as you now are, to like me so well as to intreat me to be a knave.'—'*Your displeasure*' is, we apprehend, a title given to the angry Cornwall, in the same manner as we now say, *your highness*; *your excellence*; *your grace*, &c. These titles were much more frequent formerly, than they are at present. Thus in our author, vol. vi. page 169, we find '*your wisdoms.*' In vol. x. p. 501, '*their amities.*' So also, in Beaumont and Fletcher, vol. iii. p. 219, edit. 1778, '*his valour.*' Again, in the same volume, p. 377, '*your beauties*;' and in p. 469, '*your modesty.*' Vol. v. p. 128, '*his rhetoric.*' Vol. vii. p. 19, '*his learning*;' and many others. An attention to this will often serve to explain many difficulties in our old writers. May not this give the true interpretation of a passage in Hamlet, Act I. Sc. 4.? Horatio, advising Hamlet not to follow the Ghost, says, 'It may assume some other horrible form, which might deprive *your sovereignty* of reason.'

In the closet scene in the third Act, as the Ghost is retiring, Hamlet having asked his mother if she saw or heard nothing, points to the phantom, and exclaims:

'Why, look you there! look, how it steals away!
My father, in his habit as he liv'd!'

Mr. Steevens here observes, that 'if the poet meant that Hamlet's father appeared in his own *familiar habit*, he must have forgotten that he originally introduced him in *armour*; or else he must have intended to vary his dress in this his last appearance. The

difficulty

difficulty' (he adds) 'might be a little obviated by pointing the line thus: "My father—in his habit—as he liv'd." We approve of this change of the punctuation, but think the ingenious commentator has not sufficiently explained the sense. The words, '*as he liv'd*,' do not mean, in the manner in which he liv'd: but, *as though he were alive.* 'See,' says Hamlet, it is my father himself—it is his very dress—the representation is as vivid as if he were actually alive and present. A similar mode of expression occurs in *The Taming of the Shrew:* Induction, Sc. 2d.

'We'll shew thee Io, as she was a maid;
And how she was beguiled and surpris'd,
As lively painted *as the deed were done.*'

that is, as if the deed were now actually performing.

In the last Act of this tragedy, Scene 2d, Hamlet having informed Horatio of the commission which he was to have carried to the King of England, requiring that monarch to put the bearer to death, proceeds to mention some of the 'earnest conjurations' by which his English majesty was exhorted to comply with the Dane's request; viz.

'As love between them like a palm might flourish,
As peace should still her wheaten garland wear,
And *stand a comma* 'tween their amities;
And many such like as's of great charge.'

This, Warburton, as usual, alters to '*stand a commere*;' i. e. a gossip. Hanmer reads, 'stand a *cement.*' Dr. Johnson says, 'The *comma* is the note of *connection*, and continuity of sentences; the *period* is the note of *abruption* and disjunction. Shakspeare had it in his mind to write, that unless England complied with the mandate, *war should put a* period *to their amity*; he altered his mode of diction, and thought that, in an opposite sense, he might put, that *Peace should stand a* comma *between their amities.* This is not an easy style; but is it not the style of Shakspeare?'—We think the Doctor's explication too far-fetched. The meaning of the passage we take to be this: *Comma*, which is the shortest pause, and which, according to the grammarians, only directs us to rest while we can count *one*, is, we conceive, here used to denote the smallest portion or duration of time. The Dane therefore conjures England to put Hamlet to immediate death, otherwise peace should not stand *an instant* between them. A little after, in the same scene, Hamlet says, 'A man's life's no more than to *say, one.*'—'Their amities' is (as we observed above) a title similar to, *his highness*, &c.

The account given by Mr. Malone, Mr. Steevens, and the author of the *Remarks*, of the ancient pageants, in their notes upon the *Tempest*, and *Love's Labour lost:* Mr. Reed's description of the ancient dances called *measures*, *rounds* or *roundels*, *galliards* and *lavoltas:* his note upon the word *curtsies* in Twelfth Night; his observations upon Falstaff's favourite liquor, sack;

upon the cuſtom of hunting after dinner, which was practiſed in Shakſpeare's days; upon the high ſhoe called chioppine, &c. Sir Joſhua Reynolds's elegant remarks upon a paſſage in Macbeth, together with his and Mr. Steevens's obſervations on the appropriation of the expreſſion 'poor fool' at the concluſion of King Lear: Judge Blackſtone's and Mr. Steevens's deciſive explanation of the term 'quick winds' in Antony and Cleopatra: Mr. Monck Maſon's explanation of the phraſe, 'carry out my ſide,' and many more ingenious criticiſms, elucidations of difficult paſſages, illuſtrations of old cuſtoms, &c. &c. would, we doubt not, be highly acceptable to our Readers; but our limits forbid us to add to the copious extracts which we have already made. We muſt therefore here conclude our account of the *ſcientific* part of this edition, with obſerving, that we cannot too warmly commend it to every admirer of the 'greateſt poet of this or any other nation,' as he is ſtiled by his preſent editor.

But what ſhall we ſay of the mechanical or technical part of the work before us? The moſt tender ſentence that we can paſs upon it, is, that it is very negligently, we were going to ſay, ſhamefully, executed. The paper is bad, and the type worſe. The letters are ſcarcely legible in ſome places, becauſe there is not ink ſufficient to ſtain the paper; and in others, becauſe it is ſo redundant as to run into blots. Pages and Scenes are often wrong numbered; words miſprinted*; and (which is unpardonable in a work where ſimilar omiſſions of former editors have cauſed ſuch laborious collations of old folios and quartos) ſometimes whole words are omitted †. A note upon the words 'fillip me with a three man beetle,' ſigned *Johnſon*, vol. v. p. 492, does not, we believe, come from the pen of the Rambler. If we rightly recollect, this note is marked with the initial of a different Chriſtian name, in Malone's Supplement; and ſhould have been ſo diſtinguiſhed here. In ſhort, the whole of this part of the work is ſuch as would diſgrace a common ſchool-book.

As the preſent edition of Shakſpeare's plays contains ſo much of what has been already publiſhed in Mr. Malone's Supplement, we apprehend that a new edition of that valuable work, adapted

* Thus, vol. ii. p. 69, we have '*or*,' for '*for*,' in Tyrwhitt's note. In the ſame volume, p. 488, '*too* write,' for '*to* write.' Vol. iv. p. 174, note, 'p*a*nance,' for 'p*e*nance.' Ibid. p. 268, note, 'mant*i*llo,' for 'mant*e*llo.' Vol. v. p. 512, 'co*u*ſin,' for 'co*u*ſin.' Vol. viii. p. 446, 'If thou *haſt*,' for 'if thou *hadſt*.' Vol. ix. p. 62, 'Aphiaraus,' for 'A*m*phiaraus.' Vol. x. p. 280, note 7, '*canon*,' for '*cannon*,' which blunder makes the note contradictory; and numberleſs others.

† Thus in vol. iii. p. 393, 'inſomuch, I ſay, I know [what] you are.' And in vol. ii. p. 68, note, '*Theſe black maſks* ſignifies [no] more than *black maſks*.'

to

to the present, by omitting all that is here reprinted, would not be unacceptable to the Public. Should the ingenious author of the Supplement be of the same opinion, he will perhaps thank us for pointing out to him the explanation of a passage in *Pericles*, Act III. Sc. 1, which has been misunderstood:

> 'O ye gods!
> Why do you make us love your goodly gifts
> And snatch them straight away? We, here below,
> Recal not what we give, and therein may
> *Use honour with you.*'

On this passage, Mr. Malone and Mr. Steevens have the following notes: 'The meaning is sufficiently clear—*In this particular you might learn from us a more honourable conduct*—But the expression is so harsh, that I suspect the passage to be corrupt.' Malone. 'To *use*, in ancient language, signifies to put out to *usance* or *usury*. The sense of the passage may therefore be—Our honour will fetch as much as yours, if placed out on terms of advantage. If valued, our honour is worth as much as yours.' Steevens. The commentators are both mistaken. In this passage, *use* is a noun, and *honour* is a verb. The sense is—In this particular we may honour Use (or custom) as much as we honour you.

Upon the whole, after a careful examination, we do not hesitate to pronounce, that the present edition of Shakspeare's plays, with 'all its imperfections on its head,' is far superior to any that have preceded it. Beside the two portraits of our poet given in the former editions, there is prefixed to this, a third, which is well engraved by Hall, from a painting in the collection of the Duke of Chandos.

*** We have been obliged to a Correspondent for the preceding Article; which appearing to us to be well drawn up, we readily determined to insert the whole, without any alterations; but we cannot take leave of the ingenious Author, without observing to him, that he appears to be mistaken in his remark (Rev. Aug. p. 87.) on "*fait l'impossible*," which certainly means no more than the English phrase "*done all in our power*."

ART. II. *Letters and Papers*. By the Bath Society. Vol. III. concluded. See last Month's Review.

IT was not without some degree of astonishment that we read, in the contents, the title of an essay by Arthur Young, Esq. on the necessity of hoeing turnips. At this time of day, we imagined, that any attempt to demonstrate the importance of a practice, so indispensably necessary as the hoeing of turnips, would have been entirely superfluous. No man, we presume,

who

who ever saw a recently hoed crop, could entertain a doubt as to this particular. Mr. Young, however, has omitted to mention one very essential benefit that accrues from having turnips *properly* hoed, *viz.* that it prevents the danger of losing cattle when feeding on the turnip; for where this operation is *rightly* performed, there will be none small; and it is the small turnips only that are in danger of being forced into the throat, and there sticking, so as to occasion suffocation.

The only improvement in the culture of the turnip suggested in this volume is that of sowing them between the rows of horse-hoed beans. On this subject we have an account of two experiments, one by R. P. Anderdon, of Henlade, Esq. The field he mentions was a poor wet clay, value only 10s. *per* acre. It was set with beans (after being dunged) in double rows, about a foot from each other, with intervals of more than three feet wide between the double rows. These intervals were twice horse-hoed and harrowed, and in the middle of July were sown with turnip: produce, about 16 tons *per* acre. Mr. Anderdon enumerates at great length the benefits that may be derived from this practice, which are disputed by the Committee of the Bath Society, as we think, with a degree of warmth and pertinacity that would better have become a *young* man, than a Committee of such a respectable body. True it is, that Mr. Anderdon's practice is in several respects defective. The double rows seem to us improper, for no plant is so much benefited by fresh air as the bean; one row in an open exposure often producing more pods than twenty when close upon each other: but the narrowness of the intervals is a still greater objection. On a good soil single rows of beans, at 6 feet distance, will perhaps yield nearly as great a crop of *grain* as can be got from the ground by any other culture; and full room is given for performing every operation on the turnips as well, nearly, as if no beans had been on it. In this way a full crop of turnips and a full crop of beans may easily be obtained from the same field in the same year, as we ourselves have experienced. The only inconvenience that occurred in this practice, was the difficulty of carrying off the beans, when a weighty crop, without injuring the turnips. We recommend that the beans should be planted rather at a greater than smaller distance than the above. Turnips thrive very well on clay soils, if in proper order.

The other experiment is by Mr. John Bull, of Kingston near Taunton, who obtained at the rate of near 3 quarters of beans, and 37 tons 5 C. weight of turnips *per* acre. The beans were set in rows, at less than two feet intervals, and horse-hoed; turnips sowed at random, between the rows, after the last hoeing of the beans; the turnips not hoed.

Concerning

Concerning cabbages, nothing in this volume occurs that is of great importance. But the following account of the culture and produce of turnip-rooted cabbage, by Sir Thomas Bevor, seems of such importance as to deserve to be transcribed entire:

'In the first or second week in June, I sow the same quantity of seed, hoe the plants at the same size, leave them at the same distance from each other, and treat them in all respects like the common turnip. In this method I have always obtained a plentiful crop of them; to ascertain the value of which, I need only inform you, that on the 23d day of April last, having then two acres left of my crop, sound and in great perfection, I divided them by fold hurdles into three parts of nearly equal dimensions. Into the first part I put 24 small bullocks of about 30 stone weight each (14 lb. to the stone), and 30 middle-sized fat wethers, which at the end of the first week, after they had eaten down the greater part of the leaves, and some part of the roots, I shifted to the second division, and then put 70 lean sheep into what was left of the first: these fed off the remainder of the turnips left by the fat stock; and so they were shifted through the three divisions, the lean stock following the fat as they wanted food, until the whole was consumed.

'The 24 bullocks, and 30 fat wethers, continued in the turnips until the 31st of May, being exactly 4 weeks; and the 70 lean sheep until the 29th, which is one day over 4 weeks: so that the two acres kept me 24 small bullocks, and one hundred and ten (it should be one hundred only) sheep four weeks (not reckoning the overplus day of the 70 lean sheep). The value at the rate of keeping at that season cannot be estimated in any common year at less than 4d. a week for each sheep, and 1s. 6d. *per* week for each bullock, which would amount together to the sum of 14l. 10s. 8d. for two acres.' (It should be 15l. 13s. 4d. even counting only 100 sheep).

This fact needs no comment: and it is still farther confirmed by his experience in May 1786. 'I have,' says he, 'May 1st, three acres of turnip-rooted cabbages left, with which I am feeding 22 bullocks, 17 cows, 2 bulls, 4 young cattle, and 110 sheep; *besides thirty horses which partake largely of them.*' This is the first hint we have met with of horses being fed by this plant, and wish the worthy Baronet had been more particular on that head.

LUCERNE.

We find only one experiment on the culture of lucerne, by the Rev. Mr. Close, Trimley, Suffolk. It yielded at the rate of 16 tons 4 C. weight *per* acre of green fodder, which, considering the expence of cultivating this plant, and its great succulence, seems to be but a small produce. The lucerne is evidently better calculated for warm than temperate climates.

BUSH VETCH.

It were to be wished that gentlemen would turn their attention more than they hitherto have done to the culture of the indigenous plants of this country, and we are well pleased to find one experiment of this kind recorded in the volume now

before

before us. The Rev. Mr. Swayne, inſtigated as it ſhould ſeem by the ſurpriſe excited by the foregoing account of the produce of lucerne, ſelected part of a field which naturally abounded with the buſh-vetch (the *Vecia Sepium* of Linnæus); which having been cut four times in the year (1785), yielded at the rate of 24 tons 11¾ C. weight *per* acre, a full third more than the lucerne. And as this plant is not near ſo ſucculent as lucerne, he concludes it would afford a yet greater proportion of dried provender.

Mr. Swayne ſuppoſes that this plant has been hitherto unnoticed by the farmer; but in this particular he is miſtaken; for this very plant, among many other indigenous plants, was ſtrongly recommended for the very qualities Mr. S. takes notice of, in the Eſſays relating to agriculture and rural affairs by James Anderſon, publiſhed in the year 1777. From ſome obſervations we ourſelves have made on the culture of this plant, we have reaſon to think the deſtruction of the ſeeds by the inſect he met with in ſuch abundance is not ſo univerſal as he ſeems to imagine.

Buck Wheat.

Buck wheat, as a crop, is but little known in Britain; but from the experiments of Mr. Bartley of Briſtol, it would ſeem to merit the attention of the farmer, eſpecially on dry ſandy ſoils, as it thrives abundantly in the drieſt ſeaſon, and admits of being ſown any time from the middle of May to the middle of July. He has applied it to the feeding of hogs, poultry, and horſes, which are ſpeedily fattened by it; and he thinks it would probably be uſeful in the diſtillery.

Planting and transplanting Wheat.

The planting of wheat (that is the dibbling the ſeeds) is ſeveral times mentioned in this volume, in terms of approbation, by particular members, but the practice does not ſeem to gain ground.

Mr. Bogle of Daldowin, near Glaſgow, in Scotland, is very earneſt in recommending the practice of tranſplanting wheat; we have to regret that the Society could not in this volume publiſh 'the authentic accounts of ſeveral experiments that were made at his inſtance, and which were attended with very great ſucceſs.' The advantages he apprehends which would reſult from this practice he ſtates as under:

'1ſt, A very great proportion of the ſeed will be ſaved, as a farmer may have a nurſery, or ſmall patch of plants, from which his fields may be ſupplied; he calculates that one acre will afford ſufficient plants for one hundred acres.

'2d, That a great increaſe of crops may be obtained by this method, probably a double crop, nay perhaps a triple quantity of what is reaped either by drilling, or the broadcaſt huſbandry.' This ſeems much exaggerated.

'2d.

'3d, That a great part of the labour may be performed by infirm men and women, and alſo by children, who are at preſent ſupported by the pariſh charity; and that of courſe the poor's rates may be conſiderably reduced.

'4th, That the expence will not exceed from 20 to 30 ſhillings *per* acre (*N. B.* This far exceeds the value of ſeed diminiſhed), if the work be performed by able bodied men and women; but that it will be much lower, if that proportion of the work, which may be done by employing young boys and girls, ſhould be allotted to them.

'5th, That in general he found the diſtance of nine inches every way a very proper diſtance for ſetting out the plants at; but recommends them to be tried at other ſpaces, ſuch as 6, 8, or even 12 inches.

'6th, That he conceives an earlier crop may be obtained in this manner, than can be obtained by any other mode of cultivation.' This ſeems highly improbable.

'7th, That a *clean* crop may alſo be procured in this way; becauſe, if the land be ploughed immediately before the plants are ſet out, the corn will ſpring much quicker from the plants than the weeds will do from their ſeeds, and the corn will thereby bear down the weight of the weeds.' Probable.

'8th, That ſuch lands as are overflowed in the winter and ſpring, and are of courſe unfit for ſowing with wheat in the autumn, may be rendered fit for crops of wheat, by planting them in the ſpring, or even ſummer.

'9th, That he has known inſtances of wheat being tranſplanted in September, October, November, February, March, April, and even as late as the middle of May, which have all anſwered very well.'

He adds ſome other conſiderations that he thinks ſhould recommend this practice, which for brevity we muſt omit; but we beg leave to ſuggeſt one other conſideration in favour of the practice, which ſeems to have eſcaped Mr. Bogle, though, in our opinion, it will be of more general importance than all the others put together. It has been long a deſideratum in agriculture, to obtain a crop of wheat after turnips. Nothing puts the ſoil into a better ſtate for producing wheat, than a good crop of turnips; but unfortunately theſe can ſcarce ever be taken off the ground in time for ſowing wheat at the proper ſeaſon; ſo that farmers are obliged either to forego their crop of wheat, if they muſt have turnips, or the crop of turnips if they muſt have wheat. It is obvious, however, that ſhould the mode of culture, recommended by Mr. Bogle, be found on a fair trial to ſucceed perfectly well, both theſe crops could be obtained from the ſame field with the greateſt facility. A ſyſtem that ſeems to be probably calculated to introduce into general practice ſuch a capital improvement, certainly merits the unprejudiced attention of the farmer.

We

We meet with several pertinent observations on the dairy in this volume, and on the proper method of making butter and cheese, which though in some respects defective, will still be of use to those whose practice is not so good as that recommended. Little new occurs on the subject of manures. Some new machines are here described, which are rather complex in their structure; and, what is worse, some of them not explained; so that the Society assume the office of advertising in favour of quacks, rather than for the dissemination of knowledge. But our limits do not permit us to enlarge on these heads.

Dr. Fothergill here publishes a few remarks on the benefit that might result from the application of chemistry to agriculture and rural œconomy. We are sorry that our countrymen in general seem to be so backward in the study of this useful science, so necessary for the improvement of every art. Our neighbours on the continent have got greatly the start of us in this respect, which must, in a short time, give them a decided superiority over us in many arts and manufactures, if we continue in the same listless indifference as to this particular. We heartily wish it may be obviated.

Several other ingenious essays on speculative subjects occur, which we cannot afford room to particularize. For the same reason we must not expatiate on the very satisfactory experiments made by Sir John Anstruther on the growth of wheat and barley, which could not be easily abridged. But we cannot help again taking notice of the impropriety of filling upwards of eighty pages of the present volume with an account of a variety of medical experiments, very much detailed, undertaken with a view to ascertain the qualities of British rhubarb. These experiments might with propriety have appeared in a collection of medical memoirs; but in a work professedly intended for farmers they surely should not have obtained a place. All that could have been wanted would have been the general opinion of the many respectable physicians who have considered this subject, which would have been a sufficient authority to the farmer for cultivating the plant.

The present volume of the Bath Society Papers deserves, however, the attention of the Public; and we hope, that by a more careful selection of papers in future, the succeeding volumes (one of which is said to be in some forwardness) will be still more perfect than the past.

ART. III. Mr. Jones's Treatise on Music *concluded:* See last Month's Review.

WE now proceed to our Author's *seventh* chapter; in which he treats of *harmonic Periods, diatonic and chromatic.*

The

The title of this chapter is very inviting and fertile; and the Examples of Pl. 13. are in general well selected, and useful, though worn out, and all of one species of Music. The book of modulation just mentioned tells us what *may* be done, occasionally; but the four plates between p. 34 and 35 shew us, what *has* been done so often, that it is now become almost unpardonable to do it again: and of these, Ex. LXXIV. is not a good specimen of *double counterpoint*, in which the bass may become the treble, or the treble the bass; for by this inversion of the parts, the ligatures are all false.

The Author's instructions for Canon and Fugue are very short and slight, though it is a species of composition for which he seems to have all due reverence.

In the bottom line of Pl. 16, bar 5, there are *two fifths* between the bass and 2d treble; and Ex. LXXXI. bar penultima, another: errors which composers of the Old School are not prone to pardon.

At the end of LXXXVI. the Author has condescended to give us a touch of modern vanity: an *ad libitum:* an *accelerando*; a *volata*—however, for fear of excommunication from the old Apollo temple in Tottenham Court, the end is right orthodox, and the preparation for the shake, as antique and solemn, as if it were the production of Tye, or Tallis himself.

P. 37. The Author, speaking of the *Chromatic* system, says, 'I have a conjecture of my own, which must take its chance; viz. that it was so called, because the notation in the Music of this scale was of a different colour from the diatonic notes, as it was once a custom with our own Musicians to make their notes black, or red, to denote a difference of time and measure.' But he is perfectly safe from blame, if this conjecture should be thought too bold to hazard without the least authority; for the idea was previously started by Rousseau, in his *Dictionaire de Mus. Art.* CHROMATIQUE, where he tell us that the word comes from χρῶμα, *colour*, either because the Greeks wrote the Music of this genus in red notes, or characters of different colours; or, as some say, because *Chromatic* is the mean betwixt the two other genera, as colour is the mean betwixt black and white; or, according to a third opinion, because this genus embellishes the diatonic by its semitones, which have the same effect in Music, as colours in painting.

On this genus, or, as our Author calls it, system, he has bestowed much pains, and tells us, *Introd.* p. vi. that 'he flatters himself, the Reader will find the Chromatic system more clearly explained and better confirmed than in any other work on Music.'

After this declaration, we expected new rules, new passages, and new principles—the passages however are common, as in simple

simple counterpoint they ever must be. The examples indeed are numerous, and most of them to the purpose; yet some are crude, and pushed too far. In Ex. XCIV. for instance, the C natural with the G natural in the 2d bar, is, we believe, unexampled in any such passage to be found in the works of a good composer. Ex. XCVII. there is something embarrassed and abrupt in the 5th bar. And in Ex. XCVIII. the chromatic succession is carried too far for our ears, though the Author claims a merit for not going further. B has a perfect chord and 7th given to it in the beginning of the 2d bar. And he seems to have little right to be sarcastical on modern Masters for transgressing the proper bounds of modulation, who seems to have done all he *could* to out-do them. Whether B♯ is used at the beginning or end of the period, is of little consequence, if it gives false harmony, for the reasons he assigns. But we have a *right* to furnish B with a true 5th from the laws of the 2d Tetrachord of a minor key: see Plate 21. and therefore Rameau is justified; and who ever wrote a chromatic fugue in A minor, without modulating into E, its 5th, by means of the fundamental bass B♯? See Corelli's Sonatas, and Handel's Org. Fugues.

The Author, by calling his examples *periods*, made us hope that they were *phrased* and symmetric, as to measure; but we find them often so broken and irregular in this respect, as to amount to little more than *fragments of phrases*.

If our Author, with such purity of taste, and reverence for ancient simplicity, can stretch his ears, with any tolerable ease, to such a chromatic tension as Ex. CI. and CII. require, he may bid defiance to all the semitonic riots of your Clementis, Guests, and Cramers, on the piano-forte: it is only in *melody* that *they* so wantonly play with chromatic; but in these examples, *harmony* and fundamentals are in question; the *soni stabiles*, the pillars of the state, must be respected, with whatever frippery ornaments bad taste may load them. But, in the way of parenthesis, we will venture to say that there never was a *cadence*, an *ad libitum*, a *volata* on a *tasto solo*, or *pedale bass*, worth hearing, that would not have *admitted* of a bass, if it had been written down, though good taste perhaps required that it should be performed without.

Whatever *modern Masters* may have made use of the F♯ in the first bar of Ex. CI. and CIII. they can have ears only fit for Daniel De Foe's *rostrum*. In Ex. CII. to make the period supportable, it seems as if the A♯ in the bass should be B♭. The key, in all these three examples, is equivocal; and except by the omission of flats and sharps at the clef, which implies the key of C or A natural, there are no means of ascertaining whether these passages belong to A major, A minor, or D minor. Indeed, considering their harshness, and little use as models, they hardly

hardly deserve a place in an elementary book. We were comforted by the sober fragments from the graceful Pergolesi, and the sublime Purcell.

Chap VIII. *On the Analysis of Air, and the Conduct of Subject.* Though this is a very neat and promising title, yet but little is performed, and that little, perhaps, worse than nothing; for the whole chapter is so full of contracted notions and prejudices, that, if it teaches any thing, it will be a contempt for what should be admired, and admiration for what should long since have been forgotten.

It was natural, from the title, to expect that the Author would have extended his instructions to *rythmical periods*, and *phraseology*, instead of confining them wholly to the repetition of the same traits of melody in different keys throughout the piece, from the beginning to the end; which he recommends under the notion of adhering to a theme or subject. A Painter never repeats the *same figure*, nor a Poet the *same line* or thought, in the *same piece*; but each supports, *contrasts*, and gives *relief* to a good idea, by dissimilar, yet relative and congruous figures and reflections.

That *unity of melody* (not sameness of passage) which Rousseau has so well described and recommended (*Lettre sur la Mus. Fran.*) is the greatest vice in composition, according to our Author (43). And the symmetry of Measure and proportion of Phrase, which Music wants as much as Poetry, he has only mentioned (46.) in a note, in order to pass a censure upon it. 'This sort of measure should not shew itself in Sacred Music; as inspiring levity into the ignorant, and disgusting persons of judgment with its impertinence and absurdity.' But would there be less gravity or dignity in a solemn air, if the phrases were measured and divided into equal or aliquot parts? The periods of such melody should not be short, light, or frivolous; but should always partake of the rythmus and metre of the words. The Author forgets that there are even serious, solemn, and religious *dances*; and seems to have had in his mind nothing but jigs, hornpipes, country-dances,—and the dance of St. *Vitus*.

In the days of Corelli and Handel, preaching upon or rather, a perpetual repetition of the original text, and reference to it, was the fashion, and expected; and our Author wishes to eternize the practice. But so many passages have been since invented, and so much graceful and airy melody is floating about Europe, that to make one or two passages, repeated in the same or different parts, serve for a whole movement, would be starving the ear in the midst of plenty. Handel frequently burst these bonds asunder, and flew to a second subject before the first was quite exhausted; but he would have done it still more, had he lived and written in our times; for he had genius sufficient to set him at the head of whatever style he chose to cultivate.

The Air at the end of the overture in *Sosarmes* is masterly and ingenious if you will; but surely the eternal repetition of the same three notes every other bar would be pronounced tiresome in any other composer.

It is easy to perceive, both from the selection of the specimens, and from the commentary upon them, that Mr. Jones is but a superficial admirer even of his favourite *triumvirate:* for he appears to be but imperfectly acquainted with their real merit; and to be wholly a stranger to what they found ready done to their hands.

It is hardly possible to read this book, without entering a little into the spirit of musical *party.* We sufficiently revere the three great and respectable Masters whom this Author sets up as models; an honour which they certainly deserve, in Music of their own time and style; but we cannot join in his exclusive admiration of these great Musicians, and contempt for almost every thing that has been produced since their decease.

We have never met with lovers, much less judges, of Music, who imagined that 'Air might be left to the wildness of nature.' Every one wishes for, and admires a *good subject*, and *pretty passages*, arising from that subject. It is perhaps from the greater abundance of these that our (Tottenham-Court) Critic concludes the harmony of modern composers to be vicious.

Parallels have been drawn between Music and Poetry in other books; and Music has been called a language with grammatical construction, figures, and forms of speech. But when our Author tells us, that '*Measure* is not necessary to melody, and in this differs from Air,' he is not only somewhat *new*, but, we think, inaccurate.

The allowing that a more wild and unmeasured succession of acute and grave sounds will constitute melody, which is now generally synonymous with Air, is an improper, unusual, and unnecessary distinction, which can only confuse and mislead a musical student.

Syntaxis, he tells us, 'is applicable to the continuation or carrying on of the air or subject, with a just arrangement of correspondent periods in a musical paragraph.'—And what, at length, does he mean, but that perpetual repetition of the same passage, which he afterwards calls the *antecedent* and *consequent*, and which the Italians as well as the French have long contemptuously called *Rosalia* *? And accordingly, at the bottom of p. 48, we are told, that 'the *consequent* is sometimes but the repetition of the *antecedent* in the next related key.'——Again,

* This term Dr. Burney tells us, in one of his musical Tours, had its rise from a Sicilian saint, celebrated in the golden Legend for telling her beads more frequently than any other in the holy Rubric.

p. 50, we are told, that 'Air is further *diversified*, by taking the measure of it, and applying it to a different order of semitones, and by transferring it from a major to a minor key, or from a minor to a major key:' which doctrine is illustrated in Ex. CXXXI. by the repetition of one common vulgar passage in four different keys: as who should say, "*Jolly mortals fill your glasses; Jolly mortals fill your glasses; Jolly mortals fill your glasses; Jolly mortals fill your glasses.*" A most ingenious and amusing *diversification!*

But the most complete specimen of determined and persevering repetition, which we have seen, is the Author's cookery, Ex. CXLIII; where, in what he is pleased to call *an Air*, with eight or ten divisions or variations, the same old passage is repeated four times in each division. Indeed the whole business is a mere *cento* from a lesson of Handel, that was composed at the beginning of the present century, when both the style and passages were new; but of what use it can now be to a young Composer, after being so long played, and often plundered, by his admirers, we are unable to discover.

The Author *might* have told us, that for the safe way of introducing semitones in chromatic melody, Ex. CXXXV. he is obliged to *Domenico Scarlatti* *.

'To object' (says Mr. Jones, p. 51.) 'that such reasonable restrictions' (as those he lays down from old authors concerning Chromatic) 'are obsolete, and that we have now got above them all, though they are founded in *nature* [the *nature* of *chromatic!*], is to suppose, that the sense of man, as it was in Corelli's days, may turn into nonsense, and be the better for it'—Very jocularly said! But to imagine, on the other hand, that an Art shall receive no improvement, in upwards of 60 years, from the cultivation and utmost efforts of so many professors of diligence and abilities, is supposing, that Genius and Corelli died together, and were buried in one and the same grave.

The Author's friend, of whom he speaks, p. 52, seems to have illustrated the effect of *augmentation* by a very apt simile; and to confess the truth, we have always more admired the ingenuity than effects of such relics of Gothic labour.

Frittering common chords into vulgar divisions (53.) which is so easy to do, and so unmeaning when done, is one of those precepts (of which there are many in point of taste, in the book) that will do a musical student much more harm than good.

In analysing the beginning of a beautiful movement by Eichner, Ex. CXLIV. the Author, by inverting the parts, has given another instance of his utter ignorance of *double-counterpoint*; and in bar 3, the bass D with a $\frac{6}{5}$ requires an ascent to E, and was

* See his Lessons, Book II.

never known, when thus accompanied, to descend to C with a common chord.

Determined to give no quarter to any Musician that was ever guilty of good taste, our Author has fallen foul on poor *Alberti* (45. and 59), who in the midst of Gothic barbarism was the first that taught the harpsichord to sing; not by long and inaudible binding notes, but by graceful, elegant, and refined melody. Some of *Pergolesi*'s movements in the *Stabat mater* 'disgust him with their mixture of modern Italian melody, and affectation of secular Air' (52). Tartini's Chromatic 'makes every body miserable when they hear it' (40.); and *Haydn* and *Boccherini* 'are so desultory and *unaccountable* (by his rules) in their way of treating a subject, that they may be reckoned among the wild warblers of the wood; and, compared with Handel, are tea-table babblers' (49).

Unluckily, Mr. Jones's musical reading has not only been scanty and superficial, but during paroxysms of inveterate prejudices; and he seems too much to have trusted to his own powers, in writing this book; often imagining that he has made discoveries, when he but verges on what has been already well explained in other books. Nor is his knowledge in composition sufficiently profound to render his own examples valuable, either by their originality or learning. Indeed his partialities weigh him down, and drag him not only from liberal ideas, but from good taste, and that good sense which some of his physiological writings led us to expect from him on the subject.

On a careful perusal of this work, we are persuaded that the Author is self-taught, and has not been accustomed to teach others: if he had, his definitions would have been shorter and clearer, and his materials more methodized.

Tartini's doctrine, as a theorist, however great his reputation as a practical Musician, made but few converts. Rameau's, with the same advantages of science and popularity, were long disputed. Whether our Author, with unprofessional knowledge, and a name still to make, both as a theoretical and practical Musician, is not too decisive, prejudiced, and erroneous in his opinions, either to serve his own party, or depreciate the music he affects to dislike, is a problem which time only can solve.

If our Author had convinced us that he knew what had been done in other countries, whence we have so long drawn our chief supplies in composition and performance, he would have merited the thanks of artists as well as students; but with so scanty a share of knowledge in the art, it seems to *border* on presumption to imagine that a whole nation would unanimously join in creating him *supreme Dictator* in the republic of Music.

Upon the whole, if this work had been likely to diminish the labour of the Master or Scholar, to correct the national taste, or extend

extend the regions of muſical invention, ſcience, or practice, the Author would have deſerved the thanks of the Public as well as of every lover of Muſic, among whom, none would more readily and ſincerely have joined than ourſelves.

ART. IV. *Encyclopædia Britannica*; or a Dictionary of Arts, Sciences, &c. on a Plan entirely new. Compiled from the Writings of the beſt Authors; the moſt approved Dictionaries; the Tranſactions and Memoirs of learned Societies, &c. Illuſtrated with above two hundred Copper-plates. 10 Vols. 4to. 12l. in Boards. Edinburgh, Balfour and Co.; Robinſons, London.

AS it is not uſually the intention of thoſe who compile Dictionaries, to *teach* the Arts and Sciences, the only advantage they can with propriety afford, and the uſe to which they are principally adapted, is to refreſh the memories of thoſe who are already well grounded in fundamentals, or to give immediate though ſuperficial information to thoſe who require no more. Hence biographical, hiſtorical, geographical, and other dictionaries, are of great conſequence, and have ever been eſteemed valuable furniture in the libraries of the learned: but the caſe is widely different with reſpect to *ſcientific* dictionaries. They ought not to contain even the rudiments of ſcience, much leſs complete treatiſes on any particular ſubject; ſince by that means the compilers would increaſe the ſize of their work to an unwieldy bulk, and in a great meaſure defeat the purpoſe originally intended.

In the performance before us, which is a ſecond and much enlarged edition of a work noticed in our 50th volume, p. 301, we meet with a variety greatly ſurpaſſing that of any former collection of the kind, publiſhed in this kingdom.

Biography forms a conſiderable part of this Encyclopædia; thoſe articles which we have examined are faithful copies or extracts from Bayle, the *Biographia Britannica*, and other productions of a ſimilar nature; and ſuch lives as are abridged, ſeem to be executed with judgment. Men, who in any remarkable manner have ſupported their character, diſtinguiſhed themſelves in their profeſſions, or merited fame and applauſe for the ſervices they have done to their country, to mankind, or to ſcience, have always met with ſome ready pen to gratify public curioſity, and tranſmit to poſterity the memory of their actions, their uſeful diſcoveries, and inventions, or literary compoſitions. Hence ariſes a material objection to the generality of LIVES; for moſt of the memoirs of illuſtrious men that are handed down to us, have been written by thoſe who were friends, or admirers of the principles, of that perſon whoſe life was the object of their attention: and, in many inſtances, inſtead of impartial hiſtories, we too frequently meet with warm and unlimited panegyrics.

This inconvenience is, however, in ſome meaſure, remedied, by a judicious abſtract, or abridgment, wherein the partialities of friendſhip, or the influences of prejudice, have little or no weight with the compiler.

Hiſtory and geography afford an ample field for the editors of the preſent performance. The hiſtorical articles however are very unequal. The hiſtory of Scotland, for inſtance, occupies about 200 pages, while England is allowed only 60; beſide which, we have another hiſtorical article chiefly relative to Scotland, under the word Britain, that takes up 88 pages. Theſe treatiſes we think highly improper for a work of this kind, which ought to ſave the reader the trouble of hunting through a large volume for a particular tranſaction or fact, by putting it in its proper place and denomination.

The geographical articles are very uſeful and conciſe: in each the country is briefly deſcribed, and the latitudes and longitudes of places are never omitted. Notwithſtanding this, we have an article of conſiderable length (16 pages) under the word *Geography*, accompanied with 22 plates, and maps. In the topographical accounts we find the ſame inequalities as in the hiſtorical; Edinburgh takes up 12 pages, while Oxford is diſpatched in one, and Cambridge in half a page.

'The compilers of the Encyclopædia Britannica,' we are told in the Preface, 'have endeavoured to give a compendious yet clear and ſatisfactory account of each particular ſcience or art, under its proper denomination, whilſt the ſubordinate articles in each are likewiſe explained under their technical terms.' The truth is, that this performance conſiſts of about 50 or 60 complete treatiſes or ſyſtems, as they are called, on the different arts and ſciences, while the detached articles are nothing more than a nomenclature, containing an imperfect explanation of each term, or perhaps a reference to one of the treatiſes before mentioned. With reſpect to theſe treatiſes or ſyſtems, they are by no means calculated to give that general idea of the ſubject that is requiſite in works adapted to the capacities of the generality of readers. MEDICINE, for inſtance, an enormous article, being extended through no leſs than 300 large quarto pages in a ſmall letter, is ſuch a confuſed jumble of *theories*, *practices*, and *ſyſtems*, as would puzzle even an Œdipus. The profeſſor cannot in the leaſt be aſſiſted by it, as it contains nothing but what he is ſuppoſed to know already; and the Tyro in phyſic, ſo far from receiving any knowledge from it, muſt be bewildered and confuſed in ſuch an incoherent maſs of heterogeneous doctrines. Yet the ſcience of medicine is not complete in theſe 300 pages. The various branches of it are made conſiderable treatiſes in other parts of the work. The treatiſe on ANATOMY takes up 63 pages; PHARMACY 127; the MATERIA MEDICA 28; SURGERY 130; beſide

ſide MIDWIFERY, 39. Amidſt all theſe *treatiſes* we are ſurpriſed not to find PHYSIOLOGY. The word indeed occurs, but inſtead of a treatiſe on the ſubject, or even an accurate explanation of the term, we have only—'See *Phyſiology*.' Such ſtrange inaccuracy we remember not to have before met with. The neglect of this very important branch of medicine is the more blameable, ſince it is univerſally allowed to be one of the chief corner-ſtones of the healing art, and the only foundation on which a true and rational theory can be erected.

Medicine, however, is not the only ſcience which admits of a number of different branches arranged in different places. The treatiſe on *Optics*, which occupies 160 pages, does not contain the whole of that ſcience; but we have diſtinct and ſeparated treatiſes on *Catoptrics*, *Dioptrics*, *Chromatics*, &c. inſerted in their reſpective places in the alphabet. How can the compilers call this method concise?

In philoſophical ſubjects of all kinds, the ſame method is purſued, but with ſome alterations. Since all natural philoſophy is founded on mathematical principles, we ſhould have thought that theſe principles would have been attended to, or at leaſt ſuch fundamental parts of them as are abſolutely neceſſary for the explanation of the more common phenomena in nature. Conic ſections, for inſtance, are diſpatched in three pages; we expected to find the various properties of the different curves enumerated at leaſt, if even the demonſtrations of them had been with-held. The whole doctrine of fluxions, too, is compriſed in four pages. Theſe two branches of the mathematics are abſtruſe, and the many uſeful theorems they contain are not eaſily recollected by people not continually employed about them; conſequently, a recital only of the various propoſitions concerning the curves and fluxions would have been highly proper, eſpecially, as we have before obſerved, that works of this kind are calculated rather to refreſh and aſſiſt the memory, than to inſtruct.

Mechanics is a ſcience of infinite uſe in life; its principles therefore cannot be too fully explained and elucidated; but the compilers of this performance have no otherwiſe treated this ſubject than Ferguſon had done before them, the whole of their treatiſe upon it being copied from that ingenious popular philoſopher,—who, diſregarding fundamental truths, exhibits but the externals of ſcience. Had this been the only defect, it might have been excuſable; but blunders, owing either to inadvertency or any other cauſe, are unpardonable. An inſtance of this we meet with under the word *pendulum*: 'The times of vibration in different pendulums are as the ſquare roots of the times of vibrations:'—inſtead of 'The times are as the ſquare roots of their lengths.'

Hydrostatics and *Hydraulics* have been equally obliged to Ferguson's lectures,—the whole of his book, tables and all, being transferred into these articles.

The doctrine of *Pneumatics* is reduced to the small space of six pages; the whole of which consists of a few unconnected and unimportant '*entertaining*' experiments on the air-pump. This instrument, with all its improvements, would have been a very proper article in a dictionary, but we have no account of its construction, or any history of the many improvements made upon it by almost every philosopher of note, from its first invention to the present time. Under this head we expected to find something said about the barometer, but we were disappointed, and referred to the article *Barometer*. Turning to Barometer, we find indeed an accurate description of it, occupying no less than 12 pages, with a long detail about the Torricellian controversy, and other matters that might have been as well passed over in silence: while the most useful part of the subject is unnoticed; namely, the construction of weather glasses upon true principles. *Thermometers*, indeed, are largely treated, and full directions are given about filling, dividing, and framing them.

The scientific articles in this performance, which seem best executed, are those in natural history, especially in the animal and vegetable kingdoms; for beside complete treatises on Zoology, Botany, and Mineralogy, giving an account of the various systems of different authors, and describing the subjects of each kingdom, with their generic differences, we find also treatises on each class of the inhabitants of the animal kingdom, as *Ornithology*, *Entomology*, *Conchology*, &c. all which articles are translations from the *Amœnitates Academicæ*; or, at least, very judicious abridgments of them. Botany and Mineralogy have been equally attended to; and beside these several distinct treatises, each *genus* is particularly described in its proper place in the alphabet. Though the compilers follow Linnæus in Zoology and Botany, they have rejected his system of Mineralogy, and adopted that of Swab, commonly known by the name of Cronsted's system. Various have been the opinions of the learned about these two systems; each of them are undoubtedly excellent, and each of them have also their imperfections. The system of Linnæus is founded entirely on the outward appearance of the objects, while that of Swab depends on the principles of chemistry, and the component parts of the bodies. The advocates of the latter prefer it, because it is better adapted, in their opinion, to Metallurgy; but surely the former is not deficient on this account. According to Linnæus's system, we are taught by the external form and appearance to judge of the internal structure and component parts of minerals, a method much readier and more easily practised than Swab's, though perhaps not so certain.

Although

Although we think the natural history not ill executed in this compilement, yet we meet with several things that are trifling, nay some that are even ridiculous; for example, a *Genealogical table of the different races of dogs.* Under the article *Cock*, we have a long account of cock-fighting, deducing the antiquity of the *art* from Greece. Bull-baiting is also traced from the reign of our King John: but not a word of bear-baiting, or chuck-farthing.

Chemistry has, within these few years, received quite a new face. The many improvements that the present age has made in so useful a science, are of the greatest importance; but we meet with very few of them in this part of the work, which we are nevertheless told contains 'all the latest discoveries and improvements.'

Astronomy. This *treatise* fills rather more than 100 pages. Most of it is copied from Ferguson, or rather the whole of Ferguson's Astronomy is here inserted, with some little matters from other authors. We have a great quantity of metaphysical disquisition about gravity and attraction, cause and effect, &c. Every objection against the Newtonian philosophy is here set forth in ostentatious parade; but to what purpose we know not, except it be merely for the sake of swelling out an article. A system founded on the unalterable laws of nature, and supported by the undeniable evidence of mathematical demonstration, cannot be overturned by the quibbling of school jargon or the false notions of atheistical scribblers. The compilers have followed some French writers, who have called the Newtonian system the *Newtonian hypothesis of Gravity or Attraction.* They have also made a silly and futile objection to the equality of ultimate ratios.

While we were pursuing this examination of what the Authors of the Encyclopædia had advanced concerning the Newtonian philosophy, we turned to the word *Gravity*, which we are informed is 'an incorporeal or spiritual substance that never can be perceived by any other way than by its effects.' Could any one suppose the age we live in, and the country where philosophy has been so much cultivated and improved, to have produced a book containing such a passage? an incorporeal substance! a body and no body! For more particulars concerning gravity we are referred among others to the words *Plenum*, *Vacuum*; the former of which is barely noticed, and the latter article, consisting of three pages, is *full* of old hypothetical matter. Under *Attraction* indeed we find something like a definition; namely, 'the cause by which bodies tend towards each other;' though it is by no means a satisfactory one.

The mathematical articles are in general extremely defective; especially such as are of most universal and essential utility. Algebra,

gebra, which is so extensively useful in every part of practical mathematics, and is the foundation of arithmetic, might have been much enlarged, not only in the *treatise* under the word *Algebra*, but in several other places in the alphabet. This circumstance, however, might be of little consequence, compared to some capital errors in the definitions themselves. For example, '*Series*, in mathematics, is a number of terms, whether of numbers or quantities, increasing or decreasing in a given proportion.' How will the following agree with this definition: $r - r + r - r + r$, &c. ad infinitum? The terms of this series neither increase nor decrease, yet it is universally called a series, and has been the cause of much speculation among the mathematicians of the present age. We expected to have met with something concerning the summation of series, or their properties explained; but nothing on the subject of series is to be met with in any part of this voluminous work, except the imperfect definition above. The writers on the series might have been mentioned; the labours of Bernoulli, of Newton, and others, in order to discover the properties of infinite series, deserve to be recorded; the inventions and contrivances of these great men, and of Waring, and others among the moderns, in order to determine the sums of series, are too ingenious and useful to have been passed over in silence.

The Arts we expected would have been particularly taken notice of; but we were disappointed. *Agriculture* and *architecture* however are more enlarged on than others, but they are at the beginning of the alphabet. The necessary arts of *Dying*, *Tanning*, and *Weaving*, are slightly noticed, although they are very material articles in a commercial country, especially our own, where they form a considerable branch of our manufactories. The destructive art of *War*, notwithstanding ample articles under the words *Artillery*, *Fortification*, *Gunnery*, &c. is extended through no fewer than 133 pages. We find also a large treatise on *Naval Tactics*.

Among the mechanical arts, none have received greater improvement, of late years, than clock and watch-making. When navigation became a new science, by the invention of the compass, accurate time-keepers were much wanted, for finding the longitude at sea. In consequence of which, a variety of improvements were made on the very imperfect machines then in use, and a great number of inventions rendered clock-making almost a new art. The applying of pendulums and balance springs to the movements of clocks and watches, was a great and important contrivance; and the various methods made use of to cause a uniformity of motion are to be ranked among the most useful inventions of the present age. In examining how the compilers had taken notice of these circumstances, we find, that,

that, in so great a field, the most material parts are in a cursory manner related; but the history is so scattered under the various words *Longitude*, *Clock*, *Watch*, *Pendulum*, *Time-keeper*, *Harrison*, *Navigation*, &c. that it is no easy matter to collect all that is said upon the subject. The application of pendulums to clocks is here ascribed to Galileo; yet it is certain, that we have accounts of clocks *similar* to ours, being made in the time of Edward the Third, who granted, in 1368, a licence to three artists to come from Holland, and practice their occupation in England; and of clocks made of *brass* in the reign of Charlemagne, to whom one was presented by Aaron King of Persia, in the year 807. As to watches, our compilers affirm 'that the invention of of *pocket watches* belongs to the present age.' We are surprised to see such an assertion when so many proofs of their greater antiquity are upon record. Mr. Barrington gives a full and satisfactory account of a pocket watch, belonging to Robert Bruce, who began his reign in 1305, of which we gave an account in our Review for April 1780. We have accounts of repeating pocket watches as early as the time of Charles the Fifth, who had one stolen out of his pocket, and the thief was detected by its striking the hour. In Shakespear's Twelfth Night, Malvolio says, 'I frown the while, and perchance *wind up my watch*, or play with some rich jewel.' Guy Fawkes had one found upon him, with which he and Percy used to try the times of the burning of touchwood, for setting fire to the train of powder.

We find in this work, however, a very good account, drawn from the *Supplement* to the first edition of the *Biographia Britannica*, of Mr. Harrison's labours and contrivances; and the great degree of perfection to which these instruments have been brought by him, and by Arnold, copied, literally, from our Review, Vol. LXIII. p. 198—207. The various methods in which time-keepers are used for finding the longitude of a ship at sea are sufficiently described; but the great improvement which navigation has received by the methods of finding the longitude from the distances of the moon from the sun and fixed stars, is not any where to be met with.

We have several instances of extraordinary definitions occurring in this performance:—perhaps none is more curious than the following: '*Artist*, a person possessing an habitual power of becoming the cause of some effect.' Query, are such things below criticism, or above it?

Hanging, we did not expect to find in a Dictionary of Arts and Sciences, and are yet at a loss to determine whether it is an art or science. In the article *Drowning* we meet with the methods made use of for the recovery of people apparently drowned, hanged, or suffocated; which are judicious, and may be serviceable.

Christianity,

Christianity, if a proper article for a work of this kind, needed not to have been extended through several pages, beside a variety of details under the respective words *Popery*, *Calvinism*, *Methodism*, *Presbyterianism*, &c. But it is absurd to spend a number of pages on an historical and geographical account of *Hell*, at the end of which the reader is referred to the word *Elysium*. This reference to contraries, however, frequently occurs; as *Clergy*, see Laity; *Drink*, see Food; at the end of the long treatise of *Fire* we are again sent to *Hell*.

Among other matter, foreign to either the arts or sciences, we may justly rank the following: '*Burning-bush*, that bush wherein the Lord appeared to Moses,' with the substance of that chapter in Exodus where the transaction is recorded. '*Beard*, the hair on the chin, see Hair.' Turning to *Hair*, we find a long treatise about it, and at length are referred to the word *Peruke*, which however does not occur in the book.

A minute examination of every article in a production of this kind, is a task which we never proposed to ourselves, and which we are sure our learned Readers would not require at our hands: yet, considering the nature of the work, its price, and the promises made in the Preface, we have been induced to give it as much attention as perhaps it deserves, in order to fulfil, to the utmost of our power, the obligation we are under to the Public, of pointing out the merits or faults of literary performances, especially such as are so extremely voluminous, and rated so highly as the present. The extensive plan of this Dictionary is one of its greatest faults; and we are persuaded, that were this enormous work divided into a number of smaller ones, imperfect as the matter is, it would be more useful to the Public, and more advantageous to the proprietors. There are some parts of it which we must acknowledge to be well executed; yet the whole is of too great a bulk, as the compilers themselves have evidently experienced; for the first volume contains only three fourths of the letter A, and the tenth S, T, V, U, W, X, Y, Z, beside a copious Appendix and Index. This circumstance alone shews the inequality of the work, and how much the compilers wished to finish what they soon found was likely to extend its bounds too far.

In reviewing so large a work, we think it our duty to say something concerning the manner in which it is printed. To enumerate all the typographical errors that occur, even in the articles we have perused, would be a laborious task; and the many instances of negligence are evident marks of haste and inaccuracy. The continuing to number the pages from the beginning of the work to the end, through the whole ten huge volumes, is unusual. The Editor however has adopted an excellent contrivance, which shews his skill in the bibliopolian art. Although the

the pages are numbered from the beginning to the end, yet the several treatises which we have mentioned are paged separately. For instance, *Music*, which comes in after 5264, is paged 1, and the numeration goes on to 60, where Music ends, and the page after is 5265; so that the treatise may be taken out of the Dictionary, and not missed, and sold as a book by itself; *a complete treatise on Music*, on a prefixed title-page, being the only thing wanted to render it a perfect book. The copper-plates, which are *three hundred and twenty-three* in number (though the title-page only says 'above two hundred'), are, in general, poor engravings; in many instances they are bad representations of the originals; and in some, particularly the botanical ones, material faults occur.

Upon the whole, we wish that Arts and Sciences had some better support than they are likely to receive from the present performance; yet for many obvious purposes, the *Encyclopædia Britannica* may be useful, and afford much instruction. In its present state, however, it may, not unaptly, be compared to a great garden, abounding with choice trees and plants, but all over-run with weeds.

ART. V. *An Essay on the Investigation of the first Principles of Nature:* together with the Application thereof to solve the Phænomena of the Physical System. Part I. Containing a new philosophical Theory, &c. By Felix O'Gallagher. 8vo. 5s. Boards. Murray. 1785.

THIS work is delivered in the form of lectures, beginning with the first principles of philosophy, and laying down a theory and rules for physical investigations. The first and second sections consist of what the Author calls the first principles and fundamental axioms of natural philosophy, necessary observations, and physical definitions and propositions: but we cannot pretend to give a particular account of these, which would take up too much room.

In the 3d *sect.* the Author compares the Newtonian rules of philosophizing, as given by Martin in his *Philosophia Britannica*, vol. i. p. 2.; with his own rules, or propositions, delivered in the two former sections, whose sole tendency, he says, 'is to form accurate distinctions, which is in a great measure the business of philosophy.'

'The spirit of Newton's rules, on the other hand, is to simplify, and, if possible, to deduce all effects from the same cause: which method, however just, was dangerous in its application, as it induced his followers not to search after, nor admit more principles than one, although more manifestly display themselves in nature. Two examples will shew the different tendencies of both methods.

'Conformably to the spirit of the Newtonian rules, it is said (by Mr. Martin) in the general conclusion, that all bodies consist of one

and

may, abstracting from friction, move it, nay draw it to the end of the plane: but that the greater the body or weight is that hangs freely, the sooner will it perform this, yet still in all cases the descending weight would move slower than it would do if the string were cut and it were liberated from the body that moves along the plane; consequently the *vis inertiæ* acts as a retarding force to the descending body; and this body being supposed given, the greater the other body is, the greater is the retarding force, and is therefore different in bodies of different sizes or quantities of matter. As to this gentleman's proposed demonstrative experiment, they will shew that it can be of no use or force at all. For any impulse or force whatever acting horizontally upon the body, will be sufficient to draw it from the perpendicular, and the instant it is so drawn, gravity will begin to act upon it, and its own weight and the different positions of the string are necessary to be taken into consideration, in order to determine how far it can be drawn from the vertical line; consequently, the experiment must be very ill contrived to determine with precision the *vis inertiæ*.

His third and fourth lectures are on the elastic principle in bodies, which he shews to exist in vegetable, animal, and fossil bodies, in fire, air, and water. He endeavours to exhibit the elastic substance separately, to shew its uses in nature and mode of operation. He takes into consideration a heap of vegetables 20 hundred weight, which is by fire reduced to a small heap of saline ashes, not 50, perhaps not 20 pounds weight, which when depurated, by washing, to pure pale ashes, will be much less: and perhaps, says he, 10 pounds of such a residuum would not remain, if the heap originally consisted of paper, or linen. He asks what is become of the weight or gravity of the heap, when its ashes retain not the hundredth part thereof?

'Nineteen hundred weight, he continues (p. 157.), has disappeared; shall we therefore conclude, that all this weight has been carried off by smoke and flame? This seems improbable; for, whatever be the material cause of gravity, certainly it has not a tendency to ascend, being convergent and centripetal. On the other hand, flame has ever a contrary propensity, *viz.* to rise and expand; and smoke, which we find to be the nascent form of flame, is analogous thereto, and should have the same tendency, though in a lower degree; consequently, when fire dissolved the cohesion of the body, and separated its elements from each other,—each pursued the propensity peculiar to its nature; the elastic matter, released from its confinement, fled into the atmosphere, its proper reservoir; and the matter of gravity must have sunk with native propensity towards the centre of the earth, a small part of it only still remaining with the ashes and salts on the surface. And as essences must ever accompany their peculiar substances, the elastic matter in its flight, carried off the elasticity, smell, taste, and other lively qualities peculiar thereto, *along with the* oils and spirits, on which, according to all chemists, the

the virtues of a body depend. In the same manner, the substance of gravity, in its departure, was accompanied by its essence, and left behind no weight,—but that of the salts and ashes.'

This however, he tells us (p. 163.), is not intended for a proof that gravity arises from a distinct species of matter; that subject he proposes to treat in a future volume; and then, we think, he should take into consideration the case of a coal fire made in a grate at some distance from the ground; and if it is found, notwithstanding the waste of weight made by the fire, that there is no perceptible action or addition to the weight of a body held in a scale in the space between the grate and the ground; he should help his readers to solve the difficulty thence arising, how weight can descend downwards without being perceived in the immediate space through which it passes: otherwise they will probably suppose, that as the substance flies away in light, heat, odour, flame, and smoke, so does the weight likewise, and that it is inseparable from body. For that bodies are separated into particles, however small, and projected upwards by fire and air with great velocity, is surely no reason for concluding that they are by that means deprived of their weight any more than is the ball of a cannon when shot perpendicularly upward.

The fifth lecture contains the history of fire; the elastic matter identified with that substance, with Newton's ether, and with the electric matter. There is something curious, at least, and entertaining in this; but we cannot abridge it.

In the sixth lecture, the texture, composition, and essence of the elastic matter are examined and defined. He says, it is a continuous substance; *i. e.* not composed of atoms, or particles, that were orignally distinct and separated from each other; but one continued mass, without pores or interstices, as any one single atom or particle is supposed to be in the modern physics, in which particles are said to be impenetrable, poreless, and even indivisible. Yet he allows this continuous matter, though poreless, to be penetrable, and even indefinitely divisible, farther than the mind can carry its conceptions of divisibility; which would be impossible, he says, were the component particles impenetrable and indivisible. The well-founded definition, as he calls it, of the elastic matter, is, that it is a substance composed of two elementary principles, the expansive, arising from fire, and the coercive, from salt: so blended and contextured together, as to form one homogeneous and continuous substance. 'Its essence consists in a double power of expansion and convergence; which it derives from the distinct essences of its two components; and which may be expressed by the name *bridled expansion* (a term borrowed from the great Sir Francis Bacon). One of its principles is the material cause of cohesion, the other the source of expansion and fluidity; and the exertions of both,

when excited to action, produce the phænomena of elasticity and tremor. This compound substance is the basis of all lively material powers and qualities. Its activity is invigorated by heat, restrained by cold, but reduced and enfeebled by moisture.'

The subjects of the 7th and last lecture are, the propagation of light; its transmission through diaphanous bodies: the communication of heat, and the solution of transparency.

He will neither admit that light consists of distinct particles, nor that it is transmitted through the pores of diaphanous bodies. By way of illustration, he proposes this question: If the pervading force of a leaden bullet, whose diameter is an inch, be such as will make it pass through our air 200 yards in a second of time, what space in that medium shall a particle of light pass through, whose diameter is but the thousandth part of an inch, and whose velocity is only a million times greater than that of the bullet? He determines it to be the five millionth part of a yard in a second, according to his own way of working; and then asks, where now is the supposed transition of light through our atmosphere?

Now, though we allow that the particle, in his example, would be resisted by a number expressed by unity and eighteen cyphers annexed of times more than the bullet, yet this, of itself, is no proof that it cannot be transmitted; for the force of resistance is in the duplicate ratio of the velocity directly, and the given diameter inversely; and therefore, if it once had any velocity in the medium, it must of necessity be transmitted through it. Moreover, though we allow it to be true, that the density of the medium would be the greatest impediment of all, to such a particle passing through it; yet this is of no force against the truth of the Newtonian doctrine, that the atmosphere and all diaphanous bodies are permeable by light; for it is expresly mentioned, with very strong reasons for its truth, that this is in some measure owing to the attraction of the particles of the diaphanous body itself. Now, supposing the resistance of the medium ever so great, yet still, if the attraction be but equal to that resistance, which we think a reasonable supposition, no loss of motion at all can ensue from resistance, but the particles will be freely transmitted through the diaphanous medium with the uniform velocity that they possessed at their first entrance. Nor can we conceive what Mr. O'Gallagher means by light propagated *in orbem* from centre to surface (p. 331.), flowing in *continuum*, without interval or interstice, with immense celerity, unremitted propagation, and *rectilineal* direction of the illumination (p. 333), 'neither communicated through transparent bodies by transition, nor composed of distinct particles, but a flowing body, whose parts are in successive generation and consumption.' . . . Shall we ask if the air be a transparent body dis-

tinct

tinct from light? Does not light pass through it? We never saw any light but by means of air. What is light? if it has no transition through air, it is something of which we cannot possibly have any notion. And if it flows through air, why not through glass? is not what we see by the same within doors as without? But, says Mr. O'G. (p. 380), 'there is not any pervasion at all of the matter of light through diaphanous bodies; but that the light which they exhibit, and which occasions the phænomena of transparency, must be *that* contextured throughout their constitution in the form of elastic matter.' So then we shall presently be forced back to the blind man's question, and conclude with the poet,

For what light is, 'tis only light that shews.

Glass is penetrable by some one or more of the fine elastic fluids, of which the air consists; as is evident, from the well-known experiment, that if hot water be poured into it suddenly, it will break; unless previously warmed by degrees. Nay, it is asserted as a known fact, that it is permeable by phlogiston. Then, why not by light? Or, how can it be a continuous substance void of pores, as this gentleman pretends to have demonstrated?

(A second volume of Mr. O'Gallagher's work is published; but we have not yet seen it.)

ART. VI. *Essays on the Intellectual Powers of Man.* By Thomas Reid, D. D. F. R. S. E. Professor of Moral Philosophy in the University of Glasgow. 4to. 1l. 5s. Boards. Edinburgh, Bell; London, Robinson. 1785.

THE ingenious Author of the volume before us, published, about twenty years ago, a treatise entitled, "An Inquiry into the Human Mind, on the Principles of Common Sense," of which we gave a favourable account in the Reviews for May and July 1764. The great object of the Author, in that work, was to refute certain principles with regard to the human understanding, which had for a long time been commonly adopted by philosophers, and upon which Bishop Berkeley and Mr. Hume had at last erected a system of scepticism. He endeavoured to ascertain those foundations upon which the truth and reality of human knowledge must rest: and to shew that the sciences which respect mind, as well as those which relate to body, ought to depend on first principles, which being self-evident, admit of no proof, but cannot be denied without manifest absurdity. The investigation was confined to the five external senses, and as it was an avowed attack upon the philosophy of human nature that had been long in vogue, it presupposed, in the reader, some acquaintance with the opinions and doctrines of Descartes, Malebranche, Locke, Berkeley, and Hume. The Author, notwithstanding his agreeable manner of writing, could not reasonably

expect that his work would be very universally read; yet it has been received with a degree of favour seldom shewn to metaphysical disquisitions; and it has undergone four impressions.

The present treatise is written upon a much more extensive plan than the former, and comprehends an account of all the powers of the human understanding. It also contains those things that may be considered as elementary, in the several subjects which are treated, as well as the conclusions deducible from them, and does not necessarily require the reader's acquaintance with any former writer on the intellectual powers of man. The Author, through the whole, discovers a knowledge of the operations of the human mind, that must have been the result of long and assiduous study and reflection. The doctrines are stated with a degree of accuracy and perspicuity that is seldom to be met with in works of this nature; and embellished by illustrations well chosen, and frequently entertaining. The opinions of others are distinctly and fairly stated, and when they differ from those which are embraced by himself, his objections are presented with much acuteness and penetration; but at the same time with temper and candour, and often with pleasantry and good humour. He has been equally successful in throwing a clear light upon the several branches of his subject, and in dissipating those clouds in which they had been involved by the groundless theories and conjectures of some ingenious men. By establishing the knowledge of mind upon fixed and self-evident principles, similar to those, to which natural philosophy owes its present amazing progress, he has done a great and important service to science, which will probably be attended with valuable effects: and he has pointed out the proper means of opposing the attempts of scepticism. The operations of the human understanding were never more distinctly explained than they are in this treatise; and no further recommendation is necessary to those who think that "the proper study of mankind, is man."

Though the Author has modestly given to this treatise the name of Essays, it does not, in fact, like those publications which often appear under the same title, consist of detached pieces; but presents the reader with a connected view of the several powers of the human understanding. The Essays are eight in number, and they might, perhaps with more propriety, have been denominated *eight books*.

The intellectual powers are commonly divided into simple apprehension, judgment, and reasoning. By simple apprehension we acquire those notions or ideas which are the materials of all our knowledge. By judgment we perceive the agreement or disagreement of our ideas, and accordingly affirm or deny something concerning them. By reasoning we deduce conclusions from two or more judgments. This division corresponds with the

the manner in which the mind is usually thought to proceed in acquiring knowledge. It first receives ideas by means of the senses; these it compares, and forms judgments concerning them; and from its judgments, compared with one another, it deduces conclusions. Dr. Reid thinks (we believe with reason) that there are some operations of the understanding that cannot be properly reduced to any of these three divisions, and, therefore, he follows a different enumeration.

'Let us,' says he, 'consider some of the most familiar operations of our minds, and see to which of the three they belong. I begin with consciousness. I know that I think, and this of all knowledge is the most certain. Is that operation of my mind, which gives me this certain knowledge, to be called simple apprehension? No, surely. Simple apprehension neither affirms nor denies. It will not be said that it is by reasoning that I know that I think. It remains, therefore, that it must be by judgment, that is, according to the account given of judgment, by comparing two ideas, and perceiving the agreement between them. But what are the ideas compared? They must be the idea of myself, and the idea of thought, for they are the terms of the proposition, *I think*. According to this account then, first, I have the idea of myself, and the idea of thought; then by comparing these two ideas, I perceive that I think.

'Let any man who is capable of reflection judge for himself, whether it is by an operation of this kind that he comes to be convinced that he thinks. To me it appears evident, that the conviction I have that I think, is not got in this way; and therefore I conclude, either that consciousness is not judgment, or that judgment is not rightly defined to be the perception of some agreement or disagreement between two ideas.

'The perception of an object by my senses, is another operation of the understanding. I would know whether it be simple apprehension, or judgment, or reasoning. It is not simple apprehension, because I am persuaded of the existence of the object as much as I could be by demonstration. It is not judgment, if by judgment be meant the comparing ideas, and perceiving their agreements or disagreements. It is not reasoning, because those who cannot reason can perceive.

'I find the same difficulty in classing memory under any of the operations mentioned.

'There is not a more fruitful source of error in this branch of philosophy, than divisions of things which are taken to be complete when they are not really so. To make a perfect division of any class of things, a man ought to have the whole under his view at once. But the greatest capacity very often is not sufficient for this. Something is left out which did not come under the philosopher's view when he made his division: and to suit this to the division, it must be made what nature never made it. This has been so common a fault of philosophers, that one who would avoid error ought to be suspicious of divisions, though long received, and of great authority, especially when they are grounded on a theory that may be called in question. In a subject imperfectly known, we ought not

to pretend to perfect divisions, but to leave room for such additions or alterations as a more perfect view of the subject may afterwards suggest.

'I shall not, therefore, attempt a complete enumeration of the powers of the human understanding. I shall only mention those which I propose to explain, and they are the following:

'1st, The Powers we have by means of our external senses. 2dly, Memory. 3dly, Conception. 4thly, The Powers of resolving and analysing complex objects, and compounding those that are more simple. 5thly, Judging. 6thly, Reasoning. 7thly, Taste. 8thly, Moral perception; and, *last* of all, Consciousness.'

To each of the first seven of the intellectual powers contained in the above enumeration, the Author has appropriated a distinct essay. He has also taken occasion to explain consciousness, the last of them, when giving an account of the first principles of contingent truths, in the essay concerning judgment. But he has not explained the faculty of moral perception in the present work, because, he says, as it is an active as well as an intellectual power, and has an immediate relation to the other active powers of the mind, he apprehends that it is proper to defer the consideration of it till these be explained. We learn from this hint, which occurs at the end of the last essay, that the Doctor proposes to publish another treatise, in which he is to explain the powers of action in the human mind, and in which he will have occasion to explain the principles of morals. Though this important branch of knowledge has employed the abilities of several eminent writers during the present century, yet much light may still be expected from Dr Reid's accurate judgment, and extensive acquaintance with the powers of human nature.

Those essays which are presented to the Public in this volume may be considered as finished productions of long and laborious study. They contain the substance of lectures which were delivered annually, first in the university of Aberdeen, and afterwards in that of Glasgow, for the space of thirty years, during which time they have been the objects of the Author's particular attention, and have, of consequence, undergone frequent and careful revisals. The reader, therefore, has no reason to expect any crude and random effusions of a brilliant fancy, nor any thing that has not undergone the scrutiny of mature judgment and reflection: and when, added to this, he takes into consideration the eminent abilities and discernment of the Author, he may see cause for suspending his decision, though cases should occur, in which he is inclined to differ from him in opinion. The doctrines of many philosophers, whose names stand highest in this department of literature, are examined by the Author with freedom, and the foundation on which they are built is frequently attacked. But the weapon which he employs against them is manly reasoning, free from that captious sophistry which so frequently disgraces metaphysical writings, and not

polluted

polluted by the illiberality and petulance which so frequently occur in the discussion of controversial matters. He generally states opinions and arguments in the words of those who have published them, and though he deduces those consequences which he thinks fairly follow them, yet he does not impute to the authors of the premises any of the conclusions which they themselves have not drawn and avowed. Hence he candidly exempts from all suspicion of scepticism, several of those writers whose principles seem to lead directly to that indecisive and comfortless sort of speculation.

The first of these essays is preliminary, and consists of eight chapters. In imitation of the mathematicians, who have excluded wrangling and idle disputes from the sciences that respect quantity and number, by defining accurately the terms which they have occasion to use, Dr Reid devotes the first chapter of this essay to the explication of certain words, that frequently occur in the language of those philosophers who have treated of the human understanding. The terms which he has particularly explained, in this chapter, are *mind*, *operations of mind*, *power and faculty*, *things in the mind* and *things external to the mind*, *thinking*, *perception*, *consciousness*, *conceiving*, *imagining* and *apprehending*, *object of perception*, *idea*, *impression*, and *sensation*. He observes, that no proper logical definition of such terms can be given; but the meaning of them may, however, be ascertained so as to prevent all ambiguity and mistake in the application of them. He places in a very striking light the importance of such explications, by pointing out the manner in which some of these words have been abused by philosophical writers, perverted from their usual meaning, and applied sometimes in one signification and sometimes in another, with a view to present in a favourable light certain peculiar tenets. We shall insert, as a specimen, the explication of the terms *perception* and *sensation*. We are the more disposed to select these, because inattention to the distinction between the operations of mind which they denote, appears to have been the principal occasion of certain paradoxical opinions, with regard to the existence both of matter and of spirit, embraced by some modern philosophers.

'First, We are never said to *perceive* things, of the existence of which we have not a full conviction. I may *conceive* or *imagine* a mountain of gold, or a winged horse; but no man says that he perceives such a creature of imagination. Thus *perception* is distinguished from *conception* or imagination. Secondly, Perception is applied only to external objects, not to those that are in the mind itself. When I am pained, I do not say that I perceive pain, but that I feel it, or that I am conscious of it. Thus *perception* is distinguished from *consciousness*. Thirdly, The immediate object of perception must be something present, and not what is past. We may remember what is past, but do not perceive it. I may say, I perceive such a person

has had the small-pox; but this phrase is figurative, although the figure is so familiar that it is not observed. The meaning of it is, that I perceive the pits in his face, which are certain signs of his having had the small-pox. We say we perceive the thing signified, when we only perceive the sign. But when the word *perception* is used properly, and without any figure, it is never applied to things past. And thus it is distinguished from *remembrance*.

'In a word, perception is most properly applied to the evidence we have of external objects by our senses. But as this is a very clear and cogent kind of evidence, the word is often applied by analogy to the evidence of reason, or of testimony, when it is clear and cogent. The perception of external objects by our senses, is an operation of the mind of a peculiar nature, and ought to have a name appropriated to it. It has so in all languages. And, in English, I know no word more proper to express this act of the mind than perception. Seeing, hearing, smelling, tasting, and touching or feeling, are words that express the operations proper to each sense; perceiving expresses that which is common to them all.

'The observations made on this word would have been unnecessary, if it had not been so much abused in philosophical writings upon the mind; for in other writings it has no obscurity. Although this abuse is not chargeable on Mr. Hume only, yet I think he has carried it to the highest pitch. The first sentence of his treatise of human nature runs thus: "All the perceptions of the human mind resolve themselves into two distinct heads, which I shall call impressions and ideas." He adds, a little after, that under the name of impressions, he comprehends all our sensations, passions, and emotions. Here we learn that our passions and emotions are perceptions. I believe no English writer before him ever gave the name of a perception to any passion or emotion. When a man is angry, we must say that he has the perception of anger; when he is in love, that he has the perception of love. He speaks often of the perceptions of memory, and of the perceptions of imagination; and he might as well speak of the hearing of sight, or of the smelling of touch: for, surely, hearing is not more different from sight, or smelling from touch, than perceiving is from remembering or imagining.'

'*Sensation* is a name given by philosophers to an act of mind, which may be distinguished from all others by this, that it hath no object distinct from the act itself. Pain of every kind is an uneasy sensation. When I am pained, I cannot say that the pain I feel is one thing, and that my feeling it is another thing. They are one and the same thing, and cannot be disjoined, even in imagination. Pain, when it is not felt, has no existence. It can be neither greater nor less in degree or duration, nor any thing else in kind, than it is felt to be. It cannot exist by itself, nor in any subject, but in a sentient being. No quality of an inanimate insentient being can have the least resemblance to it.

'What we have said of pain may be applied to every other sensation. Some of them are agreeable, others uneasy, in various degrees. These being objects of desire or aversion, have some attention given to them; but many are indifferent, and so little attended to, that they have no name in any language.

'Most

'Most operations of the mind, that have no names in common language, are complex in their nature, and made up of various ingredients, or more simple acts; which, though conjoined in our constitution, must be disjoined by abstraction, in order to our having a distinct and scientific notion of the complex operation. In such operations, sensation for the most part makes an ingredient. Those who do not attend to the complex nature of such operations, are apt to resolve them into some one of the simple acts of which they are compounded, overlooking the others: and from this cause many disputes have been raised, and many errors have been occasioned with regard to the nature of such operations.

'The perception of external objects is accompanied with some sensation corresponding to the object perceived, and such sensations have, in many cases, in all languages, the same name with the external object which they always accompany. The difficulty of disjoining, by abstraction, things thus constantly conjoined in the course of nature, and things which have one and the same name in all languages, has likewise been frequently an occasion of errors in the philosophy of the mind. To avoid such errors, nothing is of more importance than to have a distinct notion of that simple act of the mind which we call *sensation*, and which we have endeavoured to describe. By this means we shall find it more easy to distinguish it from every external object that it accompanies, and from every other act of the mind that may be conjoined with it. For this purpose, it is likewise of importance, that the name of *sensation* should, in philosophical writings, be appropriated to signify this simple act of the mind, without including any thing more in its signification, or being applied to other purposes.

'I shall add an observation concerning the word *feeling*. This word has two meanings. First, it signifies the perceptions we have of external objects, by the sense of touch. When we speak of feeling a body to be hard or soft, rough or smooth, hot or cold; to feel these things is to perceive them by touch. They are external things, and that act of the mind by which we feel them, is easily distinguished from the objects felt. Secondly, the word *feeling* is used to signify the same thing as *sensation*, which we have just now explained; and, in this sense, it has no object; the feeling and the thing felt are one and the same.

'Perhaps betwixt feeling, taken in this last sense, and sensation, there may be this small difference, that sensation is most commonly used to signify those feelings which we have by our external senses and bodily appetites, and all our bodily pains and pleasures. But there are feelings of a nobler nature accompanying our affections, our moral judgments, our determinations in matters of taste, to which the word *sensation* is less properly applied.'

In the second chapter of the preliminary essay, Dr. R. mentions certain principles which he takes for granted, as being self-evident, and needing no proof. In this particular, as well as in the explication of his terms, he very judiciously follows the laudable practice of the mathematicians, which was introduced into natural philosophy by Sir Isaac Newton, and has

been productive of much benefit in that branch of science. He thinks, very justly, that there is as much occasion for laying down first principles in the philosophy of mind as in other branches of human knowledge, because some ingenious men have fallen into inconclusive reasoning from endeavouring to prove certain truths, which being self-evident do not admit of proof. Descartes thought it necessary to prove his own existence; others have attempted to prove that those external things exist which are perceived by the senses. Sceptical writers found it no difficult task to overturn the arguments upon which these philosophers had founded their conclusions, and improving the advantage they had gained, as if the truths themselves had been supported by no surer evidence than that which had been unnecessarily produced, denied that either the things perceived, or the percipient being, have any existence. Dr. Reid being no advocate for blind credulity, lays it down as a maxim, that 'we ought to be cautious that we do not adopt opinions as first principles, which are not entitled to that character.' The only principles, accordingly, which he takes for granted, are self-evident truths, of the belief of which no man in his senses can seriously divest himself, though some of them have been doubted of, or denied, by a few speculative persons in their studious hours.

It is natural for men, when things occur in the course of their inquiries which they do not fully comprehend, to indulge themselves in forming guesses and conjectures concerning them, and after contriving a plausible theory, they are apt to substitute it in the place of knowledge, and to rely upon the fabric which has been erected by their own imaginations, as if it were a solid building. Men are also inclined to form opinions concerning matters which they have never examined, by supposing that they have a resemblance to other matters with which they are better acquainted. If we proceed in our researches after truth in either of these ways, the probability is that we shall be deceived. It is not likely that our conjectures will correspond with the nature of things, or that the properties of things very different from one another are the same. Many of those, however, who have treated of the mind have had recourse to conjecture, with a view to explain facts, or have reasoned on the supposition that there is something in mind similar to body, so that the powers and operations of the former may be explained and understood by means of an acquaintance with the latter. In opposition to these unphilosophical modes of proceeding, Dr. Reid, in the two subsequent chapters, treats, first, of hypotheses, or conjectures, to which he thinks no regard whatever is due in the investigation of truth, and which ought of consequence to be banished from *science*; and, secondly, of analogy, which, though useful in some

cases,

cases, and particularly serviceable for obviating objections, can only mislead when applied to explain the operations of mind.

In the fifth chapter, the Author points out the proper means of obtaining an acquaintance with the operations of the mind, *viz.* accurate reflection upon them, united with attention to the structure of language and to the course of human actions and conduct, both of which are indications of human thoughts and sentiments. To give attention, however, to our own mental operations, so as to become well acquainted with them, is not an easy task, and the causes of the peculiar difficulties which occur in this branch of study, are fully and properly illustrated in the subsequent chapter.

The seventh chapter treats of the division of the operations of the mind, which we have already noticed: and the eighth treats of another division of them into social and solitary, which has hitherto been overlooked by writers upon this subject. Simple apprehension, judgment, and reasoning, which have engrossed the whole attention of those philosophers who have treated concerning the human understanding, are solitary acts. But when a man asks a question, bears testimony, makes a promise, gives a command, or begs a favour, he is employed in a social act, different from any of the former, and not resolvable into any of them. These acts are expressed in corresponding modes of speech. But neither the operations themselves, nor the expressions of them, have attracted the attention of writers on this branch of knowledge.

[*To be continued in our next.*]

ART. VII. *Military Antiquities* respecting a History of the English Army, from the Conquest to the present Time. By Francis Grose, Esq. F.A.S. 4to. Numbers I—V. 3s. each. Hooper. 1786.

CAPTAIN Grose, who has favoured the lovers of British antiquities with a rich collection, which will become more valuable in proportion as it acquires antiquity itself, and as the objects recorded in it moulder into oblivion,—has, with great propriety, taken up the history of his own profession: and when we consider him in the twofold character of an antiquary and a soldier, the task could not be assigned to more suitable hands.

The five Numbers published are decorated with very good engravings, representing the military dresses, machines, &c. of our ancestors; and the proposed objects of the work are expressed in the following prefatory Advertisement:

'The design of this work being to give an historical and chronological detail of the different constituent parts of the English army, from the Conquest to the present time, with the various changes they have successively undergone; for the sake of method, they will be arranged, and considered under the following heads:

'A brief

'A brief account of the Anglo-Saxon army before the battle of Hastings. The general outlines of that part of the feudal system which respects military service, instituted by William I. The constitutional force of this kingdom shortly after the Norman invasion, with the subsequent regulations relative thereto. Of stipendiary, or mercenary troops. Of troops, provision, and munition, levied by the royal prerogative.

'The modes of summoning the military tenants. The forms of assembling the posse comitatus. Of embodying and arming the clergy. Commissions of array. Methods of engaging for troops by indenture, and other occasional expedients practised for levying soldiers in cases of emergency.

'The different kinds of troops of which our armies have from time to time been composed. Their arms offensive and defensive, the division of the ancient forces into troops and companies, the number and denomination of their officers, with the successive alterations to the present time.

'The general, field, and staff officers of different ranks. The ancient manner of mustering the troops, and appreciating the horses of the cavalry, with the prices allowed for them.

'The pay of the officers and soldiers at different periods. Clothing, quarters, castrametation, colours, standards, and military music, exercise, evolutions, and manœuvres.

'Administration of justice, and the various manners of trying military delinquents. The military laws and ordonnances of different reigns. Observations on the present articles of war. Military rewards and punishments.

'Artillery. The ancient machines used for projecting darts and stones, their construction, power, and ranges. The machines impelled by human force. Those contrived for covering troops employed in a siege. The Greek fire, and other artificial fireworks. Gunpowder, with an investigation of the time when and by whom it was invented. Proportions observed at different times in the materials of which it is compounded. The invention of cannons and mortars, with their improvements. The introduction of hand guns of different sorts and denominations.

'Fortification. The ancient manner of attack and defence of towns, forts, and castles, before the use of gunpowder; alterations and improvements since that invention. Mines, and infernals.

'The laws and customs respecting prisoners of war, their parole, and ransom.

'These are the different articles under which the Author proposes to conduct his enquiry; an undertaking, it must be confessed, of no small magnitude; but as the due execution of it will depend more on industry than genius, he flatters himself a degree of patience and application, a great liking for the subject, and many years practical experience in diverse branches of it, will enable him to complete his undertaking, if not in a manner equal to his wishes, at least so as to escape the accusation of temerity for the attempt; and he farther hopes, that his endeavours may excite some more able writer to take up the subject.

'It may be necessary to observe, that although the number of *references to customs* and usages observed in France, brought as proofs of

of like practices in England, may at first sight be deemed incompetent evidence; yet when it is considered, that the Conqueror would, undoubtedly, with the feudal system, introduce all the other Norman customs into his English army; and when we recollect the intimate connection that long subsisted between the two nations, and that most of our great barons were formerly possessed of estates and seigneuries in both countries, with the number of French troops that served in the English armies, this objection will vanish, and the propriety of the introduction become apparent. Indeed the similarity of military usages was not confined to France and England; the number of different nations assembled by the crusades could not fail of making the military customs, arms, machines, and discipline pretty much alike throughout Europe.

'As many records and other authorities are cited in support of assertions, in which the mere word of the Author ought not to be taken as sufficient proof, such of them as cannot be conveniently inserted in the notes, will be placed at the end of each volume, under the title of Appendix.'

An undertaking of this curious nature appeared to deserve the most early mention; and having shewn what the very ingenious Author promises, we have only to add our confidence in his satisfactory performance, from what the Public have already received from his hand.

ART. VIII. *The Observer*—a Collection of moral, literary, and familiar Essays. 3 Vols. Crown 8vo. 10s. 6d. Dilly. 1786.

THE *first* edition of Mr. Cumberland's entertaining work consisted of forty essays only: this *second* contains ninety-three numbers; and is as remarkable for correctness and beauty of typography, as the former was for awkwardness and inaccuracy. The favourable opinion which we expressed of the first forty Numbers, in our Review for August 1785, may be extended to the additional essays; which are not inferior to the others, either in thought or expression. The same characteristics prevail through all of them. The literary essays are distinguished by the same unostentatious display of real learning, and are the productions of a much more extensive enquiry than will appear, we apprehend, to a superficial reader. The familiar and moral essays savour much more of the world, than the closet; they not only contain faithful pictures of real life, but are written with praise-worthy intentions, and are enlivened by a chaste and subdued facetiousness, which bespeaks the gentleman as well as the accomplished writer.

With respect to Mr. Cumberland's style, it may deserve attention, as being formed on a very different model from the fashionable phraseology of the day. He seems to have avoided all gaudy words, all formal antithesis, and all studied turns of expression, with as much care as others seek for them; and has rather af-

fected

fected the idiomatic eaſe and elegant fluency of ADDISON, than the ambitious ornament and elaborate dignity of JOHNSON. In doing this he has ſometimes been betrayed into a vulgarity and flatneſs of diction, which ſhould be carefully avoided by every polite writer, in times ſo correct and critical as the preſent.

Among the new eſſays we were particularly pleaſed with the Voluptuary's Soliloquy, which we ſhall here inſert, together with the concluding number, containing an account of the Author's views and wiſhes in this publication.

'*The* VOLUPTUARY'*s* SOLILOQUY.

'I find myſelf in poſſeſſion of an eſtate, which has devolved upon me without any pains of my own: I have youth and health to enjoy it, and I am determined ſo to do: pleaſure is my object, and I muſt therefore ſo contrive as to make that object laſting and ſatisfactory: if I throw the means away, I can no longer compaſs the end; this is ſelf-evident. I perceive therefore that I muſt not game; for though I like play, I do not like to loſe that which alone can purchaſe every pleaſure I propoſe to enjoy; and I do not ſee that the chance of winning other people's money can compenſate for the pain I muſt ſuffer if I loſe my own: an addition to my fortune can only give ſuperfluities; the loſs of it may take away even the neceſſaries; and in the mean time I have enough for every other gratification but the deſperate one of deep play: it is reſolved therefore that I will not be a gameſter: there is not common ſenſe in the thought, and therefore I renounce it.

'But if I give up gaming, I will take my ſwing of pleaſure; that I am determined upon. I muſt therefore aſk myſelf the queſtion, what is pleaſure? Is it high living and hard drinking? I have my own choice to make, therefore I muſt take ſome time to conſider of it. There is nothing very elegant in it I muſt confeſs; a glutton is but a ſorry fellow, and a drunkard is a beaſt: beſides I am not ſure my conſtitution can ſtand againſt it: I ſhall get the gout, that would be the devil; I ſhall grow out of all ſhape; I ſhall have a red face full of blotches, a foul breath, and be loathſome to the women: I cannot bear to think of that, for I doat upon the women, and therefore adieu to the bottle and all its concomitants; I prefer the favours of the fair ſex to the company of the ſoakers, and ſo there is an end to all drinking; I will be ſober, only becauſe I love pleaſure.

'But if I give up wine for women, I will repay myſelf for the ſacrifice; I will have the fineſt girls that money can purchaſe—Money, did I ſay? What a ſound has that!—Am I to buy beauty with money, and cannot I buy love too? for there is no pleaſure even in beauty without love. I find myſelf gravelled by this unlucky queſtion: mercenary love! that is nonſenſe; it is flat hypocriſy; it is diſguſting. I ſhould loath the fawning careſſes of a diſſembling harlot, whom I pay for falſe fondneſs: I find I am wrong again: I cannot fall in love with a harlot; ſhe muſt be a modeſt woman; and when that befals me, what then? Why then, if I am terribly in love indeed, and cannot be happy without her, there is no other choice left me; I think I muſt even marry her! nay I am ſure I muſt; for if

pleaſure

pleasure leads that way, pleasure is my object, and marriage is my lot: I am determined therefore to marry, only because I love pleasure.

'Well! now that I have given up all other women for a wife, I am resolved to take pleasure enough in the possession of her; I must be cautious therefore that nobody else takes the same pleasure too; for otherwise how have I bettered myself? I might as well have remained upon the common. I should be a fool indeed to pay such a price for a purchase, and let in my neighbours for a share; therefore I am determined to keep her to myself, for pleasure is my only object, and this I take it is a sort of pleasure, that does not consist in participation.

'The next question is, how I must contrive to keep her to myself. —Not by force; not by locking her up; there is no pleasure in that notion; compulsion is out of the case; inclination therefore is the next thing; I must make it her own choice to be faithful: it seems then to be incumbent upon me to make a wise choice, to look well before I fix upon a wife, and to use her well when I have fixed. I will be very kind to her, because I will not destroy my own pleasure; and I will be very careful of the temptations I expose her to, for the same reason. She shall not lead the life of your fine town ladies; I have a charming place in the country; I will pass most of my time in the country; there she will be safe, and I shall be happy. I love pleasure, and therefore I will have little to do with that curst intriguing town of London; I am determined to make my house in the country as pleasant as it is possible.

'But if I give up the gaieties of a town life, and the club, and the gaming-table, and the girls, for a wife and the country, I will have the sports of the country in perfection; I will keep the best pack of hounds in England, and hunt every day in the week.—But hold a moment there! what will become of my wife all the while I am following the hounds? Will she follow nobody; will nobody follow her? A pretty figure I shall make, to be chacing a stag and come home with the horns! At least I shall not risque the experiment; I shall not like to leave her at home, and I cannot take her with me, for that would spoil my pleasure; and I hate a horse-dog woman; I will keep no whipper-in in petticoats. I perceive therefore I must give up the hounds, for I am determined nothing shall stand in the way of my pleasure.

'Why then, I must find out some amusements that my wife can partake in; we must ride about the park in fine weather; we must visit the grounds, and the gardens, and plan out improvements, and make plantations; it will be rare employment for the poor people— That is a thought that never struck me before; methinks there must be a great deal of pleasure in setting the poor to work—I shall like a farm for the same reason; and my wife will take pleasure in a dairy; she shall have the most elegant dairy in England; and I will build a conservatory, and she shall have such plants and such flowers!—I have a notion I shall take pleasure in them myself—And then there is a thousand things to do within-doors; it is a fine old mansion, that is the truth of it: I will give it an entire repair; it wants new furniture; that will be very pleasant work for my wife: I perceive I

could

could not afford to keep hounds and do this into the bargain. But this will give me the most pleasure all to nothing, and then my wife will partake of it—And we will have music and books—I recollect that I have got an excellent library—There is another pleasure I had never thought of—And then no doubt we shall have children, and they are very pleasant company, when they can talk and understand what is said to them; and now I begin to reflect, I find there are a vast many pleasures in the life I have chalked out, and what a fool should I be to throw away my money at the gaming-table, or my health at any table, or my affections upon harlots, or my time upon hounds and horses, or employ either money, health, affections, or time, in any other pleasures or pursuits, than these, which I now perceive will lead me to solid happiness in this life, and secure a good chance for what may befal me hereafter.'

The OBSERVER's *concluding Number* (93).

'Being now arrived at the conclusion of my third volume, and having hitherto given my readers very little interruption in my own person, I hope I may be permitted to make one short valedictory address to these departing adventurers, in whose success I am naturally so much interested.

'I have employed much time and care in rearing up these Essays to what I conceived maturity, and qualifying them, as far as I was able, to shift for themselves, in a world where they are to inherit no popularity from their author, nor to look for any favour but what they can earn for themselves. To any, who shall question them who they are, and whence they come, they may truly answer—*We are all one man's sons*—we are indeed *Observers*, but *no Spies*. If this shall not suffice, and they must needs give a further account of themselves, they will have to say, that he who sent them into the world, sent them as an offering of his good-will to mankind; that he trusts they have been so trained as not to hurt the feelings or offend the principles of any man, who shall admit them into his company; and that for their errors (which he cannot doubt are many), he hopes they will be found errors of the understanding, not of the heart: they are the first-fruits of his leisure and retirement; and as the mind of a man in that situation will naturally bring the past scenes of active life under its examination and review, it will surely be considered as a pardonable zeal for being yet serviceable to mankind, if he gives his experience and observations to the world, when he has no further expectations from it on the score of fame or fortune. These are the real motives for the publication of these Papers, and this the Author's true state of mind: to serve the cause of morality and religion is his first ambition; to point out some useful lessons for amending the education and manners of young people of either sex, and to mark the evil habits and unsocial humours of men, with a view to their reformation, are the general objects of his undertaking. He has formed his mind to be contented with the consciousness of these honest endeavours, and with a very moderate share of success: he has ample reason notwithstanding to be more than satisfied with the reception these Papers have already had in their probationary excursion; and it is not from any disgust, taken up in a vain conceit of his own merits, that he has more than once observed upon the frauds

and

and follies of popularity, or that he now repeats his opinion, that it is the worst guide a public man can follow, who wishes not to go out of the track of honesty; for at the same time that he has seen men force their way in the world by effrontery, and heard others applauded for their talents, whose only recommendation has been their ingenuity in wickedness, he can recollect very few indeed, who have succeeded, either in fame or fortune, under the disadvantages of modesty and merit.

'To such readers, as shall have taken up these Essays with a candid disposition to be pleased, he will not scruple to express a hope that they have not been altogether disappointed; for though he has been unassisted in composing them, he has endeavoured to open a variety of resources, sensible that he had many different palates to provide for. The subject of politics, however, will never be one of these resources; a subject which he has neither the will nor the capacity to meddle with. There is yet another topic, which he has been no less studious to avoid, which is personality; and though he professes to give occasional delineations of living manners, and not to make men in his closet (as some Essayists have done), he does not mean to point at individuals; for as this is a practice which he has ever rigidly abstained from when he mixed in the world, he should hold himself without the excuse, even of temptation, if he was now to take it up, when he has withdrawn himself from the world.

'In the Essays (which he has presumed to call *Literary*, because he cannot strike upon any apposite title of an humbler sort) he has studied to render himself intelligible to readers of all descriptions, and the deep-read scholar will not fastidiously pronounce them shallow, only because he can fathom them with ease; for that would be to wrong both himself and their Author, who, if there is any vanity in a pedantic margin of references, certainly resisted that vanity, and as certainly had it at his choice to have loaded his page with as great a parade of authorities, as any of his brother-writers upon classical subjects have ostentatiously displayed. But if any learned critic, now or hereafter, shall find occasion to charge these Essays on the score of false authority or actual error, their Author will most thankfully meet the investigation; and the fair Reviewer shall find that he has either candour to adopt correction, or materials enough in reserve to maintain every warrantable assertion.

'The Moralist and the Divine, it is hoped, will here find nothing to except against; it is not likely such an offence should be committed by one, who has rested all his hope in that Revelation, on which his faith is founded; whom nothing could ever divert from his aim of turning even the gayest subjects to moral purposes, and who reprobates the jest, which provokes a laugh at the expence of a blush.

'The Essays of a critical sort are no less addressed to the moral objects of composition, than to those which they have more professedly in view: they are not undertaken for the invidious purpose of developing errors, and stripping the laurels of departed poets, but simply for the uses of the living. The specimens already given, and those which are intended to follow in the further prosecution of the work, are proposed as disquisitions of instruction rather than of subtle-

ty; and if they shall be found more particularly to apply to dramatic compositions, it is because their Author looks up to the stage, as the great arbiter of more important delights, than those only which concern the taste and talents of the nation; it is because he sees with serious regret the buffoonery and low abuse of humour to which it is sinking, and apprehends for the consequences such an influx of folly may lead to. It will be readily granted there are but two modes of combating this abasement of the drama with any probability of success: one of these modes is, by an exposition of some one or other of the productions in question, which are supposed to contribute to its degradation; the other is, by inviting the attention of the Public to an examination of better models, in which the standard works of our early dramatists abound. If the latter mode therefore should be adopted in these Essays, and the former altogether omitted, none of their readers will regret the preference that has been given upon such an alternative.

'If the ladies of wit and talents do not take offence at some of these Essays, it will be a test of the truth of their pretensions, when they discern that the raillery, pointed only at affectation and false character, has no concern with them. There is nothing in which this nation has more right to pride itself, than the genius of its women; they have only to add a little more attention to their domestic virtues, and their fame will fly over the face of the globe. If I had ever known a good match broken off on the part of the man, because a young lady had too much modesty and discretion, or was too strictly educated in the duties of a good wife, I hope I understand myself too well to obtrude my old-fashioned maxims upon them. They might be as witty as they pleased, if I thought it was for their good; but if a racer, that has too great a share of heels, must lie by because it cannot be matched, so must every young spinster, if her wits are too nimble. If I could once discover that men chuse their wives, as they do their friends, for their manly atchievements and convivial talents, for their being jolly fellows over a bottle, or topping a five-barred gate in a fox-chace, I should then be able to account for the many Amazonian figures I encounter in slouched hats, great-coats and half-boots, and I would not presume to set my face against the fashion.——

'The first Numbers of the present collection, to the amount of forty, have already been published; but being worked off at a country press, I find myself under the painful necessity of discontinuing the edition. I have availed myself of this opportunity, not only by correcting the imperfections of the first publication, but by rendering this as unexceptionable (in the external at least) as I possibly could. I should have been wanting to the Public and myself, if the flattering encouragement I have already received had not prompted me to proceed with the work; and if my alacrity in the further prosecution of it shall meet any check, it must arise only from those causes, which no human diligence can controul.

Vos tamen O nostri ne festinâte libelli!
Si post fata venit gloria, non propero.'

ART.

ART. IX. *The Natural History of many curious and uncommon Zoophytes*, collected from various Parts of the Globe, by the late JOHN ELLIS, Esq. F. R. S. &c. systematically arranged and described by the late DANIEL SOLANDER, M. D. F. R. S. With 62 * Plates, engraven by principal Artists. 4to. 1l. 16s. Boards. White. 1786.

THAT the Reader may understand what he has to expect in this work, we will lay the Preface before him; with a little abridgment:

' Mr. *Ellis*, having discovered that several subjects, which had been arranged by natural historians under the title of *Marine vegetables*, were in reality *animal* productions, published, in the year 1755, the result of the researches he had made in the investigation of that branch of knowledge, in a quarto work intitled " An Essay towards a Natural History of British and Irish Corallines *." The approbation with which this work was received, gained the Author the patronage of many of the most respectable characters of the age; and an innate desire to dive deeper into the hidden treasures of nature, induced him to make those inquiries, which produced several memoirs, which were read at different times before the Royal Society, and published in the Philosophical Transactions; particularly those " on the animal nature of *Zoophytes*, called *Corallina*," and " the *Æginia Sociata*, or *Clustered Animal Flower*," in the 57th volume, which gained him the honour of Sir *Godfrey Copley*'s medal, delivered to him by the President, in November 1768, together with a compliment, in a speech from the chair, on the nature and utility of the discoveries of the Author.

' Thus encouraged, Mr. *Ellis* became more anxious in the pursuit of his favourite study; and being then the King's agent for the province of *West Florida*, and agent for the island of *Dominica*; and in correspondence and intimacy with the learned Dr. *Linnæus*, and the most celebrated natural historians of the age; he was enabled to collect information from the most distant countries, which he pursued with unremitting ardour; and with the assistance of his friends, Dr. *Fothergill*, and Dr. *Solander*, he intended to have laid before the Public a complete history of *Zoophytes*. In this, however, he was unfortunately disappointed; his declining health preventing him from proceeding farther than the completion of these plates, which were all engraven under his immediate inspection.

' For the arrangement of the descriptions, we are indebted to Dr. *Solander*; whose premature death prevented this, and other valuable works, from appearing in so complete a manner as they would otherwise have done.

' These are the circumstances under which the following sheets are now published, at the request of Sir *Joseph Banks*, Bart. P. R. S. who has thought the work not unworthy of his attention, and permitted it to be dedicated to him; and it is presumed, that, even in its present state, it will meet with a favourable reception, since it throws many new lights upon a subject hitherto but slightly investigated.

* 63 appear in the *volume*. † See Rev. Vol. XII. p. 217.

 ' Mr.

'Mr. *Ellis*'s fondness for Natural History was not confined to any particular branch. Botany was likewise to him a source of infinite amusement; which he endeavoured to render useful to society in general, but more particularly to the West India islands and *America*. The *Historical Account of Coffee* *, published by him in 1774, was designed to encourage the consumption of that article, raised by the planters in the *West Indies:* while the accounts of the *Mangostan* and *Bread Fruit Trees* †, with *directions for conveying seeds and plants from the most distant parts of the globe in a state of vegetation* ‡, were published with a view to introduce those, and many other plants into our own settlements, where they might become beneficial to the Public for the purposes of medicine, agriculture, and commerce: and his active mind was constantly employed in devising means for promoting the welfare of society, until the time of his death, which happened in October 1776.'

Mr. Ellis's name is so well known, and his acuteness and observation so thoroughly established, that we have no occasion to enlarge upon them. He has ever stood unrivalled in this branch of Natural History, and truly merits the title which Linnæus conferred upon him, the LYNCEUS of his age.

But the process of time always brings with it a progress of improvement. Mr. Ellis, perhaps, struck with the wonders which every where presented themselves, or perhaps indeed it might be the fault of the age, which was not yet sufficiently disciplined, did not fix such precise generic and specific characters, as were necessary to the ready discriminating of the several subjects. This did not escape the penetration of the excellent Dr. Solander. To give due efficacy therefore to such laborious discoveries, he has here introduced SYSTEM, that vital principle of all researches. At the same time, he has added such new objects, as have been discovered since Mr. Ellis's publication, either by himself, or by others, who, through fondness for the subject, or through mere accident, did not let such curious objects pass unobserved. Whoever, therefore, admired Mr. Ellis's former observations, will here have fresh pleasure in seeing them presented in a more scientific form. We do not mean to derogate from Mr. Ellis's deserved praise. He characterised all he set forth; but the subject itself then, especially the influx of new species, required a more correct and more capacious system, —which Dr. Solander supplied; so that, while we admire the acuteness of the great leader in this part of science, we cannot but applaud the able illustrator of such wonderful discoveries.

The plates, and particular descriptions of Mr. Ellis's former work, are constantly referred to; and sixty-three plates, containing excellent figures of the new species now first introduced to our notice, are given in this volume, together with ample descriptions in their proper places.

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* *See Rev. Vol. L. p. 497.* † Rev. Vol. LIV. p. 77.
‡ *Rev. Vol. XLIII. p. 217.*

ART.

ART. X. *Philosophical Transactions*, Vol. LXXV. for 1785. Part II. *concluded*. See Review for May last, Art. I.

Art. 16. *Of the rotatory Motion of a Body, of any Form whatever, revolving, without Restraint, about any Axis passing through its Centre of Gravity.* By Mr. John Landen, F. R. S.

THE researches of M. D'Alembert concerning the precession of the equinoctial points, and the nutation of the earth's axis, published in 1749, seems to have given the first occasion, both to him and M. L. Euler, of considering in what manner to determine the motion of a body of any form whatever, and acted on by any forces whatever. And in order to this, Euler found it necessary to shew what axes a body might revolve around, without nutation, or, so that the centrifugal force of the opposite particles being every where equal, should cause no vacillation of the axis, but that it should remain at rest whilst the body revolved round it. The result of his inquiries, and also of those of M. de Segner, in his *Specimen Theoriæ Turbinum*, was, that every body had at least three such axes passing through its centre of gravity, and perpendicular to one another: and these axes are therefore called fixed or permanent axes of rotation. If a body, by means of some external impulse impressed obliquely to one of these axes, be made to revolve round some other axis or line passing through the centre of gravity of the body, such axis will be no longer permanent, but its poles will have a motion; or, rather, according to Mr. Landen, it will have a different axis, and new poles every instant; the determination of which is a matter of some difficulty; and Mr. Landen's solution, given in the Paper before us, is confessedly different from those of the two celebrated mathematicians above mentioned.

It is manifest, that every axis passing through the centre of gravity, about which a globe can revolve, is a permanent axis; and Mr. Landen has shewn, in the Philos. Transact. for 1777, that every such axis in a cylinder of uniform matter, whose length is to its radius as $\sqrt{3}$ to 1, will also be permanent: and in his *Mathematical Memoirs* he has shewn how to determine the ratio of the dimensions of a cone, conoid, prism, pyramid, &c. that shall have the like property.

'When the axis,' says Mr. L. 'about which a body may be made to revolve, is not a permanent one, the centrifugal force of its particles will disturb its rotatory motion, so as to cause it to change its axis of rotation (and consequently its poles) every instant, and endeavour to revolve about a new one: and I cannot think it will be deemed an uninteresting proposition, to determine in what track, and at what rate, the poles of such momentary axis will be varied in any body whatever: as, without the knowledge to be obtained from the solution of such problem, we cannot be certain whether the Earth, or any other planet, may not, from the *inertia* of its own particles,

so change its momentary axis, that the poles thereof shall approach nearer and nearer to the present equator; or whether the evagation of the momentary poles, arising from that cause, will not be limited by some known lesser circle. Which, certainly, is an important consideration in astronomy; especially now that branch of science is carried to great perfection, and the acute astronomer endeavours to determine the motions of the heavenly bodies with the greatest exactness possible.'

'In the *Philos. Transact.* for 1777, I gave a specimen of this theory, as far as it relates to the motion of a *spheroid*, and a *cylinder*. The improvements I have since made in it, enable me now to extend it to the motion of *any body whatever*. M. L. Euler, and M. D'Alembert represent the angular velocity, and the momentum of rotation of the revolving body, as always *variable*, when the axis about which it has a tendency to revolve is a momentary one, except in a particular case. By my investigation it appears, that the angular velocity and the momentum of rotation will always be *invariable* in any revolving body, though the axis about which it endeavours to revolve be continually varied; and the tracks of the varying poles upon the surface of the body are thereby determined with great facility.

'It is not only observable, that the track which the varying poles take in the surface, are such that its momentum of rotation may continue the same whilst its angular velocity continues the same; but in a given body, there is only one such track which a momentary pole can pursue from a given point.

'If the angular velocity and the momentum of rotation of a revolving body were to vary according to the computations adverted to above, it would follow, that a body might acquire an increase of force from its own motion, without being any way affected by any other body whatever, as the same percussive force, applied at the same distance from the momentary axis, would not always destroy the rotatory motion of the body, which surely cannot possibly be true. From the common principles of mechanics, I conclude that a revolving body, not affected by any external impulse, can no more acquire an increase in its momentum of rotation, than any other body, moving freely, can acquire an increase in its momentum, in a given direction, without being impelled by gravity or some other force. And the truth of this conclusion, which is hereafter proved by other reasoning, may be easily inferred from the property of the lever; seeing that the joint centrifugal force of the particles of the revolving body, which is the only disturbing force, has no tendency to accelerate or retard their motion about the momentary axis, but only to alter the position of such axis, the direction in which that force acts being always in a plane wherein that axis will be found.

'By the theory explained in this Paper, it appears that a *parallelopipedon* may always be conceived of such dimensions, that being, by some force or forces, made to revolve about an axis, passing through its centre of gravity, with a certain angular velocity, it shall move exactly in the same manner as any other body will move, if made to revolve, by the same force or forces, about an axis passing through its centre of gravity; the quantity of matter (as well as the

initial angular velocity) being supposed the same in both bodies; and due regard being had, in the application of the moving force or forces, to the corresponding planes in the bodies. Therefore, as we may from thence always assign the dimensions of a *parallelopipedon* that shall be affected exactly in the same manner as any other body will be affected, as well with regard to the centrifugal force of the respective particles of the bodies, as to the action of equal percussive forces, or oscillation; it will, after shewing how the dimensions of such *parallelopipedon* may be computed, be only necessary, in investigating the proposition under consideration, to determine the tracks and velocities of the poles of the momentary axis, about which any *parallelopipedon* may be made to revolve. This evagation of the pole of a revolving body, does not arise from gravity, the attraction of any other body, or any external impulse whatever; but is only the consequence of the *inertia of matter*, and must necessarily ensue in every body in the universe revolving without restraint about any line passing through its centre of gravity, that is not *a permanent* axis of rotation.' And, 'supposing the earth's rotatory motion to be disturbed only by the centrifugal force arising from the *inertia* of its own particles, the track of polar evagation will be nearly circular and very small, or the position of the axes but very little altered.'

However, after all that Mr. L. has done upon this subject, it does not appear clear to us, that a revolving body can alter its axis of rotation, without altering its angular velocity, and consequently its momentum. If it move about the same axis while only the poles of this axis evagate in the spherical surface, the angular velocity may continue uniform: but this does not seem to be Mr. L.'s meaning. In any one position, every particle in the body will have its own proper circulating velocity about the then axis; and will endeavour, as it were, to preserve it. And altering the axis will not immediately destroy this tendency, without at the same time altering the angular velocity. We may very possibly be mistaken, but we think this will make it necessary to consider some such forces as those introduced by Messrs. Euler and D'Alembert.—It is difficult to express ourselves, so as to be clearly understood, on this intricate subject without schemes; we will therefore endeavour, as the matter is very important, to place it in a somewhat different light: premising, that Mr. Landen, as well as the other two gentlemen above-mentioned, supposes the centre of gravity of the revolving body to be always at rest.—Let then a body, of such a form as to have only three permanent axes of rotation, be at rest in free space, till it is put in motion by some force, or impulse, acting in a direction perpendicular to *one*, and in the same plane with, and parallel to *another* of its permanent axes of rotation, while the centre of gravity is kept at rest, by an equal force applied to that centre in an opposite direction, but parallel to that by which the motion is produced: we suppose, no one will deny, that in consequence of such impulse, but after it has ceased to act, the body will con-

tinue to move with an uniform angular velocity about the permanent axis which is perpendicular to both those before mentioned. But, suppose at the same time that each of the other permanent axes is impelled by a similar *force*, and the centre of gravity in like manner kept at rest by equal and opposite *ones* acting against it, we think it undeniable, that, on *their* ceasing to act, the body will also move with equable angular velocities about the other two permanent axes of rotation, and consequently about all three at the same time: for the motions, being respectively perpendicular, cannot disturb one another. So here then, we have an instance of a body revolving without restraint, not in the manner determined by Mr. Landen, but in all respects agreeable to the solution of M. L. Euler.—Again, if the centre of gravity be kept at rest as before, while, instead of three impulses against the permanent axes, the single, or momentary, axis is obliged, by a force acting against it, to move in the same direction and with the same velocity as before, we do not see what should hinder it from continuing such motion, whereby the whole body must still move in the same manner as it did after the three before-mentioned impulses.—But moreover, if, while the centre of gravity is still kept at rest in the same manner, the body be impelled by a force acting in any other direction obliquely to its permanent axes, it is not clear to us that the motion about those axes will not still be uniform, and consequently the compound motion of the same nature as before. We think *keeping the centre of gravity at rest* will oblige the body, on account of the equilibrium, to revolve uniformly about the permanent axes. For no one single force acting at the centre of gravity, though both equal, parallel, and contrary in direction to the single impelling one, will be able to keep that centre at rest; it must, to do that, require the three above-mentioned forces, or others equivalent to them. And the making use of a contrary hypothesis, or supposing that the centre of gravity is at rest, without taking into the account how it is kept so, may very possibly occasion errors.

Art. 18. *A Description of a new System of Wires in the Focus of a Telescope, for observing the comparative right Ascensions and Declinations of celestial Objects; together with a Method of investigating the same when observed by the Rhombus, though it happen not to be truly in an equatorial Position.* By the Rev. Francis Wollaston, LL. B. F. R. S.

This consists in placing a square angularly to *M. Cassini*'s wires at 45°, which Mr. Wollaston thinks will answer better than the rhomboid or system of wires invented by Dr. Bradley.

Art. 22. *Sketches and Descriptions of three simple Instruments for drawing* Architecture *and* Machinery *in Perspective.* By Mr. James Peacock.

Not to be understood without the *plates*.

Art.

Art. 24. *An Account of the Measurement of a Base on* Hounslow Heath. By Major General William Roy, F. R. S.

This long and laborious business appears to have been undertaken in consequence of a paper transmitted in October 1783, by Comte d'Adhemar the French Ambassador, to Mr. Fox, then Secretary of State, being a Memoir of M. Cassini de Thury, in which he sets forth the great advantage that would accrue to astronomy by measuring a series of triangles from London to Dover, there to be connected with those already executed in France, by which combined operations the relative situations of the two most famous Observatories in Europe, Greenwich and Paris, would be more accurately ascertained than they are at present; for, according to him, the uncertainty hitherto, all circumstances considered, has been amazingly great indeed.

In order to this, it was necessary to have an extensive baseline measured with all possible accuracy, as a beginning to such series of triangles, and we have here a very full account of the performance of this on Hounslow-Heath, from a place called King's Arbour, at the north-west extremity, beween Cranford Bridge and Longford, to Hampton Poor-House, near Bushy Park, being upwards of five miles. This was done, *first* with a chain of 100 feet long, but of a new and very proper construction for the purpose; *then* with deal rods, and 3dly with glass rods. Having first measured 274 chains, and marked it with a picket, and afterwards done the same with deal rods, they found that the intersection on the tripod terminating the 27400 feet, only overshot the picket answering to the 274th chain by two inches and nine tenths. Yet, for reasons that they have given at large, but for which we must refer to the Paper itself, they preferred the measurement with glass rods. Were our opinion of any weight, we should prefer the use of such a chain, with plenty of help, as they had, to all other methods, both for simplicity and accuracy.

Art. XI. *Airopaidia:* Containing the Narrative of a Balloon Excursion from Chester, the 8th of September 1785, taken from Minutes made during the Voyage: Hints on the Improvement of Balloons, and Mode of Inflation by Steam: Means to prevent their Descent over Water: Occasional Enquiries into the State of the Atmosphere, favouring their Direction: With various philosophical Observations and Conjectures. To which is subjoined, Mensuration of Heights by the Barometer, made plain, with extensive Tables. The whole serving as an Introduction to Aereal Navigation. By Thomas Baldwin, Esq. A. M. 8vo. 7s. 6d. Boards. Chester, printed: Sold by Lowndes, London. 1786.

THIS gentleman appears to have made a more successful voyage than any of his predecessors, and his work is by

far the moſt valuable of any that we have yet met with on the ſubject: it preſents to us a great number of intereſting facts and obſervations, and fully anſwers its *ample* title-page.

The Author firſt gives a minute detail of the preparations for, and circumſtances attending, his aereal excurſion; he deſcribes the path of the balloon over a tract of about 30 miles, and the appearances of terreſtrial objects as ſeen from it at different heights, and in different poſitions; he dwells with rapture on theſe enchanting proſpects, and endeavours to convey ſome idea of them to his readers, by a print *of* the balloon in the air, and two coloured views *from* the balloon, accompanied with an explanatory print or map of the ſame places. Many directions and cautions to the aeronaut are interſperſed, incidentally reſulting from the obſervations, in regard to the things he ought to be provided with, his attitude and employment in the air, the management of the balloon, the ſigns of riſing, ſinking, currents, &c.

This narrative of the voyage, divided into thirty-ſix chapters, makes nearly one half of the work; the remainder, in forty-four chapters more, contains obſervations on different ſubjects relative to it, both in the practical and philoſophic line. As we cannot venture, in our confined ſituation, to follow the flights or manœuvres of the aeronaut, we ſhall endeavour to entertain our Readers with ſome of the remarks of the philoſopher.

At a certain height in the atmoſphere (between 500 and 1000 yards) a kind of *chilliness* was perceived, not aſcertainable by the thermometer. The ſenſation was *ſuddenly* impreſſed four times, in aſcending and deſcending to the ſame height. The lower ſtratum of clouds is on the ſame level (1000 yards in fine weather and 500 in changeable), and it appears to have been in paſſing through *them* that this ſenſation was felt, though no cloud was viſible to the eye at the time of his tranſit.

At the ſame height, likewiſe, the appearances of the earth and clouds were very remarkable. In aſcending, the circular proſpects of the ſubjacent earth *inſtantly* contracted; and in deſcending, they *inſtantly* enlarged themſelves to the eye. The clouds appeared on the ſame horizontal plain with the eye, but at the diſtance of a mile: they were plainly compoſed of three or more tiers, ſailing at great intervals one above another; all which regularly vaniſhed on approaching their reſpective levels, as if inſtantly thrown into the circumference of a circle whoſe radius was a mile. During the aſcent, on paſſing their ſuppoſed level, the clouds *inſtantly* appeared far *below* him, and during the deſcent as far *above*. A cloud which was thought by the aeronaut to be four miles *below him*, touching the city of Cheſter, was thought by ſpectators there to be a mile *above them* enveloping the balloon; ſo that a cloud ſeems to be, not an accumulation of

vapour

vapour in one place, but the effect of looking through a certain *extent* of vapor, different according to its denſity.

The circular opening in the clouds, through which the earth's ſurface was preſented to the eye, diſcovered a ſmooth level plain; a ſort of ſhining carpet, enriched with an endleſs variety of figures depicted *without ſhadow*, as on a map; what was really ſhadow forming a ſeparate colour, and not being conſidered at the time as ſhadow. All was colouring; no outline; yet each appearance curiouſly defined by a ſtriking contraſt of ſimple colours, which ſerved to diſtinguiſh the reſpective boundaries with moſt exact preciſion, and inconceivable elegance. *Red* waters, *yellow* roads, incloſures *yellow* and *light green*, woods and hedges *dark green*, were the only objects *clearly* diſtinguiſhable, and their colouring was extremely vivid: the ſun's rays, reflected from the ſea and other waters (which appeared all red) dazzled the ſight.

It is known, that the apparent magnitudes of objects decreaſe as the diſtance increaſes; and that the diminution of magnitude is in the proportion of the *ſquare* of the diſtance. This, however, obtains only where the medium they are ſeen through continues nearly the ſame; for an object, ſeen along the ground, will appear leſs as it riſes above the ground, and leaſt of all in the zenith, though its diſtance from the eye continues the ſame, and hence the Author deduces the large and oval appearance of the ſun and moon in the horizon. It follows, that the height of a balloon in the air is not really ſo great as it appears to be to a ſpectator on the ground, being ſeen from a part of the atmoſphere leſs impregnated with vapours. It ſhould follow likewiſe, converſely, that to a ſpectator in the balloon, objects on the earth ſhould appear larger than when ſeen along the ground at an equal diſtance; but the fact was directly the contrary, for known objects ſeen from the balloon at the height of *a mile and a half*, by one who had been in the habit of viewing and eſtimating diſtances and magnitudes on the ground, continued, with unvaried uniformity, to ſuggeſt the diſtance of at leaſt *ſeven miles*: objects whoſe magnitudes at the diſtance of a mile and a half on the ground were familiar to the eye, appeared from the balloon, at the ſame diſtance, full *five times leſs*.

The greateſt height above the clouds conveyed no idea of danger, or of depth below the clouds, the earth's ſurface being preſented to the eye as on a level with the clouds themſelves, or at leaſt coming up to their under ſides, and appearing ſo much a part of them, that the aeronaut ſeems able to deſcend from his car upon the clouds, and walk over them, as on a ſheet of tranſparent ice acroſs a river, whoſe depth is equal to the ſmall thickneſs of the clouds. The ſhadow of the balloon was diſtinctly ſeen upon them; ſmall when he was at the greateſt height, about the ſize and ſhape of an egg, but growing larger as he de-

ſcended,

ſcended, and ſometimes ſurrounded, at a little diſtance, with a brilliant iris.

The temperature of the upper regions did not feel colder, but rather warmer, than below, except in currents of air coming from colder ſituations. The thermometer, which was at 65° on his quitting the earth, ſunk to 56, in paſſing through a ſea breeze, and on getting above that current, it roſe again to 60. The ſun ſhone brighter and fiercer when the balloon was at its greateſt height; the heat piercing through his clothes (which were of a dark colour) while he *ſtood* with his face from the light.

Sounds, immediately under the balloon, ſeemed as if they originated near the ear, and louder than they would have been heard at the diſtance of ſome yards only on a level; augmenting, rather than decreaſing, till the balloon had nearly reached the height of the lower ſtratum of clouds; but afterwards dying away much ſooner than expected. A like obſervation was made in deſcending, ſounds from below ruſhing *ſuddenly* on the ear about the ſame height. We find one obſervation of ſound *originating* in the higher regions, ſeemingly when he was nearly at his greateſt height: on a view of the delightful ſcenes, 'he tried his voice, and ſhouted for joy: his voice was unknown to himſelf, ſhrill and feeble: there was no echo.'

The well-watered and maritime part of the country, over which this gentleman paſſed in his aereal vehicle, gave him opportunities of obſerving a remarkable and regular tendency of the balloon *towards water*,—a tendency to deſcend when over the water, and to re-aſcend upon receding from it, without any apparent cauſe that could influence its levity. Our readers will doubtleſs recollect the perilous ſituations of former aeronauts in the vicinity of water, though it was not ſuſpected that the water as ſuch had any influence in producing that vicinity or depreſſion of the balloon. Mr. Baldwin endeavours to prove, that there is a *depreſſion of the atmoſphere*, or current of air downwards, over all waters, ſufficient to act ſenſibly upon a balloon juſt balanced in the air, though not otherwiſe perceivable; and that on large bodies of water there is a *mediocèanal* current, or current downwards in the middle, producing a *reſilition* or current upwards at the ſides, or the reverſe according to circumſtances.

On this intereſting ſubject the Author enters into large diſcuſſions. He adduces many reſpectable authorities, and obſervations of his own, in proof of deſcending ſtreams; and of violent ſtorms and hurricanes in general being really *deſcents*, not horizontal propulſions, of air. Thus, the firſt effect of wind on trees is an oblique depreſſion, ſucceeded by a recovery, then a momentary pauſe, and return of the depreſſing torrent. In inland countries, where lakes are ſurrounded by mountains, as in thoſe of North Wales, of Cumberland and Weſtmoreland, and

the lake of Geneva, the air rushes *forcibly* upon the surface of the water, in descending torrents, as he has himself frequently seen. He appeals to all mariners who have weathered storms off Cape Hatteras (where the wind is probably perpetual), or who have made an East India voyage, whether, if the wind blew in an horizontal direction only, it could produce such an inequality of surface; or whether, when the sea runs mountains high, the tremendous surges must not rise from the violent action of winds repeated at intervals, sometimes descending perpendicularly, but oftener in torrents of oblique depression and instant resilition. As the first and slightest changes in the motion of the air are observable on water, the descent of air, even in the finest weather, is familiar to mariners, under the appellation of *light airs*, playing in eddies upon the surface.

To account for this depression, the Author examines the phenomena of evaporation; and from his observations on that subject he concludes, that so much *warm and light* air (warmed and rarefied by the sun, and united with watery vapour), as is raised up from the surface of any water, so much *heavy and cool* air is instantaneously, constantly, and forcibly depressed upon it, to supply the place of the other, and continue the evaporation. Hence the coolness of the air over waters and watery meadows, from the descent of the cool air of the middle regions of the atmosphere. Thus in large towns, warmer in winter than the country, there is, in that season, a constant breeze from all sides towards the centre of the town, as may be perceived from the motion of the smoke, and by persons travelling out of the town, who in all directions meet the breeze; whereas in summer the reverse is the case, more particularly in hot climates; for the country being then warmest, a depression takes place upon the town, and scatters the smoke on all sides.

The Author considers the effect of different situations, relatively to the sun, in producing, and varying the direction of these currents; and points out, from his theory, the times of the day, and the seasons of the year, in which seas or large pieces of water may be passed over with the greatest probability of escaping their dangerous influence; as also the circumstances in which the superior air may be expected to be warmer or colder than that below. Though we cannot say that his reasoning is close, or his facts very skilfully arranged, yet, taken all together, they appear to us to have great weight, and we recommend them to the serious attention both of the aeronaut and the meteorologist.

For the security of a balloon that may be caught in a depressing current over water, he proposes to have a ballast thrown out that shall float on the water, and which may afterwards be drawn up again. Means are described for sustaining balloons

stationary

ſtationary at any given height, and ſeveral improvements are ſuggeſted reſpecting the conſtruction, inflation, mode of direction, and ſecurity of landing.

What has hitherto been the grand deſideratum for the conſtruction of balloons, a *durable* and *air-tight varniſh*, ſeems to be now in a great meaſure happily diſcovered.

'It was ſome time ago (ſays this Writer) reported at Paris, that M. Dutourny de Villiere had undertaken to conſtruct a balloon ſo truly *impermeable*, that he would warrant the duration of it for *ſeveral weeks* in the air. And it is ſince known, that this deſideratum has been effected, in the compoſition for the celebrated balloon of Meſſrs. Auban and Vallet, firſt made ſubject to direction.—The Writer [of the work before us] unacquainted with what had then been done in this matter, could not help remarking the ſtriking properties of the cochuc, to anſwer every intention of the beſt varniſh,—if it could be diſſolved, and afterwards made to recover its preſent *unadheſive* form.—He has, however, after expenſive trials and combinations, been able to reduce it into a limpid liquor:—the ſecret he now diſcovers to the world; and it is merely this:

'Take any quantity of the cochuc, as two ounces averdupois: cut it into ſmall bits with a pair of ſciſſars. Put a ſtrong iron ladle (ſuch as plumbers or glaziers melt their lead in) over a common pitcoal or other fire. The fire muſt be gentle, glowing, and without ſmoke. When the ladle is hot, much below a red heat, put a ſingle bit into the ladle. If *black* ſmoke iſſues, it will preſently flame and diſappear: or it will evaporate without flame: the ladle is then too hot. When the ladle is leſs hot, put in a ſecond bit, which will produce a *white* ſmoke. This *white* ſmoke will continue during the operation, and evaporate the cochuc: therefore no time is to be loſt; but little bits are to be put in, a few at a time, till the whole are melted. It ſhould be continually and gently ſtirred with an iron or braſs ſpoon.—Two pounds, or one quart, of the beſt drying oil (or of raw linſeed oil which, together with a few drops of neats-foot oil, has ſtood a month, or not ſo long, on a lump of quicklime, to make it more or leſs drying) is to be put into the melted cochuc, and ſtirred till hot: and the whole poured into a glazed veſſel, through a coarſe gauze, or fine ſieve. When ſettled and clear, which will be in a few minutes, it is fit for uſe, either hot or cold.'

The art of laying on the varniſh, the author ſays he is not at liberty to make public. He mentions only that it conſiſts in making *no inteſtine motion* in the varniſh, which would create minute bubbles; that therefore *bruſhes* are improper; and that every bubble breaks in drying, and forms a ſmall hole. He recommends the varniſhed ſilks made by Mr. Fawkner at Manchester,

chester, whose secret consists only in the peculiar mode of application.

Our Readers will judge, from the above short quotation, that this writer is in little danger of becoming obscure by aiming at *brevity*. In some cases, as particularly in the directions for measuring heights by the barometer (built on Sir George Shuckburgh's experiments in the Philos. Transact.), prolixity and tautology have rendered the operation apparently more intricate than it really is. The language is in general animated, but not free from affectation, nor always correct; nor will the singularity of writing constantly *woud*, *coud*, *shoud*, *throu'*, *sloguiston*, *sloguisticated*, make any great addition to his literary character. In the two last mentioned words, the *u* is probably inserted to shew that the *g* is to be pronounced hard, as in *guilt*; but we apprehend the mere English reader will be more likely to give some sound or other to the *u* itself. He had perhaps some similar reason for writing *aironaut*, *airostat*, *airopaidia* (the title of the book) with an *i* instead of an *e*; a mode of spelling and pronouncing which we could not have expected from one who quotes Greek. But these are only *straws* floating on the *surface* of the stream; and we should not perhaps have noticed them if they did not appear to have been designedly scattered there, and injudiciously meant as embellishments.

ART. XII. *The Triumph of Benevolence*; occasioned by the national Design of erecting a Monument to John Howard, Esq. 4to. 1s. 6d. Dodsley, &c. 1786.

WE have frequently, when speaking of Dr. Howard's benevolent and useful publications *, embraced the occasion of paying our tribute of sincere applause to the merit of his transcendant philanthropy; but no writer hath more happily expressed the peculiar character of his patriotic virtue, and *labours of love* for the benefit of the distressed part of his fellow-creatures, than hath Mr. Burke, in one of his eloquent addresses † to the Public:—"To dive into the depths of dungeons; to plunge into "the infection of hospitals; to survey the mansions of sorrow and "pain; to remember the forgotten, to attend to the neglected, "to visit the forsaken, and to compare and collate the distresses "of all men in all countries;"—these have been the objects of this excellent man's researches, in his visits of singular and un-

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* *State of Prisons in England and Wales*, Rev. Vol. LVII. p. 8. *Account of Prisons in Germany, Italy*, &c. Rev. Vol. LXIII. p. 530. *Historical Anecdotes of the Bastile*, Rev. Vol. LXIV. p. 95. *Appendix to the State of Prisons*, &c. Rev. Vol. LXXII. p. 41. And, we believe, some other tracts, which we do not at present recollect.

† Speech at the Guildhall, Bristol, 1780.

precedented

precedented charity, to almost every country in Europe! And which he is now extending to the inhospitable regions of Turkey,—in the laudable hope, that the means which he has discovered 'to check the influence of the jail infection, will be efficacious, likewise, against the plague.'—May his generous enterprize be crowned with success!

The Poem now before us, is written in praise of this excellent FRIEND OF MAN! and the perusal of it hath afforded us great pleasure. With the wreath which the Poet, 'with animated haste,' has woven to deck 'the shrine of Howard,' he hath twined no mean chaplet for his own brow: as the reader will perceive, from the following short extract:

'From *Public Gratitude* the notes arise,
To honour virtuous HOWARD yet on earth;
While Providence yet spares him from the skies,
Th'enduring *Statue* shall attest his worth.

Lo, Albion's ardent sons the deed approve,
Wide o'er the realm to spread the generous flame;
A spirit like his own begins to move,
A thousand virtues kindle at his name.

This, this the moment, Britons, ye should chuse,
While the fair act no modest blush can raise:
The good man's absence shall our love excuse,
And give the full-plum'd luxury of praise.

By Heaven commission'd, now our Patriot flies
Where Nature scourges with her worst disease,
Where plague-devoted Turkey's victim lies,
Where spotted Deaths load every tainted breeze:

With love unbounded, love that knows not fear,
Wherever pain or sorrow dwells he goes,
Kindly as dew, and bounteous as the sphere,
His social heart no poor distinction knows.

Ah, what is friend or foe to Him, whose soul
Girding creation in one warm embrace,
Extends the saviour arm from pole to pole,
And feels akin to *all* the human race!

To all the human! all the brutal too;
Bird, beast, and insect, bless his gentle power,
From the worn steed reposing in his view,
To the tame red-breast warbling in his bower.'

By a note added to one of the *Letters* annexed to the Poem, we learn, that 'Mr. Howard allots to his horses, grown old, or infirm, a rich pasture to range in, for their lives:'—this is, indeed, 'girding the creation in one warm embrace!' The charity of Howard is uniform throughout; it extends to all animated beings; and may be justly compared to the dew of heaven, which descends alike *on all*—the just and the unjust! What an admirable contrast to the conduct [*the* boasted *stern virtue!*] of those renowned

nowned heroes of old Rome, who turned out their aged and exhausted slaves, and left them to starve!

The poem from which the foregoing extract is taken, is followed by a pretty *Sonnet*, written by W. Upton, and addressed to Dr. Lettsom, a zealous and munificent promoter of the design of erecting a statue in honour of Mr. Howard, in his life-time; a design which, perhaps, few beside the modest Howard himself will disapprove.

We have, also, in this publication, copies of letters * from various friends and contributors to the above-mentioned undertaking; some offering their advice, for the improvement of the plan, and an extension of it, to *prison charities* and *reforms*; and pointing out what the writers conceive to be the most proper situation for the intended column.—There is also a list of Subscribers, who are numerous; and we have the pleasure to see that the sum subscribed is already very considerable.

* Chiefly, if not wholly, selected from that valuable miscellany, the Gentleman's Magazine.

MONTHLY CATALOGUE,

For SEPTEMBER, 1786.

MEDICAL.

Art. 13. *The remarkable Effects of Fixed Air in Mortifications of the Extremities*; to which is added the History of some Worm Cases. By John Harrison, Surgeon, of Epsom, Surry. 8vo. 1s. Baker and Galabin. 1785.

THE two cases, here related, of mortifications, seem to be instances of the *Gangræna Senilis*; for which poultices of flour, yeast, and honey, were applied in the act of fermentation. In the first case (that of Mrs. Budworth, aged 90) it was applied on the 20th of February; but though the sore had contracted a fifth part, and had no appearance which threatened a return of mortification, Mrs. B. died on the 8th of March following. The second case [that of Buckle, aged 70] is more in point, and bears more favourable testimony to the operation of the poultice. Is it right in this case to ascribe the good effect produced to the fixed air? Is not the heat, generated by the fermentation, of use? Warmth and moisture are very beneficial in checking the progress of the *Gangræna Senilis*. Warm water simply has been known of service in such cases.

The histories of some worm cases cured by an *unknown* medicine (to use the Author's expression) are subjoined. These we shall not examine. We do not, however, agree with the President of the College, in the play, in maintaining that it does not become us to enquire; though, like Dr. Last, Mr. Harrison would stop us at once, and say, as he does in his book, "the means are a secret." Such concealments are generally suspicious, and are always unworthy of pro-

fessional men. They who practise them have seldom much to disclose.

Art. 14. *An Account of the late epidemic Ague*, particularly as it appeared in the Neighbourhood of Bridgnorth, in Shropshire, in 1784, with a successful Method of treating it. To which are added, some Observations on a Dysentery that prevailed at the same Time. By William Cooley, Surgeon in Bridgnorth. 8vo. 1s. Murray, &c. 1785.

Mr. Cooley appears to be a great admirer of Dr. Cullen, and applies, in this book, the Professor's theories to explain the appearances of the epidemic ague which occurred, as above, in Shropshire.

Art. 15. *Dr. Milman's Animadversions on the Nature and on the Cure of the Dropsy.* Translated from the Latin, into English, by F. Swediaur, M.D. 8vo. 3s. Dodsley, &c. 1786.

When we noticed * the *Animadversiones, &c.* (of which the book before us is a translation), it appeared to us, that the learned Author had suggested a considerable improvement in the treatment of an obstinate and dangerous disorder. Subsequent experience has confirmed the opinion we then expressed of the methods of cure recommended by Dr. Milman. In the Preface to this publication, Dr. Swediaur adds his testimony to the advantage of them; and we think the Public much indebted to him for giving these useful observations an English dress, as they will, doubtless, be thereby rendered more extensively beneficial.

Art. 16. *Remarks on morbid Retentions of Urine.* By Charles Brandon Trye, Member of the Corporation of Surgeons in London, and Surgeon to the general Infirmary in Glocester. 8vo. 2s. 6d. Murray. 1785.

Mr. Trye refers preternatural retentions of urine to the following causes: 1st. A want of tone in the muscular fibres of the body of the bladder; by which it will be deprived of the power to contract. 2dly, To a paralytic affection of the bladder; in which case it will not *receive (feel* we suppose is meant) a disposition to contract. 3dly, An inflammation or spasm of the muscular fasciculi, which surround the opening of the bladder into the urethra. 4thly, The canal of the urethra being rendered incapable of dilatation by inflammation, spasm, stricture, or pressure. 5thly, An extraneous body, as a stone lying upon the opening of the bladder, or lodged in the urethra. 6thly, The retention of the urine in the body may arise from a bursting or laceration of the coats of the bladder. The remedies for these affections are considered. In the case of the urine's not coming away from a paralytic bladder, after the introduction of the catheter, Mr. Trye proposes to draw it off by means of an air-pump, a glass receiver, and a flexible tube terminating in a conical metallic pipe; an engraving of which instruments accompanies this book, and deserves the consideration and attention of the professional reader.

Art. 17. *An Essay on the Jaundice*, in which the Propriety of using the Bath Waters in that Disease, and also in some particular Affections of the Liver, is considered. By William Corp, M.D.

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* See Rev. vol. LXII. Numb. for Jan. 1780.

Member

Member of the Royal Medical Society of Edinburgh, and Physician to the Pauper Charity of Bath. 8vo. 1s. 6d. Dilly. 1785.

This Essay, though in a compendious form, bears many marks of good sense and judgment. The Author is accurate in his descriptions, and right in his discriminations. We recommend his book as likely to afford the same satisfaction to others that we have experienced from the perusal of it.

Art. 18. *Medical Cautions*, for the Consideration of Invalids, those especially who resort to Bath: containing Essays on fashionable Diseases; dangerous Effects of hot and crowded Rooms; Regimen of Diet, &c. an Enquiry into the Use of Medicine during a Course of mineral Waters; an Essay on Quacks, Quack Medicines, and Lady Doctors; and an Appendix, containing a Table of the relative Digestibility of Foods, with explanatory Observations. Published for the Benefit of the General Hospital at Bath. By James Mackitrick Adair, M. D. Member of the Royal Medical Society, and Fellow of the College of Physicians, Edinburgh. 8vo. 3s. 6d. Boards. Dodsley. 1786.

Dr. M'—k Adair having given the heads of the several chapters of his book in the title-page, has saved us the trouble of extracting them. The fashionable topics here mentioned are plausibly, though not profoundly treated: and as he professes to design this book for the toilette, so the contents of it seem to be suited to that class of readers. We hope it will do some good; and that it will thereby answer another end which the Author wishes it to serve,—that of making some compensation for the *manifold professional errors* he thinks he must necessarily have committed in the course of almost forty years extensive practice.

Art. 19. *An Essay on the Theory of the Production of Animal Heat*, and on its Application in the Treatment of cutaneous Eruptions, Inflammations, and some other Diseases. By Edward Rigby, Member of the Corporation of Surgeons in London. 8vo. 4s. sewed. Johnson. 1785.

Mr. Rigby supposes that the various kinds of food, when admitted into the stomach, and assisted by the heat, moisture, and peculiar action of that organ, undergo the most perfect decomposition, and that the matter of heat, which probably forms a very considerable part of them, is there separated, and rendered capable of diffusing itself through every part of the body, for the support of life. The heat, however, produced by the first decomposition of the food in the stomach, is not, according to Mr. R. all that it brings with it into the animal; he supposes that as the production of heat must answer a vital purpose more than cold would do, it is no improbable conjecture to imagine that every such change, every new arrangement of the particles of the food in its progress through the different parts of the body, may occasion heat. These principles are applied to the explanation of the general theory of cutaneous eruptions, of the small pox, the miliary eruption, the measles, the scarlatina, the erysipelas, and twenty-two different diseases, including even the gout and the scurvy. How difficult is it for a man to quit a favourite hobby-horse, when once he has mounted it!

Art. 20. *Physical and Chemical Essays*; translated from the Latin of Sir Tobern Bergman. By Edmund Cullen, M. D. Fellow of the College of Physicians at Dublin. To which are added, Notes and Illustrations by the Translator. 8vo. 2 Volumes. 13s. Boards. Murray

To enlarge on the literary and philosophical abilities of the illustrious author of the performances before us, would be unnecessary in this place, as we have given our readers an ample account of the original work in our Review, Vol. LXI.. p. 70. Vol. LXVII. p. 458.

The translator has done justice to the original, by expressing the learned Professor's sentiments in a concise and accurate manner, and by enriching the work with several explanatory and historical notes. The weights and measures are reduced to the English standard, and the scale of the Swedish thermometer is adapted to that of Fahrenheit, as being in general use in England. We observe also several other circumstances which render the Essays more easily intelligible to an English reader.

Art. 21. *The extraordinary Case and perfect Cure of the Gout*, by the Use of Hemlock and Wolfsbane, as related by the Patient, Monf. l'Abbé Mann, Member of the Imperial Academy of Science and Belles Lettres at Brussels, written by the Abbé himself in French. With a Translation by Philip Thickneſſe. 8vo. 2s. Stockdale. 1784.

As we have ever been of opinion that one swallow makes no summer, till we have farther accounts of the good effects of hemlock and wolfsbane we must suspend our judgment of the efficacy of these simples.

Art. 22. *A further Account of Abbé Mann's* Case and perfect Cure of the Gout. By Philip Thickneſſe. With Extracts of Letters from Sir John Duntze, Bart. who is under the same Course of Medicine. 8vo. 1s. 6d. Debrett. 1785.

This is what we wished for. Sir John, according to his letter dated Jan. 17th, 1785, takes 120 grains of hemlock and wolfsbane in 24 hours, and has continued taking them for a considerable time, but he still has the gout, though he thinks his symptoms not so violent as before.

Art. 23. *Clinical Observations on the Use of Opium in Low Fevers*, and in the Synochus; illustrated by Cases, Remarks, &c. By Martin Wall, M.D. Lord Litchfield's Clinical Professor, one of the Physicians to the Radcliffe Infirmary, and late Fellow of New College. 8vo. 1s. 6d. Cadell. 1786.

The use of opium in fevers has engaged the attention of many medical practitioners since the publication of Brown's Elements. Dr. Wall has, in this performance, given us several cases of different species of fevers, in which he found opium of singular use: the symptoms in some of them were truly alarming, and of the worst kind. The ingenious and learned Author would have better confirmed the efficacy of this useful remedy had he administered it alone, or at least not so much combined with other medicines as he has usually done. We think the attributing an alleviation of symptoms to opium in consequence

sequence of the following draught, taken every four hours, too hasty a conclusion. ℞. *Sal Absinth.* scr. j, *Succ. Limon.* dr. ss, *Decoct. Peruv.* unc. jss, *Pulv. Cort. Peruv* gr. xv, *Conf. cardiac.* gr. x, *Æther. Vitriol.* gutt. xl, *Tinct. Thebaic.* gutt. xv, *Tinct. Cort. Peruv.* Huxham, dr. ii *M. f. Haust.* That a repetition of fifteen drops of *Tinct. Thebaic.* every four hours would produce some effect, is past a doubt; yet, surely, some efficacy must be allowed to the other powerful components of the above *formula*. This performance is however a sufficient proof of the Author's great attention to the indications of cure, as he never prescribes without a prospect of success, founded on rational principles.

Art. 24. *A Letter to a Physician in the Country* on Animal Magnetism, with his Answer. 8vo. 1s. Debrett. 1786.

This Letter-writer gives a ludicrous account of the practice at present in vogue in Bloomsbury-square, and his country friend, very judiciously, in our opinion, concludes his answer thus:

'If there are, as you inform me, any *gentlemen*, either of *real* rank, or *tolerable* exterior, who openly espouse the cause of *animal magnetism*, I cannot avoid hinting, that their conduct must, in the opinion of the judicious part even of the *fashionable* world; most assuredly call in question either their common sense or common honesty. With my most ardent wish for the detection of every kind of imposture, I am, &c.'

POETRY.

Art. 25. *Ode to the King*, at Blenheim, by his Grace the Duke of Marlborough, With considerable Variations by the Author, and Notes by Farmer George. 4to. 1s. 6d. Smith.

The late royal visit to Blenheim-house, gave birth to this satirical business; which, no doubt, abounds with wit and humour — *in the Author's opinion*; though, perhaps, those dull rogues, the Reviewers, and Magazine Critics, will discern but little of it.

Art. 26. *A poetical Review of the literary and moral Character of the late Samuel Johnson*, LL. D. With Notes. By John Courtenay, Esq. 4to. 2s. Dilly. 1786.

Mr. Courtenay, while he exposes the weaknesses of Dr. Johnson, pays due respect to his excellencies.—The poem, however, like its hero, is very unequal. It is frequently flat, and sometimes ungrammatical. It wants ease and harmony; it never rises to elegance; and is very seldom either lively or forcible either in the sentiments or the language. There are, however, some spirited lines, and some acute and sprightly observations; but, on the whole, we are persuaded that Mr. Courtenay, though born a wit, was not born a poet.

DRAMATIC.

Art. 27. *Seeing is Believing*: a Dramatic Proverb, of one Act, as performed at the Theatre Royal in the Haymarket. Written by the Author of *Widow and no Widow*. 8vo. 1s. Lowndes. 1786.

The Author, modestly, and justly, acknowledges that 'if he can claim any regard from the 'Public,' on account of this *dramatic proverb*, as he styles it, 'it must be from having afforded Mr. Parsons

and Mr. Banister an opportunity of displaying such uncommon talents in that very difficult branch of their profession, *dramatic caricature*.'—We can readily suppose that this little piece appeared to more advantage, to those who saw it on *the Haymarket boards*, than it has done to us, on the garret floor.

NOVELS *and* ADVENTURES.

Art. 28. *The Errors of Innocence.* 12mo. 5 Vols. 15s. sewed. Robinsons. 1786.

The general complexion of this novel is various. In some parts it is tedious and redundant; and in others animated, interesting, and pathetic. "It may not" (says an ingenious Correspondent, and a very good judge of writings of this sort) "affect the heart so forcibly as might be expected from this species of composition; but for strength of thought, brilliancy of imagination, and deep researches into the human heart, it is deserving of more than common applause." The Writer discovers a very intimate acquaintance with the manners of fashionable life: and some striking scenes of it are drawn with a spirited and elegant pencil. The tendency of this Novel deserves our warmest praise; and though there are faults in the execution, yet where there is so much to commend, we censure with reluctance.

Art. 29. *The Gamesters* *. 12mo. 3 Vols. 7s. 6d. sewed. Baldwin. 1786.

This Novel is entitled to our recommendation, on account of the moral it means to inculcate, as well as the ingenious conduct of the plot from which it arises. A considerable knowledge of the ways of the world is discovered in it: and characters are marked with a happy discrimination. There is a delicacy of sentiment that frequently places the fair Author in an amiable light. She is sometimes pathetic; but we were most entertained by her wit and vivacity in the more comic scenes.

Art. 30. *The Adventures of Lucifer in London.* Exhibiting a Series of Letters to the Right Honourable the Lord President of the Stygian Council of Pandemonium. 12mo. 3s. 6d. Symonds. 1786.

Something about Sir Jeoffrey Dunstan—Sandilands, the Peckham gardener—Motherhill, the Brighton taylor—Dr. Graham—Lord George Gordon—Lady Anne Foley, &c. &c.

We are not unfrequently deceived by title-pages.—Here, however, there is nothing of the kind to complain of. This book is undoubtedly the production of the devil himself †, and he has honestly subscribed it with his name.

POLITICAL *and* POLICE.

Art. 31. *Enquiry into the Influence which Inclosures have had on the Population of this Kingdom.* By the Rev. J. Howlett, Vicar of Dunmow, Essex. Second Edition. To which is added an Appendix. 8vo. 1s. Richardson. 1786.

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* By the author of *Burton Wood*. See Rev. vol. LXVIII. p. 457.

† We would not be thought to insinuate that Mr. Lucifer in any respect resembles the pleasant devils of Le Sage and Samuel Foote. *No—he is one of the dull devils.*

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We gave an account of this Enquiry, ſoon after its firſt publication: See Review for May 1786, p. 386. It is now mentioned a ſecond time, on account of the Appendix, which contains a letter to the Author, from the Rev. J. C. Woodhouſe, Rector of Donington in Shropſhire; giving an account of the ſtate of population in that pariſh, for near 100 years paſt; with judicious remarks, &c. The whole ſtrongly tending to illuſtrate and confirm Mr. Howlett's idea of the 'neceſſary increaſe of people, from an improved agriculture in general, and from incloſures in particular.'

Art. 32. *Letters of Orellana, an Iriſh Helot*, to the Seven Northern Counties not repreſented in the National Aſſembly of Delegates, held at Dublin, October 1784, for obtaining a more equal Repreſentation in Parliament. Originally publiſhed in the Belfaſt News Letter. 8vo. 75 pages. Dublin printed. 1785.

The occaſion on which theſe letters were firſt written, died away, we believe, unexpectedly, and yet we would hope, without any of thoſe alarming alternatives taking place, that roſe up in terrific forms before the pregnant imagination of the writer, during the ſolſtice of the reforming ſeaſon. He is a bold rapid declaimer, often happy in his conceptions, and nervous in his expreſſions: but theſe are dangerous talents, when uſed to prompt an implicit multitude to inſtant action, at the critical calls of their leaders. Orellana's account of the operation of freedom, will not be very inviting to every one: 'Are you able to be free? Be aſſured that if it be laborious to attain liberty, it is laborious to maintain it. The ſpirit of a nation able to be free, muſt be a haughty and magnanimous ſpirit, ſtrenuous, vigilant, vindictive, always impatient, often impetuous, ſometimes inexorable.' If ſuch be the characteriſtics of liberty, what are the diſtinguiſhing features of deſpotiſm?

Art. 33. *Outlines of a Plan for Patroling and Watching the City of London*, &c. 8vo. 1s. Faulder. 1786.

On this occaſion we recollect the publication of *Outlines of a plan for protecting London and its environs from the depredations of houſe-breakers, ſtreet and highway robbers* *; which ſuggeſted an eaſy ſcheme for a night-patrole to guard the defenceleſs inhabitants of this great metropolis, and alſo contained ſome pertinent remarks on the police in general. The writer of this pamphlet having taken up the *ſame ſubject*, and copied the title as *cloſely* as he could; to preſerve the plea of diſtinction, without the generoſity of making the leaſt mention of a predeceſſor, whoſe production muſt have been before him all the while he was writing, it becomes an act of no more than common juſtice to remind our Readers of this prior tract, and to point out a reſemblance for which no apology is made, though conſcientiouſly due.

The moſt obſervable diſtinction between the two plans, if indeed the preſent one ſhould be allowed the rank of independence, is, that the former recommended *reducing* the unwieldly uſeleſs body of city militia to a ſmall well regulated band, ſufficient for a conſtant nightly patrole of the ſeveral wards of London; leaving the parochial watchmen to occupy their ſtations as they do at preſent: the

* See Rev. vol. LXXII. p. 146.

second plan, taking no notice of a militia that bears a dead weight upon the citizens, recommends the forming a like regular patrole guard, *instead of* the parochial watchmen. The first appears to be dictated by œconomy, the latter, to call for an increase of expence. All that we need to add, will be our warm wishes that magistracy would do *something* of this kind which might prove effectual; for though Reviewers may have less to lose than their fellow citizens, they do not like the hazard they so frequently run, of answering corporally for pecuniary deficiencies.

Art. 34. *A new Experiment for the Prevention of Crimes*; addressed to the serious Consideration of the Legislatures of Great Britain and Ireland. By I. Z. Holwell, F. R. S. 8vo. 1s. Cadell. 1786.

This worthy Author's principal proposals for the prevention of crimes, is the establishing rewards for virtue. He recommends, that Grand Juries, in the charge from the Bench, should be directed, not only to *present* offenders, but also to *search out* and *present* every individual, whose character deserves public notice and reward, that they may receive, in open court, the eulogium of the judge, and be invested with a suspended gold medal, properly inscribed, as a *badge* of *honesty* or *morals*, to be always worn and exhibited to public view. Besides which, he pleads that some small pecuniary assistance should, in the same public way, be allotted to honest families, struggling under labour and difficulties; and also for the encouragement of matrimony among the poor. These last propositions may be worthy of some regard: as to the medals, it is perhaps more of a fanciful kind. Mr. Holwell adds some remarks on the methods of punishment: he wholly condemns capital executions, except in cases of murder, and considers the inequality of our laws, in this respect, as a national reproach.

MISCELLANEOUS.

Art. 35. *Account of the Association for a Periodical Tontine*, for the Benefit of Persons of all Ages. 8vo. 6d. Southern. 1786.

Wherever property gets leave to settle, its attractive power of accumulation is amazing; and, of course, the greater the heap that collects in one place, the more it must be missed in others. What, therefore, those who feel a want of property cannot do individually, they sometimes effect by united powers; and by forming a mass of property, from small separate parcels, favour its accumulation, for their eventual common enjoyment. Hence originate those associations, wherein, so far as they extend, the members make an *artificial* community of goods, similar to what poetical philosophers are so fond of painting from the imagination, as taking place in a state of nature: a state that can only be realised under *partial* circumstances, amid the refinements of political society.

Such are all incorporated companies, insurance-offices against fire, annuity-societies, box-clubs, and other contrivances to procure incomes, or to provide out of a common fund against particular disasters: all which are useful in proportion to the wisdom of the plans, and the security of the funds that arise.

The scheme now before us is for the benefit of survivorship. It proposed to open subscriptions, every year, for seven classes

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ages, in 100l. shares; all which are to be vested in old south-sea annuities, to form a joint stock for the benefit of each class of each year. The growing interest of this money is to be regularly paid to the living subscribers for a defined term; at the expiration of which, the capital is to be shared among the survivors.

The first class is to consist of children under seven years of age, the second, of those under fourteen, and so upward; each class rising by seven years, till they arrive at forty-nine. The first class of annuities is to continue fourteen years, which always increasing by deaths, may be considered as a provision toward their education; and the final division will place the happy survivors out in some line of life: to this end also, one life may run through all the classes in succession, and arrive at a comfortable augmentation of their original subscription in the last stage. It is not proposed to divide the capital of the last class of annuitants until the survivors are reduced to one-tenth of the original number.

The same plan is likewise held out to subscribers of 50l. shares, to be regulated in the same manner: and it is in contemplation to allow subscribers annuities for their lives in lieu of their final dividends, at their options.

On a cursory view, the greatest profit would accrue to the society, by the falling in of infant lives, were a sufficiency of such to offer: and were the classes to fill every year in any tolerable proportion, according to the expectation of the proposers, the accounts of the society would, in twenty years, become very extensive and numerous. The first subscription opened last Christmas; and until the society is sufficiently numerous to assume a methodical form, Bankers are named to receive subscriptions, and a direction is given where to apply on necessary business relating to them.

This plan is distinguished from others of a like kind, by the money subscribed not lying unproductive, subject to contingency, as in common annuity societies, but yielding its full value to the subscribers, during its augmentation, by the subscriptions that lapse; and by final distributions proposed at fixed ephocas to *a number* of survivors, instead of the whole interest centering at last in an individual at the extremity of life, and then the capital sinking; as is the common case of tontines for public occasions. It is on these accounts that we deemed it worthy of some explanation.

Art. 36. *A Year's Journey through the Pais Bas* * *and Austrian* Netherlands. By Philip Thicknesse. Vol. I. 8vo. 10s. 6d. No Bookseller's Name.

Having given so many specimens of the stile and manner in which Captain Thicknesse recites the particulars of his Travels; we apprehend that no extracts will be required from this his last publication of the kind.—In mentioning the second edition of his *Year's Journey through France and Spain* †, we observed, that his original and pointed manner, his shrewd and sensible turn of observation, with the many amusing and instructive anecdotes comprehended in his narratives, can never fail of recommending his Travels to the generality of readers; especially those who love to sit at their ease, and make their *tours* at home

* It is thus printed in the title-page. † See Rev. vol. LX. p. 69.

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Though the title-page of this publication says 'Vol. I.' yet we bserve, at the conclusion of the second part of it, 'The End:') that we suppose no more vols. of 'The Year's Journey through he *Paix Bas*, &c.' are to be expected. Mr. Thickness is very angry with the Reviewers; who, it seems, have not been equally indulgent to all his publications.

Art. 37. *Kearsley's Table of Trades*, for the Assistance of Parents and Guardians, and for the Benefit of those young Men who wish to prosper in the World. Shewing, at one View, what a Master requires on taking an Apprentice, what a Journeyman can earn, and what Sum is required to set up as Master, in any particular Trade, &c. With some interesting Advice. 12mo. 1s. Kearsley. 1786.

Chiefly abridged from Collyer's *Parents and Guardians Directory*, published about twenty-five years since, and of which an account was given in Rev. vol. XXIV. p. 67.

Art. 38. *Kearsley's Tax Tables*, containing Abstracts of the most general and interesting Acts, including those of 1786. Likewise the Stamp Duties, corrected by the Office List, &c. 12mo. 6d. Kearsley.

When the demands of government are so numerous, and beset us in such a variety of complicated forms, the friendly hand that will guide us safely through all those transactions, into which they enter, performs a service to the Public, which ought to have been done by the authority that asserts the claims.

Art. 39. *The Asylum for Fugitive Pieces*, in Prose and Verse. Vol. II. 12mo. 3s. 6d. sewed. Debrett. 1786.

For the plan of this collection, see our account of the first vol. Review, vol. LXXIII. p. 390. We still wish that the Editor were less easily pleased.

Art. 40. *An Appendix to the Memoirs of Baron de Tott*; being a Letter from M. de Peysonnel to the Marquis of N———. Translated from the genuine French Edition. 8vo. 2s. Hookham.

Art. 41. *Strictures and Remarks on the Memoirs of Baron de Tott.* By M. de Peysonnel. In Letter to the Marquis de N———. 8vo. 2s. Robinsons.

Having already delivered our opinion of M. de Peysonnel's performance *, nothing farther will be expected from us touching its merits or its defects. Of the two translations here presented to the Public, we cannot help giving the preference to the latter.

Art. 42. *Memoirs of Major Semple*, the Northern Hero. Being a faithful Narrative of his Life, Adventures, and Deceptions, with the various Inventions by which he obtained Money, Goods, &c. &c. Likewise an Account of his Trial and Conviction at the Old Bailey, Sept. 2, 1786. 8vo. 1s. Kearsley.

As credulity is the weakness of honest minds, every means and assistance for detecting the tricks of the designing and knavish part of mankind (who seem to have carried the art of imposition, vulgarly called *Swindling*, to the highest pitch of improvement) merits commendation. Such narratives as those of a Charles Price, and

* See an account of the original work, *Append.* vol. LXXIII

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James George Semple, ought to be universally read, for the information of the unwary, the unsuspicious, and the inexperienced; they will serve as excellent warning pieces:

"Learn to be wise from others harm,
"And you shall do full well:"

So singeth the good OLD BALLAD.

MARGARET NICHOLSON.

Art. 43. *Memoirs of the Life of Margaret Nicholson*, who attempted to stab his Most Gracious Majesty, &c. &c. 12mo. 1s. 6d. Ridgway.

Art. 44. *The Plot investigated*; or a circumstantial Account of the horrid Attempt of Margaret Nicholson, &c. &c. 12mo. 1s. Bladon.

Art. 45. *The Life and Transactions of Margaret Nicholson*; from her Infancy to the 9th of August 1786, when she was conducted to Bedlam. By Jonathan Fiske, with whom she has lodged upwards of three Years. 8vo. 1s. 6d. Fiske, the Corner of Wigmore Street.

Mr. Fiske appears to have given a satisfactory account of this poor, unhappy woman; and the narrative is rendered interesting, from the magnitude of that unaccountable attempt, which has brought her name and character into public notice.

DOCTRINE *of* TYTHES.

Art. 46. *Disinterested Sentiments on the Provision made for the Clergy*, and on the Nature and Effect of Tythes. 8vo. 6d. Harrison. 1786.

The causes of the want of sufficient provision for the inferior clergy, on which this writer insists, are, the unequal division of parishes, pluralities, the superabundance of clergy, and the large ecclesiastical revenues in lay hands, and in the hands of supernumerary dignitaries. His objections to the institution of tythes are, that they are an unequal burden, being much heavier on arable than grazing land, and on poor than rich lands; that they are uncertain and fluctuating; that they are not proportioned to the clear profits, but to the produce of a farm; that the gathering them in is attended with inconvenience and loss to the parson, the parishioner, and the community; that they lay the foundation of endless disputes, jealousies, and law-suits; and that if the legal claim of small tythes were throughout rigorously exacted, it would be a badge of the most abject slavery. To remedy these evils, he proposes, that a general composition should take place in lieu of tythes, or that the clergy should be maintained by a national fund. The evils complained of in this sensible pamphlet certainly call aloud for redress, and will doubtless soon be thought deserving of parliamentary attention.

Art. 47. *The English Clergy's Right to Tythes examined*, in order to promote Peace and Union between the Clergy and Laity; and to prevent Law-suits. By an old Farmer. 8vo. 2s. Printed at Alnwick. 1786.

Both the divine right and the common right of tythes are here controverted; but with such a redundancy of words, as rather spreads obscurity, than casts light, upon the subject. If this old Farmer has any thing more to say to the Public, we would advise him to get

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some learned neighbour—if the parson be too much out of humour with him, the lawyer may doubtless be prevailed upon—to undertake the friendly office—to put his thoughts (which, in general, deserve to be better expressed) into proper order, and good language.

EDUCATION.

Art. 48 *Moral and instructive Tales* for the Improvement of Young Ladies. 12mo. 1s. Marshall. 1786.

The editor of this little collection informs us, that the Tales of which it consists fell into his hands among other writings of a deceased friend; and as they appeared capable of conveying some moral reflections, blending instruction with amusement, he has published them for general inspection. The Tales appear very well calculated, on the whole, to promote that design which the Editor has professedly in view, *viz.* 'to amuse the mind, and form the heart to virtue.'

Art. 49. *The Servant's Friend*; an exemplary Tale. Designed to enforce the religious Instruction given at Sunday and other Charity Schools, by pointing out the practical Application of them in a State of Servitude. By Mrs. Trimmer. 12mo. 9d. or 8s. per Dozen to give away. Longman, &c. 1786.

In former publications (to which we have given our *probatum est*) this good lady has taken great pains to cultivate the minds of children, and youth in general; and here she confines herself to servants in particular; who, if they follow her directions as exemplified in the conduct of Thomas Simpkins, Rachel Smithers, and Kitty Sparks, cannot fail of being happy. To give our readers some notion of this useful book, we shall transcribe a part of her advertisement: 'The connection between masters, mistresses, and servants, is of a very endearing nature; and the happiness of each depends in a great measure on the proper discharge of their respective duties; the frequent neglect of which counteracts the wise design of Providence in appointing different ranks in society, and fills the world with just complaints. Heads of families lament that they cannot confide in the fidelity and affection of their domestics: servants allege, that they cannot look up to their masters and mistresses for examples of religious virtues; and that instead of being considered by them as humble friends, they are regarded as mere mercenary slaves. To which side the greatest share of blame belongs, is hard to determine: but the servants friend will venture to assure them, that however fashion and infidelity may render many in elevated stations unmindful of family duties, there are still numbers of masters and mistresses sincerely disposed to act with justice and kindness; who know when they are well served, and rejoice to reward merit: nor are such difficult to be found by those who prefer a quiet regular life with moderate profits, to scenes of licentious riot and profusion; and who can be contented to remain in good places, when they have met with them.

'If any hints contained in the following pages shall contribute to direct the young and inexperienced in a proper choice of masters and mistresses, or tend to regulate their conduct in serving them conscientiously, the author will rejoice in the idea of having been essentially useful to society.' And we would gladly contribute to this important design, by recommending this little book to persons of various descriptions; who, if they will read it with attention, may be benefited

fited by it. Mrs. Trimmer has proved, in a very familiar, pleasing way, that if heads of families would watch over the morals of their servants, cultivate their minds, and treat them with kindness and justice, rewarding the good, and giving just characters of the bad; and if servants would consider them as their best friends, and be desirous on all occasions to shew their affectionate regard, the former would be well served, the latter every way rewarded.

RELIGIOUS.

Art. 50. *A Letter to the Clergy of the Diocese of Chester*, concerning Sunday Schools. By Beilby, Lord Bishop of that Diocese. 8vo. 1s. Payne. 1786.

This respectable prelate recommends to his clergy, on solid and striking motives, a serious attention to those popular institutions which have lately engaged a very considerable share of public notice. He has now a farther argument with which to enforce the subject; *viz.* the success that has attended the undertaking, during the two years in which the experiment has, in some places, been made. Besides the considerations offered in favour of this *work of love*, the good Bishop mentions some precautions that should be attended to in conducting it. Among other things, while he is solicitous to maintain the religious observance of the *Sabbath*, he at the same time wishes to preserve its cheerful aspect, and therefore that the hours of confinement may be so directed as not to render them burthensome and painful. We cannot doubt but his Lordship's benevolent and seasonable remarks will meet with regard not only in the diocese of Chester, but in other parts of the kingdom.

SERMONS.

I. *On the Incarnation*; preached at Newington in Surry, Dec. 25, 1785. By the Rev. Samuel Horsley, LL. D. F. R. S. Archdeacon of St. Alban's. 4to. 1s. Robson.

Luke i. 28. *Hail thou that art highly favour'd*, &c.

'That she,' says the learned Archdeacon, 'who in these terms was saluted by an angel, should, in after-ages, become an object of superstitious adoration, is a thing far less to be *wondered*, than that men professing to build their whole hopes of immortality on the promises delivered in the sacred books, and closely interwoven with the history of our Saviour's life, should question the truth of the message that the angel brought.'

But that is the point to be proved, says Dr. Priestley—And can any point be clearer, rejoins his antagonist? Here is a simple and unequivocal narration of a matter of fact. It is put beyond doubt as much as any other miracle recorded in the evangelists: and a man hath as much right to question the resurrection, as the miraculous conception of Jesus. Both are equally out of the course of human events, and exceptions to every general rule that appears to govern the present system of nature.

After stating and vindicating the doctrine of the incarnation, the learned and ingenious preacher concludes with the following inference:

'From what hath been said, you will easily perceive, that the evidence of the fact of our Lord's miraculous conception is answerable to the

the great importance of the doctrine; and you will esteem it an objection of little weight, that the modern advocates of the unitarian tenets cannot otherwise give a colour to their wretched cause, than by denying the inspiration of the sacred historians, that they may seem to themselves at liberty to reject their testimony. You will remember, that the doctrines of the Christian revelation were not originally delivered in a system, but interwoven in the history of our Saviour's life. To say, therefore, that the first preachers were not inspired in the composition of the narratives in which their doctrine is conveyed, is nearly the same thing as to deny their inspiration in the general.

'You will perhaps think it incredible, that they who were assisted by the divine spirit, when they preached, should be deserted by that spirit, when they committed what they preached to writing. You will think it improbable, that they who were endowed with the gift of discerning spirits, should be endowed with no gift of discerning the truth of facts. You will recollect one instance upon record, in which St. Peter detected a falsehood by the light of inspiration; and you will, perhaps, be inclined to think, that it could be of no less importance to the church, that the apostles and evangelists should be enabled to detect falsehoods in the history of our Saviour's life, than that St. Peter should be enabled to detect Ananias's lie, after the sale of his estates. You will think it unlikely, that they who were led by the spirit into all truth, should be permitted to lead the whole church into error for many ages; that they should be permitted to leave behind them, as authentic memoirs of their master's life, narratives compiled with little judgment or selection from the stories of the day; from facts and fictions in promiscuous circulation.

'The credulity that swallows these contradictions, while it strains at mysteries, is not the faith which will remove mountains.

'The Ebionites of antiquity, little as they were famed for penetration and discernment, managed, however, the affairs of the sect, with more discretion than our modern Unitarians. They questioned not the inspiration of the books which they received: but they received only one book, a spurious copy of St. Matthew's gospel, curtailed of the two first chapters.

'You will think it no inconsiderable confirmation of the doctrine in question, that the sect which first denied it, to palliate their infidelity, found it necessary to *reject three* of the gospels, and to *mutilate the fourth!*'

The controversy between the Archdeacon of St. Alban's and Dr. Priestley, seems verging apace toward the issue that we expected, and foretold; and now *we* have nothing more left to do, than attentively to watch, and candidly to report, its further progress.

II. *The Character of Jesus Christ*; a Sermon. By George Skene Keith, M. A. Minister of Keith-Hall, Aberdeenshire. 8vo. 1s. Evans. 1785.

This sermon has some marks of a fertile and lively imagination: but the marks of puerility and inexperience are more deeply impressed in it. Age, we hope, will mature the Author's judgment, and chasten his fancy. The glare of false eloquence will be softened

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into a milder and steadier light; and the tinsel trappings of declamation will be exchanged for ornaments less captivating to vulgar minds, but more solid and more graceful: such as become the simple dignity of religion, and are most acceptable to men of sound judgment, and a cultivated taste.

When this period arrives, the Author will be ashamed of such passages as perhaps he now regards, with fond complacency, as the peculiar beauties of his sermon; and will then number them, as we do, among those *pulpit-tricks* to which the religion of Christ scorns to be indebted for support or recommendation.—From several other instances of false and affected oratory, we will select the following passage, as a specimen, (p. 13.)

'Where shall we begin our enquiry into the character of Jesus Christ? Go to Bethlehem.—Pass by the inn.—Turn aside hither to this stable. Look into the manger: and you shall see a poor babe wrapt in swaddling-clothes. Beside him leans his mother, weak and languid. *Here* are the wise men from the East: *there* a few shepherds from Bethlehem. A star in the firmament directed the wise men to this place. They worship the infant. A company of angels lately informed those shepherds, that this child was the son of the most high God, and the promised Saviour of men.—What an amazing stoop from the heavenly glory! What an immense transition from the throne of God! Astonishing humility, generosity, and condescension in the Son of the Highest, to assume human nature, and assume it in so mean a condition!—In the character of the *child* Jesus, how many *virtues* are united!'

It is well that the History of the Birth of Christ was not penned in a style like this. Such a mode of relation would have sunk its credit, and we should have been rather disposed to smile than to believe.

The Author informs us that this sermon is published as a specimen of a volume of sermons now in the press.—Had he no judicious and faithful friend to whisper in his ear—

——*Nonum prematur in annum?*

or did he turn a deaf ear to good counsel?

III. Preached at the Magdalen-hospital, on the Anniversary Meeting of the President and Governors of that Charity, May 11, 1786. By John, Lord Bishop of Oxford. 4to. 1s. Printed for the Benefit of the Charity. Rivington. 1786.

No quotation could more exactly correspond with the occasion, than that which is selected as the text of this discourse, Galat. vi. 1. *Brethren, if a man be overtaken, ye, which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted.* The sentiments here implied, are illustrated and recommended by his Lordship, in a sensible and serious manner. Thus, in a plain and practical way, he enforces, in the general, this branch of a Christian spirit, and properly applies the whole to the purpose which more directly claimed his attention.

IV. *An Attention to outward Cleanliness recommended as a Virtue.*—Preached in the Parish Church of Blackburn, July the 17th, 1785. By Borlase Willock, M. A. with a View toward preventing the Progress of an alarming epidemical Fever, which raged in that Town and Neighbourhood. 8vo. 6d. Richardson.

If the subject of this Discourse is at all unusual, its propriety and importance are nevertheless self-evident; and the particular circumstances of the time and place of its delivery, render any apology for the Author wholly unnecessary. It is a well-composed Discourse, worthy the attention, not only of the *very poor*, for whose difficulties some little allowance might be made, but of others, who would not chuse to be classed in that number. The text is Levit. viii. 6

V. Preached at the Anniversary Meeting of the Sons of the Clergy, at St. Paul's, May 12, 1785. By Thomas Jackson, D. D. Prebendary of Westminster, and Chaplain in Ordinary to his Majesty. 4to. 1s. Rivington.

This discourse is entirely employed in stating the grounds of the charitable institution for the Sons of the Clergy, and in enforcing, with plain and manly eloquence, the arguments which recommend the establishment to the countenance and support of the Public.—To the sermon are subjoined, Lists of the Stewards for the feasts of the Sons of the Clergy, together with the names of the Preachers, and their texts; and the sums collected at the anniversary meetings, since the year 1721.

NOTES *to* CORRESPONDENTS.

*** We have received C. C.'s remarks.—The opinion we delivered respecting the "excision of the part bitten by a mad dog being the only efficacious prophylactic," was the result of the most minute investigation, and the most impartial enquiry; and therefore (notwithstanding the authority of Dr. Hillary) we cannot possibly retract it. To flatter people with security from other more gentle methods would be to deceive them in a matter of the utmost consequence, and might, in the end, prove no less prejudicial to them, than unworthy of us.

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‡§‡ "A Constant Reader," who enquires concerning Dr. Jones's book on the state of Medicine, which he supposes we overlooked, is referred to the 67th volume of our Review, p. 170. If he will likewise turn to p. 383. vol. i. of our *General Index*, under the name of Jones, in the Medical-class, he will find it inserted there also.

‖‡‖ The article to which Mr. Graham refers, though not yet inserted in the Review, was written some months before we were favoured with his very sensible letter. What we had, with equal freedom and impartiality, remarked, at the time when we perused the book, could receive no alteration, in consequence of the particulars communicated by this Correspondent.

☞ *Philalethes* is under consideration.

THE

MONTHLY REVIEW,

For OCTOBER, 1786.

ART. I. Dr. REID's *Essays on the Intellectual Powers of Man*, continued. See our last.

THE second essay contains an amazing quantity of valuable erudition, as well as of sound reasoning, and deep investigation, and constitutes almost a third part of the whole volume. Its title is, "Of the powers we have by means of our external senses." It consists of twenty-two chapters. A considerable portion of it is taken up in giving a clear and accurate account of the theories and opinions that have been embraced and maintained by philosophers, both ancient and modern, with regard to the senses, and the knowledge derived from their operations. The doctrines of the most eminent leaders of sects, from the days of Pythagoras to those of Mr. Hume, pass successively under review; and every class of tenets upon the subject is traced from its origin through its subsequent changes. The historical deduction is every where accompanied with judicious observations and acute discussions. Of this, and of many other parts of the work, no tolerable notion could be communicated to our readers by means of an abstract. The matter treated of, from the nature of it, requires the full illustration which the Author has bestowed upon it, to convey a competent knowledge of it. We must therefore satisfy ourselves with mentioning, in general, the topics that are discussed, referring the inquisitive reader to the book itself, which, we can assure him, will not only furnish him with rational amusement and valuable information, but will also present him with more distinct and accurate views of the subjects treated, than are to be met with in preceding authors.

The first four chapters treat of the organs of perception, and of the impressions that are made upon the nerves and brain. The substance of the doctrine contained in them is thus summed up by the Author himself:

'It is a law of our nature, established by the will of the Supreme Being, that we perceive no external object but by means of the organs given us for that purpose. But these organs do not perceive. The eye is the organ of sight, but it sees not. A telescope is an ar-

tificial organ of sight. The eye is a natural organ of sight, but it sees as little as the telescope. We know how the eye forms a picture of the visible object upon the retina: but how this picture makes us see the object, we know not; and if experience had not informed us that such a picture is necessary to vision, we should never have known it. We can give no reason why the picture on the retina should be followed by vision, while a like picture on any other part of the body produces nothing like vision.

'It is likewise a law of our nature, that we perceive not external objects unless certain impressions be made by the objects upon the organ, and by means of the organ upon the nerves and brain. But of the nature of those impressions we are perfectly ignorant; and though they are conjoined with perception by the will of our Maker, yet it does not appear that they have any necessary connection with it in their own nature, far less that they can be the proper efficient cause of it. We perceive, because God has given us the power of perceiving, and not because we have impressions from objects. We perceive nothing without those impressions, because our Maker has limited and circumscribed our powers of perception, by such laws of Nature as to his wisdom seemed meet, and such as suited our rank in his creation.'

In establishing these general conclusions, Dr. Reid has occasion to consider several hypotheses, that have been invented by philosophers, to explain the manner in which the nerves and brain are instrumental in furnishing us with sensations and ideas. The ancients conjectured that the nerves are tubes filled with animal spirits secreted from the brain, and Des Cartes endeavoured to shew that muscular motion, perception, memory, and imagination are effected by means of the motions of these animal spirits. But neither the tubular structure of the nerves, nor the subtile vapour supposed to be contained in them, were ever *discovered* by any ancient anatomist. Dr. Briggs conceived the nerves to be solid filaments, which, like musical cords, have vibrations differing according to their length and tension. We remember that this hypothesis was formerly mentioned by Dr. Reid in his Inquiry. Dr. Priestley, on the other hand, in his examination of Dr. Reid's Inquiry, denied that any such opinion was ever entertained. He must have forgot that he himself had alluded to this theory in his History of discoveries relating to vision (p. 663.), in the following words: 'Dr. Briggs supposed that single vision was owing to the equal tension of the corresponding parts of the optic nerves, whereby they vibrated in a synchronous manner.' Dr. Hartley has likewise attempted to explain sensation by a theory of nervous vibrations, though of a different sort from those that were supposed by Dr. Briggs. External objects, according to him, occasion in the nerves vibrations of the small, and as one may say, infinitesimal medullary parts. He borrowed the hint from a query subjoined to Sir Isaac Newton's Optics, though that eminent and accurate philosopher

philosopher nowhere mentions it as a fact, nor does he build any thing upon it.

As there is, without doubt, an impression made upon the nerves and upon the brain in the act of perception, it has been an opinion very generally received among philosophers, that by means of the nerves and brain, an impulse or impression is also made upon the mind. This opinion the Author shews to be entirely groundless, and merely founded upon an imaginary analogy between body and mind. As one body acts upon another by making an impression upon it, it has been thought that the mind has some effect of a similar nature produced upon it by the object independently of its own activity. This is mere hypothesis; the external object does not act, nor can it act. The perception of it is the operation of the percipient being. Interesting objects are indeed said in common language to make impressions on the mind, but it is in a figurative signification.

It has also been an opinion commonly received among philosophers, that the mind does not perceive external objects immediately; but that it perceives them by means of certain images of them conveyed to it by the senses. The doctrine concerning images, as the immediate objects of perception, probably had its origin in the school of Pythagoras. It was adopted by Aristotle, and maintained by all his followers. It was likewise a part of the philosophy of Democritus and Epicurus, and it has found numerous supporters in succeeding ages. Des Cartes thought he had discovered the seat of the soul in the pineal gland, and supposed that in this fixed residence she sits and receives intelligence of all objects that affect the senses. Others, without venturing to determine the particular spot, have assigned a habitation, sensorium, or presence-room to the soul, somewhere in the brain. These opinions, that the soul has its seat in the brain, that there are images of all objects of sense formed in the brain, that these images are the mind's immediate objects of perception, and that external objects themselves are only perceived by means of them, are shewn by Dr. Reid to be mere suppositions supported by no sort of evidence or probability. One or more, however, of these groundless hypotheses is assumed as a truth to be taken for granted in every account of perception that has been given by philosophers. It appears, particularly, to have been admitted as a fundamental maxim, ever since the days of Pythagoras, Plato, and Aristotle, that the mind does not perceive things themselves, but only certain images, ideas, or impressions of them in the brain, or upon the mind. In this general point they all agree, however they may have differed in explaining particulars.

In the fifth chapter of this Essay the Author treats of perception in general, and observes, that 'if we attend to that act of

our mind which we call the perception of an external object of sense, we shall find it in these three things. First, Some conception or notion of the object perceived. Secondly, A strong and irresistible conviction and belief of its present existence. And, thirdly, That this conviction and belief are immediate, and not the effect of reasoning.' It has not, however, been the common opinion of philosophers, that these three particulars are always to be found in this operation. The Author, therefore, takes occasion, in several subsequent chapters, to state and examine the sentiments of the most eminent writers upon the human mind concerning the perception of external objects. The theory of Father Malebranche, the opinions of the ancient Peripatetics, and of Des Cartes, the doctrines of Mr. Locke, of Bishop Berkeley, of Mr. Hume, of Mr. Arnauld, and of Mr. Leibnitz, are brought successively under review. In this part of the treatise, the Author discovers a perfect acquaintance with the labours of his predecessors in the same branch of inquiry. He has stated their opinions with fairness and perspicuity. He has examined them with candour, and has pointed out the defects of them with great acuteness, and sometimes with good-humoured pleasantry. But, as we formerly observed, a general view of this part of the work can hardly be communicated by an abstract, and therefore we must refer the inquisitive reader to the book itself.

In the fourteenth chapter several judicious reflections are made upon the commonly received philosophical theory, that the mind does not perceive nor remember things themselves, but only their ideas: and that it infers the existence of external objects from certain ideas or resemblances of them present with itself, which are the immediate objects of its thoughts. The reflections on this theory, which the Author illustrates at considerable length, are the following:

1. 'It is directly contrary to the universal sense of men who have not been instructed in philosophy.' Such men are fully persuaded that those things which are immediately perceived by the senses, are objects existing without them, and are not in their own minds. 2. 'The authors who have treated of ideas have generally taken their existence for granted, as a thing that could not be called in question; and such arguments as they have mentioned incidentally, in order to prove it, seem too weak to support the conclusion.' In proof of this, the arguments of Mr. Locke, Mr. Norris, Dr. Clarke, Dr. Porterfield, and Mr. Hume, to prove the existence of ideas, are particularly examined. 3. 'Philosophers, notwithstanding their unanimity as to the existence of ideas, hardly agree in any one thing else concerning them.' 4. 'Ideas do not make any of the operations of the mind to be better understood, although it was

probably with that view that they have been first invented, and afterwards so generally received.' In confirmation of this, it is shewn, that if we perceive distant objects, remember things past, and imagine things that do not exist, by means of ideas, these operations seem to be reduced to one, to wit, a kind of feeling of things present, and in contact with the percipient. But this feeling is not explained by contact; for two things may be in contact without feeling or perception. This theory, therefore, without explaining any thing, only tends to confound operations of the mind which all men know to be different. 5. 'The natural and necessary consequences of it furnish a just prejudice against it to every man who pays a due regard to the common sense of mankind.' In illustration of this reflection several philosophical paradoxes, founded on the theory of ideas, are adduced. Plato imagined that we see only the shadows of things, and not the things themselves. The Peripatetics thought that we do not perceive objects, but only certain sensible species transmitted from them. Des Cartes, Malebranche, Arnauld, and Locke, thought it necessary to prove by philosophical arguments the existence of material objects. Berkeley denied the existence of an external world, and of abstract notions. Hume denied that there is either space or time, body or mind, or any thing else but impressions and ideas; and, moreover, maintained that no one proposition is more probable than another. These and many more paradoxes are deduced by fair and conclusive reasoning from the theory of ideas, and ought to create a prejudice against it in the minds of sensible men.

Dr. Reid concludes his account of perception, and the theories concerning it, with the following observations:

'Such suppositions, while there is no proof of them offered, are nothing but the fictions of human fancy; and we ought no more to believe them, than we believe Homer's fictions of Apollo's silver bow, or Minerva's shield, or Venus's girdle. Such fictions in poetry are agreeable to the rules of the art: they are intended to please, not to convince. But the philosophers would have us to believe their fictions, though the account they give of the phænomena of nature has commonly no more probability than the account that Homer gives of the plague in the Grecian camp, from Apollo taking his station on a neighbouring mountain, and from his silver bow letting fly his swift arrows into the camp.

'Men then only begin to have a true taste in philosophy, when they have learned to hold hypotheses in just contempt, and to consider them as the reveries of speculative men, which will never have any similitude to the works of God.

'The Supreme Being has given us some intelligence of his works, by what our senses inform us of external things, and by what our consciousness and reflection inform us concerning the operations of our own minds. Whatever can be inferred from these common observations, by just and sound reasoning, is true and legitimate philosophy;

losophy: but what we add to this from conjecture is all spurious and illegitimate.

'After this long account of the theories advanced by philosophers, to account for our perception of external objects, I hope it will appear, that neither Aristotle's theory of sensible species, nor Malebranche's, of our seeing things in God, nor the common theory of our perceiving ideas in our own minds, nor Leibnitz's theory of monads and a pre-established harmony, give any satisfying account of this power of the mind, nor make it more intelligible than it is without their aid. They are conjectures, and if they were true, would solve no difficulty, but raise many new ones. It is therefore more agreeable to good sense, and to sound philosophy, to rest satisfied with what our consciousness and attentive reflection discover to us of the nature of perception, than by inventing hypotheses to attempt to explain things which are above the reach of human understanding. I believe no man is able to explain how we perceive external objects, any more than how we are conscious of those that are internal. Perception, consciousness, memory, and imagination, are all original and simple powers of the mind, and parts of its constitution. For this reason, though I have endeavoured to shew, that the theories of philosophers on this subject are ill-grounded and insufficient, I do not attempt to substitute any other theory in their place.

'Every man feels that perception gives him an invincible belief of the existence of that which he perceives; and that this belief is not the effect of reasoning, but the immediate consequence of perception. When philosophers have wearied themselves and their readers with their speculations upon this subject, they can neither strengthen this belief nor weaken it; nor can they show how it is produced. It puts the philosopher and the peasant upon a level; and neither of them can give any other reason for believing his senses, than that he finds it impossible for him to do otherwise.'

After treating of perception, and the theories that have been invented to account for it, the Author, in the sixteenth chapter, considers sensation, which, by our constitution, is conjoined with perception, and with many other acts of our minds. Having already inserted the Author's explanation of sensation, we shall here subjoin a summary view of his observations with regard to it. Almost all our perceptions have corresponding sensations which constantly accompany them, and on that account are very apt to be confounded with them. In common language the sensation and its corresponding perception are not distinguished, when the purposes of common life do not require it. Hence the quality perceived, and the sensation corresponding to that perception, often go under the same name. A sensation, in order to exist, must be felt, and has no object distinct from that act of mind by which it is felt. A perception, on the contrary, has always an external object that is perceived. An agreeable sensation of smell, for instance, may be felt without any thought of an odoriferous body being suggested to the mind. But perception may be conjoined with this sensation. We may

observe

observe that the agreeable feeling is occasioned by the presence of some aromatic substance, and thence be led to conclude that there is some quality in that substance which is the cause of it. This quality may be perceived; but cannot be an object of sensation. Both the external quality and the sensation are called the smell of a particular substance, though the one of them is truly in the object, and the other is in the sentient being. In the same manner I may feel heat, without thinking of any relation it has to fire, or any other external thing; in which case it is a mere sensation; or I may perceive that the sensation is occasioned by some quality in the fire. I say indifferently that the heat is in me, or that it is in the fire; but in these two applications I use the term heat in different senses. The sensation and the quality both in reality exist, but the former is the sign, and the latter the thing signified: and according to the nature of circumstances, either of them may become so much the object of attention, that the other shall be disregarded by the mind. The case is similar when sensations accompany our desires. In every appetite and affection there is an agreeable or disagreeable sensation, as well as a desire: and from the attention having been chiefly fixed upon one or other of the ingredients, these principles have been sometimes denominated desires, and sometimes sensations or feelings. Besides those sensations which are agreeable or painful, there are many that are indifferent, and that generally pass unnoticed. As the perception and sensation are always conjoined, they coalesce in the imagination, and are apt to be considered as one simple operation, and are usually denoted by the same common name. They ought, however, to be distinguished. Sensation implies neither the perception nor belief of any external object; but perception implies both conception and belief of something different from the percipient mind and the act of perception. The want of this distinction Dr. Reid represents as having given occasion to most of the false theories of philosophers with regard to the senses. They have comprehended both sensation and perception under the same name, and considered them as one uncompounded operation. Hence they have called all our notions of material objects ideas of sensation. Mr. Locke saw that the sensations excited by what are called secondary qualities have no resemblance to any thing that pertains to body; and hence concluded, that colour, and smell, and taste, and heat, and hardness, and the like, do not exist in the object, but are mere ideas in the mind. Dr. Berkeley perceived that the same observation is applicable to primary qualities, and that our sensations resemble no material object whatever. Hence, taking it for granted that the senses present nothing to the mind but sensations, he concluded that there is no material world. 'If the senses,' Dr. Reid observes, 'furnished

nished us with no materials of thought but sensations, his conclusion must be just; for no sensation can give us the conception of material things, far less any argument to prove their existence. But if it is true that by our senses we have not only a variety of sensations, but likewise a conception, and an immediate natural conviction of external objects, he reasons from a false supposition, and his arguments fall to the ground.'

Having, in the preceding part of the Essay, fully considered the powers of perception and sensation, Dr. Reid proceeds in the seventeenth and eighteenth chapters to treat of those objects which are perceived, chiefly to explain the notions which our senses give us of them. The objects of perception are the various qualities of bodies. Dr. Reid admits, with Mr. Locke, the reality of the distinction between primary and secondary qualities, though it has been rejected by Bishop Berkeley and Mr. Hume, and ascertains the difference between them to be, 'that our senses give us a direct and a distinct notion of the primary qualities, and inform us what they are in themselves: but of the secondary qualities our senses give us only a relative and obscure notion.' To explain his meaning more clearly, he observes, that 'a relative notion is, strictly speaking, no notion of the thing at all, but only of some relation which it bears to something else.' I have a direct and distinct notion of gravity when I conceive it to be the tendency of bodies toward the earth. But the term gravity is sometimes applied to the unknown cause of this tendency. Whenever this cause is the object of thought, our notions of it give us no conception of the thing itself, but only of the relation it bears to its effect. In like manner the quality of a rose, which is called its smell, is an unknown quality; but it bears a relation to a sensation excited in me of which it is the cause or occasion, and therefore the notion I have of it is only relative, and not direct. My senses give me no information of the quality itself, but only of its relation to something else. Neither primary nor secondary qualities resemble any sensation; but of the primary qualities we have distinct notions, and we can reason concerning them with precision. Of the secondary qualities we have no such distinct notions; and as their nature is not obvious to sense, it may be the object of dispute, though it is a proper subject of philosophical disquisition, and some progress has been made in it. These observations certainly throw much new light upon this important distinction. The following reflection is as curious as it is evident, and we are surprised that it did not readily occur to every person who thought on the subject:

'We may see why the sensations belonging to secondary qualities are an object of our attention, while those which belong to the primary are not.

'The

'The first are not only signs of the object perceived, but they bear a capital part in the notion we form of it. We conceive it only as that which occasions such a sensation, and therefore cannot reflect upon it without thinking of the sensation which it occasions: we have no other mark whereby to distinguish it. The thought of a secondary quality, therefore, always carries us back to the sensations which it produces. We give the same name to both, and are apt to confound them together.

'But having a clear and distinct conception of primary qualities, we have no need when we think of them to recal their sensations. When a primary quality is perceived, the sensation immediately leads our thoughts to the quality signified by it, and is itself forgot. We have no occasion afterwards to reflect upon it; and so we come to be as little acquainted with it as if we had never felt it. This is the case with the sensations of all primary qualities, when they are not so painful or pleasant as to draw our attention.

'When a man moves his hand rudely against a pointed hard body, he feels pain, and may easily be persuaded that this pain is a sensation, and that there is nothing resembling it in the hard body; at the same time he perceives the body to be hard and pointed, and he knows that these qualities belong to the body only. In this case it is easy to distinguish what he feels from what he perceives.

'Let him again touch the pointed body gently, so as to give him no pain, and now you can hardly persuade him that he feels any thing but the figure and hardness of the body; so difficult it is to attend to the sensations belonging to primary qualities, when they are neither pleasant nor painful. They carry the thought to the external object, and immediately disappear and are forgot. Nature intended them only as signs; and when they have served that purpose they vanish.'

Assuming these observations as well founded, Dr. Reid next points out the mistakes that have prevailed upon this subject.

'Besides primary and secondary qualities of body,' says our Author in continuation, 'there are many other immediate objects of perception. Without pretending to a complete enumeration, I think they mostly fall under one or other of the following classes. 1st. Certain states or conditions of our bodies. 2d. Mechanical powers or forces. 3d. Chemical powers. 4th. Medical powers or virtues. 5th. Vegetable or animal powers.' He shews that our notions of all these qualities are obscure and relative, and that they are therefore analogous to our notions of secondary qualities. 'Our senses discover the effect; but the power is latent. We know there must be a cause of the effect, and we form a relative notion of it from its effect; and very often the same name is used to signify the unknown cause, and the known effect.'

In the nineteenth chapter Dr. Reid treats of matter and of space. The things immediately perceived by our senses are qualities. But we have a natural conviction that sensible qualities cannot exist by themselves without some subject to which they belong, and which is called matter, or body. All men accordingly ascribe qualities to some subject; and what one man ac-

counts

counts a quality, all men do, and ever did. Our senses give us no information about matter, but that it is the subject to which sensible qualities belong. Our notion of it is, therefore, obscure and relative. It can, however, easily be distinguished from all other relations; as from the relation of an effect to its cause, or of a sign from the thing signified. The existence, motion, and relative situations of matter suppose space. Space is not perceived by any of our senses; but the notion of it is a necessary concomitant, whenever we form a conception of the primary qualities, and being once introduced by the proper objects of touch and sight, it remains in our conception and belief, though the objects which introduced it be removed, and swells to immensity without any limits either of extent or duration. Dr. Reid admits Bishop Berkeley's distinction between tangible and visible space, or real and apparent figure and magnitude, arising from the different appearance of the same object, as the conception of it has been formed by the sight aided by the touch, or by the sight alone. While he admits the distinction, however, as well founded, he controverts the Bishop's doctrine built upon it, that visible and tangible magnitude and figure are things totally different and dissimilar, and cannot both belong to the same object.

In the twentieth chapter he treats of the evidence of sense, or the grounds on which we believe the existence of those things which we perceive. This belief he considers as the effect of our constitution, and unaccountable. He also compares the evidence of sense with various other kinds of evidence, and points out the particulars in which it agrees with them, or differs from them.

In the twenty-first chapter of this Essay the Author treats of the improvement of the senses by habit, by due care of their organs, by attention to objects, by artificial organs or instruments, and by discovering the connection which nature has established between the sensible qualities of objects and their more latent qualities.

The last chapter contains a most ingenious and satisfactory dissertation concerning the fallacy that has often been imputed to the senses. Philosophers in all ages have complained that the senses deceive us. This complaint the Author clearly shews to be ill founded. We owe to our external senses two powers, sensation and perception. In sensation there can be no fallacy. It can neither be greater nor less than we feel it. Our power of perception is limited, and is liable to be hurt, or even destroyed, by disorders of the body, but is not fallacious. The appearances commonly imputed to the fallacy of the senses are reduced by the Author to four classes. First, Some of them are

conclusions

conclusions rashly drawn from the testimony of the senses. If a man takes a counterfeit guinea for a true one, it is not his senses that deceive him, but a rash judgment, occasioned by a reliance upon some properties discovered by the senses, and a neglect of other properties which the senses could also have discovered if they had been properly consulted. We often mistake relative motion for real motion; but by our senses we perceive only relative motion, and from it by reasoning we infer the real. Secondly, Some of these errors are those we are liable to in our acquired perceptions, which are conclusions drawn in the course of experience from what the senses testify. When I see a globe, I perceive that it is a solid figure; but this perception is not the testimony of my sense of seeing. I see only a circular form with the light and colour distributed over it in a certain way; but having been accustomed to observe this distribution only in a spherical body, I believe the object to be spherical, and say I see it to be such. A painter by imitating that distribution of light and colour may deceive me, but the error arises from the conclusion I form, and not from any false report made by the sight. Thirdly, Some of these errors arise from ignorance of the laws of nature. We learn by experience to judge from the sound on what side the sounding body is placed, but we may be deceived by an echo that returns the sound. A child believes that its own image in the mirror is another child, from unacquaintance with the reflection of the rays of light. Such appearances give just and true information to those who are acquainted with the laws of nature, and arise from no fallacy whatever in the senses. The last class of errors, and the only one in which there is any deception, proceed from some disorder or preternatural state of the organs of perception. All the human faculties are liable to be hurt by accidental causes, and unfitted for their natural functions. These observations are illustrated in a full and perspicuous manner.

'Upon the whole,' says the Author, 'it seems to have been a common error of philosophers to account the senses fallacious. And to this error they have added another, that one use of reason is to detect the fallacies of sense.

'It appears, I think, from what has been said, that there is no more reason to account our senses fallacious, than our reason, our memory, or any other faculty of judging which nature hath given us. They are all limited and imperfect, but wisely suited to the present condition of man. We are liable to error and wrong judgment in the use of them all; but as little in the informations of sense as in the deductions of reasoning. And the errors we fall into with regard to the objects of sense are not corrected by reason, but by more accurate attention to the informations we may receive by our senses themselves.'

We

We confider this learned and ingenious Effay as a valuable addition to the knowledge of the human underftanding; and the principles eftablifhed in it evidently lead to many important conclufions with regard to the nature of man.

(To be concluded in our next.)

ART. II. *Memoirs of the Literary and Philofophical Society of Manchefter,* continued: See Review for May, 1786.

MISCELLANEOUS PAPERS.

Remarks on the different Succefs, with refpect to Health, of fome Attempts to pafs the Winter in high northern Latitudes. By John Aikin, M. D.

IN the beginning of the laft century feveral voyages of difcovery were made in the northern feas; and the Greenland whale fifhery began to be purfued with vigour by various European nations. Thefe two circumftances gave rife to feveral inftances of accidental wintering in the dreary and defolated lands of high northern latitude. The very different fuccefs attending thefe attempts has attracted the peculiar attention of Dr. Aikin; who has, in this paper, given an abftract of the journals of the different companies who have wintered in Greenland and its neighbourhood; with obfervations on their diet, mode of living, and difeafes. He concludes with a comparifon of their feveral circumftances, and fome remarks on the general refult. The fcurvy appears to be the difeafe peculiarly fatal in all the attempts that have been made to winter in thefe inhofpitable climates; but whether the cold itfelf, or the want of proper food, occafioned by it, principally conduces to the generation of the difeafe, is a matter not clearly afcertained. On comparing the hiftories of different people who have wintered there, the Doctor obferves, that thofe in whom the fcurvy raged fed upon *falt provifions*, and drank *fpirituous liquors*; whereas thofe who efcaped it, fed upon *frefh animal food*, or, at leaft, that which was preferved *without falt*; and drank *water*. Thefe facts lead to the confideration of the queftion, Whether falted meat be prejudicial on account of the quantity of falt it contains, or merely becaufe the falt fails to preferve the juices of the flefh in fuch a ftate as to afford proper nourifhment? After reafoning on the fubject, the Doctor finally concludes with the opinion, 'that the ufe of fea-falt is a very principal caufe of the fcurvy; and that a total abftinence from it is one of the moft important means for preventing this difeafe.'

Obfervations on Blindnefs, and on the Employment of the other Senfes to fupply the Lofs of Sight. By Mr. Bew.

The Author of this paper endeavours to trace the progrefs, and mark the degrees of perfection, to which blind people have carried the exertions of the other fenfes in order to compenfate for,

or

or supply, the loss of sight. He gives several instances of blind men who have been remarkable for the fineness and delicacy of their senses of hearing and touching. Some of the facts here related, did they not come from actual observation, and undoubted authorities, seem to surpass the bounds of credibility. We shall give our readers the following little history:

'John Metcalf became blind at a very early age, so as to be entirely unconscious of light and its various effects. This man passed the younger part of his life as a waggoner, and, occasionally, as a guide in intricate roads during the night or when the tracks were covered with snow. Strange as this may appear to those who can see, the employment he has since undertaken is still more extraordinary. His present occupation is that of a projector and surveyor of highways in difficult and mountainous countries. His abilities in this respect are so great that he finds constant employment. Most of the roads over the Peak in Derbyshire have been altered by his directions; particularly those in the vicinity of Buxton; and he is, at this time, constructing a new one betwixt Wilmslow and Congleton.'

Conjectural Remarks on the Symbols *or* Characters *employed by* Astronomers *to represent the several* Planets, *and by* Chemists *to express the several* Metals, *in a Letter to* Thomas Percival, M. D. F. R. S. &c. *By* Martin Wall, M. D. *Prelector of Chemistry in the University of Oxford.*

The Author very properly entitles this paper *conjectural remarks.* How have the classics been tortured to furnish conjectures?

Thus learned commentators view
In Homer more than Homer knew. SWIFT.

On the Regeneration of Animal Substances. By Charles White, Esq. F. R. S. &c.

In this article we meet with a variety of cases, partly published before and partly new, in which portions of bones, flesh, and other parts of animals, particularly human, that have been destroyed either by accident, or by the hands of the surgeon, have regenerated; so that the part injured or destroyed had acquired its former size and appearance. The conclusions Mr. White draws from the facts which he has here related, are, that in the human species not only flesh, skin, and bones, may be regenerated, but membranes, ligaments, cartilages, glands, blood-vessels, and even nerves; and this for the wisest purposes, namely, that every part may be repaired in its own kind.

Observations on Longevity. By Anthony Fothergill, M. D. F. R. S.

To the examples of longevity mentioned by Mr. Whitehurst in his Inquiry into the original state and formation of the Earth, Dr. Fothergill has added several remarkable instances of a similar kind. From a comparison of these examples the Doctor infers, that longevity does not depend on any particular climate, situation,

tion, or occupation in life; for we often find people arriving at old age where all these are very dissimilar; and it would be difficult, in the histories of the several persons mentioned by the Doctor, to find any circumstance common to them all, except that of their being inured to daily labour, temperance, and simplicity of diet. After delivering some necessary rules for the use of the *non-naturals*, as they are called, the Doctor concludes thus:

'On the whole, though some few exceptions may occur to what has already been advanced, yet it will be found in general that all extremes are unfriendly to health and longevity. Excessive heat enervates the body; extreme cold renders it torpid; sloth and inactivity clog the necessary movements of the machine; incessant labour soon wears it out. On the other hand, a temperate climate, moderate exercise, pure country air, and strict temperance, together with a prudent regulation of the passions, will prove the most efficacious means of protracting life to its utmost limits. Now, if any of these require more peculiar attention than the rest, it is undoubtedly the last: for the social passions, like gentle gales, fan the brittle vessel calmly along the ocean of life, while, on the other hand, rough turbulent ones dash it upon rocks and quicksands. Hence, perhaps, it may be explained, why the cultivation of philosophy, music, and the fine arts, all which manifestly tend to humanize the soul and to calm the rougher passions, are so highly conducive to longevity; and, finally, why there is no sure method of securing that habitual calmness and serenity of mind, which constitute true happiness, and which are, at the same time, so essential to health and long life, without virtue.'

On the comparative Merit of the Ancients *and* Moderns, *with respect to the* Imitative Arts. *By* Mr. Thomas Kirshaw.

This article points out the excellencies of the ancients in the imitative arts, yet at the same time allows the moderns their due share of fame in having not only made improvements, but discoveries and inventions of which the ancients were entirely ignorant.

A brief Comparison of some of the principal Arguments in favour of public *and* private Education. *By* Thomas Barnes, D. D.

Men of the greatest abilities both in ancient and modern times have contended earnestly for a public scheme of education. There are others, perhaps an equal number, who object as earnestly against it. We imagine, however, that the general views of those who embrace the opposite sides of the question are the same,—to form, polish, and instruct the growing mind, that the youth may become a useful member of society.

Dr. Barnes considers the prime objects of education to be *health, knowledge, temper, self-government, morals.* Each of these

is treated separately. After duly considering and examining the advantages and disadvantages to which very large schools and a private education are liable, the Doctor is of opinion that the middle plan is preferable; for it seems calculated to blend, in some degree, the advantages, and to divide the disadvantages, of both the others. 'By enlarging a private school, so as more nearly to approach a public one, you secure every desirable advantage for emulation; and by having no more than can be under the continual inspection of the master, you provide for that particular and constant attention to every individual.'

A Plan for the Improvement and Extension of liberal Education in Manchester. By Thomas Barnes, D. D.

Proposals for establishing in Manchester a Plan of liberal Education for young Men designed for civil or active Life, whether in Trade or in any of the Professions.

The latter of these papers was the consequence of the former; which recommends an institution in order to establish a course of liberal instruction compatible with the engagements of commercial life, favourable to its highest interests, and at the same time preparatory to the systematic studies of the universities. The scheme was carried into execution, and, as they inform us, A COLLEGE OF ARTS AND SCIENCES was instituted June 6, 1783. The constitutions and regulations of which are contained in a third article, where the subjects of the different courses of lectures, and the gentlemen by whom they were delivered, are enumerated.

On Orichalcum. *By the Right Rev.* Richard Watson, D. D. F. R. S. *&c. &c. Lord Bishop of* Landaff.

In this very learned and elaborate article his lordship proves that the Orichalcum of the ancients was a composition somewhat similar to our brass, and made of the same materials; consequently, that the ancients were not, as several modern philosophers maintain, ignorant of the manner of making it. The arguments he makes use of are ingenious as well as convincing. The passages he has selected from the ancients are of two kinds, one to determine the external appearance, qualities, and value of Orichalcum, the other to ascertain the mode of making it; both of these circumstances are fully determined. The other arguments which the learned Bishop brings forward in support of his opinion, are etymological.

'There is as little agreement amongst the learned concerning the etymology of Orichalcum, as concerning its origin. Those who write it *aurichalcum*, suppose that it is an hybridous word, composed of a Greek term signifying copper, and a Latin one signifying gold. The most general opinion is, that it ought to be written Orichalcum, and that it is compounded of two Greek words, one signifying copper, and the other a mountain,

and

and that we might rightly render it mountain-copper. I have always looked upon this as a very forced derivation, inasmuch as we do not thereby distinguish Orichalcum from any other kind of copper; most copper-mines in every part of the world being found in mountainous countries. Some men are fond of etymological inquiries; to them I would suggest a very different derivation of Orichalcum. The Hebrew word *Or*, *Aur*, signifies light, fire, flame; the Latin words *uro*, to burn, and *aurum*, gold, are derived from it, inasmuch as gold resembles the colour of flame; and hence it is not improbable that Orichalcum may be composed of a Hebrew and a Greek term, and that it is rightly rendered *flame-coloured copper*. In confirmation of this it may be observed, that the Latin epithet *Lucidum*, and the Greek one φαεινον, are both applied to Orichalcum by the ancients. But I would be understood to submit this conjecture with great deference to those who are much better skilled than I am in etymological researches. What we call brass was anciently in the French language called *archal*, and brass wire is still not unfrequently denominated *fil d'archal*. Now, if we can infer, from the analogy of languages, that *archal* is a corruption of *aurichalcum*, we may conclude, that our brass, which is the same with the French *archal*, is the same with the Roman *Aurichalcum*.'

Some Account of the Life and Writings of the late Professor Gregory, M. D. F. R. S. *By James Johnstone, M. D. and Soc. Reg. Medic. Edin. Socius.*

Dr. Johnstone here gives a particular account of Dr. Gregory from his infancy, and, tracing him through his various academical pursuits, mentions every remarkable circumstance of his life. The article concludes with an analysis of the learned Doctor's valuable works.

Remarks on the Knowledge of the Ancients. By Wm. Falconer, M. D. F. R. S.

The superiority of the moderns over the ancients, in most branches of natural philosophy, is generally received as an acknowledged truth, and is, most probably, well founded. The Doctor is nevertheless inclined to think, and not without reason, that the ignorance of the ancients has been exaggerated, and that several things were known to them, as facts at least, with which the moderns have supposed them to be totally unacquainted. The Rev. Mr. Dutens *, in his ingenious and sagacious inquiry into the origin of the discoveries attributed to the moderns, has bestowed much learning and labour on this subject. To the remarks of this gentleman Dr. Falconer adds such as have occurred to him in his reading.

* See Monthly Review, Vol. XXXV. pag. 544. where we gave an ample account of that very curious work.

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It has been esteemed an original discovery of Dr. Black, 'That water which had been boiled was more easily frozen than water that had not undergone that operation.' Dr. F. plainly shews this circumstance to have been known to Aristotle, Pliny, Athenæus, Hippocrates, Galen, and others. He also brings several passages from ancient writers to prove, that Dr. Black's doctrine of heat was well known to them. The new chemistry in general has furnished our Author with matter of inquiry on this subject; in the treatment of which he has displayed much reading, great attention, and considerable ingenuity.

Remarks on the Knowledge of the Ancients respecting Glass. *By* Dr. Falconer.

The certainty that the ancients were acquainted with glass is here examined. We think there is not the least doubt of it. The well-known passage from Aristophanes is a convincing proof not only of their knowledge of it, but also of their skill in the application of it to optical purposes. The passage proves more than Dr. Falconer is aware of.

On the Origin of Alphabetical Characters. *By* Gilbert Wakefield, B. A. *late Fellow of Jesus College, Cambridge.*

An attempt to prove alphabetical writing the immediate gift of God.

On the Pursuits of Experimental Philosophy. *By* Thomas Percival, M. D. F. R. S. and S. A. &c.

The Dr. commends the method of pursuing philosophical inquiries by experiment, and lays down some good directions for conducting experiments in the propereſt manner.

Observations on a Thigh Bone *of an uncommon Length. By* C. White, Esq.

The thigh bone, which Mr. White here describes, was given him by Mr. Hardman of Ardwick, who purchased it at Liverpool. It was found in a room in that town, from whence some people, who kept wild beasts, had suddenly decamped in the night; and it was supposed that they left this bone behind them. This is all we know of its history. It is evidently the thigh bone of some large animal. The length of it is 3 feet 10 $\frac{1}{2}$ inches; breadth, in the narrowest part, 4 $\frac{2}{3}$ inches; thickness 2 $\frac{3}{4}$ inches; smallest circumference 1 foot and an inch; and its weight 40 lb. 8 oz.

A Narrative of the Sufferings of a Collier, who was confined more than seven Days, without Sustenance, and exposed to the Choke-damp, in a Coal-pit not far from Manchester: with Observations on the Effects of Famine; on the Means of alleviating them; and on the Action of foul Air on the human Body. By Thomas Percival, M. D. F. R. S. and S. A. &c.

This unfortunate man could not be recovered, although every means were used to preserve his life; he expired within 24 hours after his release from a cavity three yards in length, two in width, and about two feet thick, in which he was confined by the falling in of the pit. The consideration of the symptoms, and the sensations he felt during his confinement, lead Dr. Percival to make some judicious medical remarks on famine, and on unwholesome air. At the conclusion of this article, we have an account of the putrid fever in the cotton works in the neighbourhood of Manchester, which spread so general an alarm in that country, in the autumn of the year 1784; with the regulations that were made for the more speedily and effectually preventing its ravages.

The Result of some Observations made by Benjamin Rush, M. D. *Professor of Chemistry in the University of Philadelphia, during his Attendance as Physician General of the Military Hospitals of the United States, in the late War.*

These observations confirm the opinion that putrid fevers are produced by want of sufficient room and of cleanliness; and cured by tartar emetic, wine, bark, and the remedies usually recommended in these cases by former writers on the subject.

ART. III. *An Account of the present State of the Hebrides and Western Coasts of Scotland:* in which an Attempt is made to explain the Circumstances that have hitherto repressed the Industry of the Natives; and some Hints are suggested for encouraging the Fisheries, and promoting other Improvements in those Countries: being the Substance of a Report to the Lords of Treasury, of Facts collected in a Tour to the Hebrides, with large Additions; together with the Evidence given before the Committee of Fisheries. By James Anderson, LL. D. F. R. S. F. S. A. Scot. Author of "The Interest of Great Britain with regard to her American Colonies considered *:" "Observations on the Means of exciting a Spirit of national Industry †." Illustrated with a new Map of Scotland, in which the Hebrides, and Western Coasts in particular, are laid down from the best Authorities and latest Observations. 8vo. 7s. 6d. Robinson. 1785.

IN the natural order of things it might be thought that foreign possessions and distant colonies would not engage the attention of a people, until they had improved their domestic circumstances to the utmost, and that active geniuses were driven to look abroad for the employment of their faculties: that the interior wastes of our own island would be all cultivated and settled, before a vast ocean would be crossed in search of desolate coasts, and hostile intrusions among remote nations: and that, until the fisheries round our own coasts were fully occu-

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* *Vid.* Rev. vol. LXVI. p. 422. † Rev. vol. LVIII. p. 177.

pied, the great bank at Newfoundland would not be resorted to. But how widely different has been the fact! An extensive continent has been peopled, a distant empire has been formed, and detached from us, before our own country is duly improved! We are embarrassed by dominions in the oriental ocean, while there is ample (neglected) room for colonizing among ourselves! We traverse distant seas from the North to the South Poles, in search of fish, while our wiser neighbours grow rich by catching the fish round our own shores, with a dexterity that excites our envy, instead of stimulating our industry! Yet, let us not load our countrymen with undeserved reproaches. Dr. Anderson, who was employed by Government to examine into the state of the western coast and islands of Scotland, strongly confirms the relations already given by others, of the melancholy poverty and depression of the inhabitants. They are indeed in such destitute circumstances, from the nature of their country, from the hereditary claims of their immediate landlords, and from the stern indiscriminating regulations of our revenue laws; that they must be materially assisted by, and rise more to a level with, their southern neighbours, before their minds can be roused to exertion. The following is a general view of their forlorn situation:

'These islands contain a numerous race of hardy and robust people, whose labour, if properly directed, might prove of great utility to the State. From the information the Reporter received, on the truth of which he has reason entirely to rely, there cannot be at present, in the islands of the Hebrides alone, less than eighty thousand souls: and these, notwithstanding the drains from thence for recruits to the navy and army, as well as by emigration, are encreasing in a rapid progression *. On the shores of the main land opposite to these islands, there may be about three times that number, who are in situation and circumstances nearly similar to those in the islands. All this numerous people, which (if the Orkney and Shetland islands were included, and the other parts of Scotland where the inhabitants are in similar circumstances) cannot be fewer than five hundred thousand souls, being totally unacquainted with the benefits that result from that compacted state of civil society, in which individuals can with ease mutually give and receive reciprocal aid, live at present in detached solitary hamlets, in want of most of those enjoyments which men who have lived in society would think absolutely necessary to existence. In *their* situation, every man is not only obliged to dig and reap with his own hand, the little field that is to furnish bread to himself and family, but in many cases also to carry home its produce on his own shoulders to the barn, and to carry out the manures to his field in the same manner: he must

* He could not help taking notice of one reason that was assigned for the late very rapid encrease of the people, *viz.* the practice of inoculation for the small-pox, which has within a few years become very general among all ranks of persons in the islands.

also officiate as mason, smith, carpenter, cooper, and miller to himself: he must act as tanner, shoemaker, clothier, fuller, and taylor. In short, almost every necessary he wants, must be made by himself, with tools of his own forming; for he neither can find these articles to purchase near himself, nor can he sell any superfluous produce he might be able to spare, to yield him money to procure them. Thus are these people continually employed in an uninterrupted and fruitless industry, which is neither capable of freeing themselves from want, nor of benefiting the State †. Those capital branches of employment, which, in other circumstances, might, if persevered in, furnish the means of a comfortable subsistence, must be so frequently interrupted by those other unprofitable, though unavoidable avocations, that it turns out to be of very little benefit to them: and men who observe very little more of the mode of life of these persons, save that they frequently desert those employments that such observers think would turn out profitable to them, rashly conclude, that this proceeds from an unsteady disposition, a disinclination to labour, and an insuperable indolence of temperament. Contumely is thus added to oppression, and the poor people are cruelly insulted and abused, instead of being tenderly sympathised with, and kindly supported and cherished: yet, though suffering, they complain not, but submit to their hard fate with a patient resignation; which strongly indicates that their hearts are uncorrupted, and that they may be easily led to undertake any useful employment that might be put within their reach.

'From these causes, were none other to co-operate with them, the fishery never could be carried on by men so circumstanced, with advantage; and being unable to purchase boats and other apparatus for the fishery, they are obliged to rely upon the *soil*, as the surest means of finding subsistence. Little *possessions* (for *farms* they cannot be called) are sought after by them, with an avidity that is scarcely conceivable; and they cling to these with a degree of eagerness, which the wretchedness of their enjoyments would not seem to authorise. The tenure by which those poor people hold these, is short and precarious, usually from year to year only; but sometimes it is extended to *seven* years, which is the longest term of a lease they ever obtain. Being thus continually in danger of being turned out by their superior, who for the most part is himself only a greater tenant,

† Such persons only as have attended to the division of labour in manufactures, can have an adequate idea of the difficulties that these people labour under, and the loss to which they are *thus* subjected. (See Smith's Wealth of Nations.) By an accurate calculation, now in the Reporter's possession, of the different operations in pin-making, it appears, that, by being divided among eighteen different classes of operators, these eighteen persons are thus enabled to make, on an average, 18,000 pins in a day, or at the rate of one thousand a-day for each person. It is doubted, if any man who was to perform all the parts with his own hand, could make five pins in a day; and even that small number would be much more clumsy and imperfect, than the thousand he might otherwise have made in the same time.

they are obliged to ſubmit to almoſt any conditions he pleaſes to impoſe upon them, which tends to render their lot ſtill more uncomfortable than otherways it would have been.'

This repreſentation is farther illuſtrated in the following paſſage:

'The inhabitants of the Hebrides may at preſent be divided into three claſſes: 1*ſt*, Proprietors of land:—2*d*, Principal tenants, or tackſmen of large diſtricts:—3*d*, The lower claſs of people.

'With regard to the proprietors, their number is very ſmall in proportion to that of the other claſſes, as the property of almoſt the whole diſtrict is ſwallowed up by ten or twelve men of overgrown fortunes, moſt of whom know little about the ſituation of their eſtates, and ſcarcely ever ſet foot upon them. In their ſtead, a ſet of men called factors are ſubſtituted, with very extenſive powers, which ſometimes are exerted in favour of the rights of humanity, and the intereſt of the proprietor; but are more frequently employed to baſer purpoſes, as muſt neceſſarily happen in the common run of human affairs.

'The claſs of tackſmen occupy nearly the ſame rank in the Hebrides, as belongs to that of men of landed property in other parts of Britain. They are called Gentlemen, and appear as ſuch; and obtain a title from the farm they hold, nearly in the ſame manner as gentlemen in other parts of the country obtain from their eſtates. Moſt of theſe tackſmen are in fact deſcended from a line of anceſtors as ancient and honourable as the proprietors themſelves, and therefore reckon themſelves equally entitled with them to the appellation of gentlemen. Theſe tackſmen were, for the moſt part, originally younger ſons of the proprietor himſelf, and obtained from their father leaſes of conſiderable tracts of ground at a moderate rent, which was beſtowed upon them in lieu of a patrimony: the deſcendents of theſe have therefore, in general, been accounted as relations of the family of the proprietor, and were treated with a mildneſs that made them conſider their leaſes rather as a ſort of property, ſubjected to a moderate quit-rent to their ſuperior, than as a fair and full rent for land in Scotland. In the abſence of the proprietor, theſe perſons acquired a weight and influence in the country, which was very great; ſo that the proprietor, if he had been ſo diſpoſed, would have found it a very difficult matter to cruſh them; and as they found always means to bring the factor to favour their intereſts, they have been able to continue their ſway till the preſent moment, after moſt other veſtiges of the feudal power have fallen into diſrepute.—Theſe are the men who in general, together with the factors, keep the lower claſſes of the people in the ſubjection above taken notice of.

'Upon enquiry, I found that moſt of the principal tackſmen in thoſe diſtricts, have come into the practice of keeping a kind of ſtore or warehouſe of neceſſaries for the uſe of his immediate dependants; and that the uſual and avowed rate of profit, which they think reflects no diſcredit upon them to exact, is about fifty *per cent.* and on grain and other articles conſiderably higher. Laſt ſeaſon, oatmeal ſold at Greenock for about ſixteen ſhillings *per* boll; in many places of the Hebrides it was about twenty-four, in ſome places I was told twenty-eight ſhillings; and this, I was informed, is not beyond the uſual proportion. *Some men*, as muſt be expected in all caſes where

the people are entirely under the power of an individual, exact much more than others. An abatement in the price of what articles the people have to dispose of, at least equal to that, must be in general made; so that the situation of the *poor* people is truly deplorable.

'Nor are these store-keepers so much to be blamed, as men would in general be disposed to do, on first viewing the matter. The expence they must be at in procuring the articles for sale, must be uncommonly great; their sales are languid, credits long, and payments precarious. In these circumstances, very great *apparent* profits must be obtained, before a reasonable profit *per annum* on the stock thus employed can be got. A man who turns his money three times a-year, and receives no more than five *per cent.* profit on each sale, really gains more than another who turns his money only once in three years, though he gains forty-five *per cent.* profit on each sale. These store-keepers, therefore, are under a necessity of obtaining very great profits on the sale, or be losers by their trade; it is therefore the circumstances of the country that occasions this misery, rather than the avarice of individuals; and all parties would be gainers, were these circumstances properly altered: nor can the evil here complained of, be in any other way effectually removed.'

Such being the people, let us now see how they are affected by the laws relating to salt:

'It was doubtless the intention of the Legislature, when the several bounties were granted to adventurers in the fisheries, that the money paid by Government for bounties should go to the immediate profit of these adventurers, and nowhere else; yet it has so happened, that, from the numerous and intricate regulations adopted in consequence of these bounties, the difficulty of complying with them in all cases, the extraordinary expence that these regulations occasion, the restraints they impose, and the losses they necessarily occasion, from mistakes, omissions, and accidents, that bring on ruinous law-suits, that perhaps not one penny of these bounties, since they have been granted, has gone into the pockets of the fishermen. The inconveniences arising from these laws, may be divided into the following classes:

'*1st*, The great and unnecessary expence they occasion:—

'*2d*, The restraints they impose on the adventurers with regard to the fishing, so as to prevent them from pursuing their own interest as they otherwise might have done:—

'*3d*, The checks that they give to the trade in this article, so as to exclude the adventurers from the proper markets:—

'And *lastly*, The ruin and misery they produce by multiplied law-suits, which are, in their circumstances, altogether unavoidable.

'As to the *first* head, *viz.* the immediate expence these laws occasion—some specimens of that have been already adduced. These expences, however, that have been mentioned, affect those only, who living in the neighbourhood of a customhouse, are induced to fit out busses: for, as to the inhabitants of the Hebrides, who, from their natural situation, can alone carry on the fishings with œconomy, they [illegible]st be here out of the question; for, the expence *to them* is so enormous, [illegible]ecessarily to preclude all idea of attempting to derive any benefit from

from those bounties.—In what follows, therefore, on this head, I must be understood as considering only the buss-fishery.

'On the east coast of Scotland, where the buss-fishery has been less followed than on the west coast, and where, it is probable, the customhouse-fees on that head are less properly regulated, I have been assured, that these fees, on the outfit of a vessel of thirty tons burthen, have in some cases amounted to upwards of 7 *l.*; the bounty on that vessel was 45 *l.*: so that here, at one haul, above one-sixth of that bounty is swallowed up in the customhouse. This part, therefore, is surely a mere useless expenditure of the public treasure.

'The numerous bonds already mentioned, are another drain that carry off a great part of the bounty, without benefiting the adventurers.

'But a still heavier expence, which falls equally under the *second* head, is occasioned by the time that is needlessly spent each year in going to a particular port to rendezvous, after they have cleared out from another. This, on an average, cannot be accounted, when both outgoing and returning is included, at less than one month's delay; and as the sailing expence of a buss of thirty tons burthen is about 20 *l.* a-month, this article alone swallows up nearly one-half of the bounty.

'Another restraint which is little less hurtful, perhaps more so, is, that when a buss goes out on the herring-fishery, she is precluded from taking lines or hooks, or on any occasion following any other business but the herring-fishery alone. But it often happens that these busses lie for many weeks without falling in with the herrings; during all which time, the men are entirely idle, and only heaping up expences on the undertaker's head. But during that time, they are for the most part cruising in seas where cod, and ling, sun-fish, whales, dog fish, mackarel, and other fish that follow the herrings, could be caught in abundance; at which work, had they lines, and were they at liberty to use them, the hands might be employed with profit to the owners, and benefit to the nation; as they would be at all times ready to engage in the herring-fishery, by laying aside their lines, and employing their nets whenever the shoal cast up.

'Another heavy expence to the undertakers, as well as national loss, arising from the bounty, is occasioned by the law which ordains, that all the hands must pass muster at the customhouse, both before they set sail, and after they return. In consequence of that regulation, the owners must give food and wages to at least double, for the most part three times the number of hands that are necessary for navigating the vessel, during the whole time of the voyage to and from the fishing-lochs, where hands could in general be obtained at less expence than at the port. These hands are thus cooped up idle, for no purpose; and during a throng fishery, as soon as the vessel has completed her cargo, they must leave it to loiter in idleness; whereas, had they been at liberty to remain, they might have catched, during that time of idleness, perhaps the amount of many cargoes of herrings.

'These are a few of the expensive restraints to which the owners of busses are subjected during the fishing itself. The bars to the disposal of their fish, occasioned by these laws, are not much less to be complained of.

'By the law, a vessel on the bounty must continue on the fishing ground for three months, if she has not sooner completed her cargo; and should she have caught nine-tenths of her cargo during the first week, she is not at liberty to discharge a single barrel till the three months are expired; and as the first day of rendezvous is at present the first of August (which, in the opinion of most of the fishermen, is eight or nine weeks too late), it frequently, indeed usually happens, that before they can return to port, and get their fish ready for sale, the West-India ships are sailed, and must take in their loading in Ireland, which, in these cases, they purchase at a higher price than they could have had them for at home: but, had the fishermen been allowed to land any part of this cargo, as soon as they found it ready, they could in general not only reach the Clyde market in time with a great part of their herrings, but, in many cases, they could even be sent to Liverpool and Bristol, in time to overtake their West-India ships. By this means, the fishermen would not only obtain a ready sale and good prices, but they would avoid glutting the market so much as they often do at present, after the West-India fleet is sailed.

'To this head belongs another restriction arising from the salt-laws, with respect to the sale of dried cod, and other dry fish. By the law now in force, white herrings cured with foreign or Scotch small salt carried out duty-free for the fishery, may be entered for home-consumption, on paying one shilling *per* barrel in Scotland, and three shillings and four pence in England; whereas ling, cod, tusk, and hake, cured with the same salt, are not by law admitted to be sold or entered for home-consumption. But it is known by fatal experience, to be very prejudicial to the adventurers in the ling and cod fisheries upon these coasts, to be obliged to export their fish to foreign markets, where they are sold at a losing price, when the British market had little or none of this kind to supply their demand.—This restriction on the British fishermen seems to be the more unreasonable, when it is considered, that vessels cleared out for the Iceland or North-Sea fishery, are allowed to carry out salt duty-free for the ling and cod fishery, and, on their return to port, are exempted from paying duty for the fish so caught.—And why this distinction against the fishers on our coasts? They are, however, in this case, obliged either to pay the duty for what salt returns unused, or to destroy it at the sight of the customhouse-officer.—Why, again, in this case, subject the fishermen to the loss of their salt, when it might be safely lodged under the key of the customhouse officers, till used?

'With regard to the distress brought upon individuals by law-suits, in consequence of these salt-laws, it would fill a volume to recite them. But, were a bare list of the prosecutions raised on this account since the commencement of the bounty-laws, to be produced, it would strike the mind of every attentive observer with horror. In these cases, the miscarriage of a letter (and to places where no regular post goes, this must frequently happen), the carelessness of an ignorant shipmaster, the mistake of a clerk in office, or other circumstances equally trivial, often involve a whole industrious family in ruin. There are instances of men being brought to Edinburgh,

burgh, from many hundred miles distance, to the neglect of their own affairs, merely because of some neglect or omission of some petty clerk in office, which, when rectified, brings no other relief, save a permission to return home, with no farther load of debt but the expence of such a journey, and the loss it has occasioned. But, should the case be otherwise, and should the mistake have been committed by the poor countryman, though that mistake originated from ignorance only, or was occasioned by the loss of a letter in going to places where no regular posts are established, he becomes loaded with additional burdens, which in many cases all his future industry and care will never enable him to discharge *.

'From a consideration of these circumstances, some of the best informed fishermen are much disposed to petition Parliament rather to charge the full duty on all salt used in the fisheries, and allow a freedom from these cruel restraints, than to grant the exemption from duty on the present terms †. This request shews at least the strong sense they entertain of the hardships to which they are subjected by these laws; though they do not seem sufficiently to advert to other consequences that would result from this measure: for, as the Dutch and Irish, and all other competitors in the fishing business, are exempted from the high duties they would pay on salt, the British fishermen would thus be rendered unable to *compete* with them in foreign markets, and the fishing, under that severe check, could not flourish ‡. In general, however, the bulk of the fishermen seem to think of no other remedy, but to obtain an augmentation of the bounty, and some little ease with regard to some of the restrictive regulations concerning salt, without seeming to think it is possible to remove those radical evils that so mnch tend to diminish their profits at present, or to throw that business into such a train as to enable the great body of the people in the Hebrides to follow it on their own account with vigour and profit.'

After shewing the hardships these poor people labour under, the very intelligent Author proposes suitable remedies, consisting

* On this occasion we may remark, that though the law is the same with regard to salt in England and in Scotland; yet, in England, so many eases are given to fishermen, in the execution of the law, when compared with Scotland, that it appears quite a different system, and is there productive of very little inconvenience. In Scotland, many actions are carried on every year with respect to salt-bonds: in England, when the Committee of Fisheries required a list of the number of actions on that account, which had been there carried on since the law for encouraging the fisheries commenced, the return was only ONE.—Alas! poor Scotland, how are thy people harrassed!

† At present, even salt that has paid duty, if carried out in a ship to the fisheries, must be bonded, and is liable to the same regulations as duty-free salt; so that unless an express law be made for dispensing with these regulations, they will always be insisted on.

‡ Foreign salt, duty-free to the Irish, Dutch, &c. costs *per* bushel of fifty-six pounds, about one shilling; ditto paying the duties in Britain, amounts to eight shillings;—difference as eight to one.

principally

principally of proper encouragement to settlers in fishing towns, which will naturally promote agriculture, in furnishing fishermen with boats and tackle to fish with on their *own account*, and in relieving them from the impediments thrown in their way by the present system of customhouse regulations. These, which we cannot trace more particularly, shew them to proceed from a clear head and a liberal heart. We have rather chosen to exhibit the present deplorable state of things, the reiteration of which, we hope, will operate more forcibly toward the wished-for reformation, now that the subject is seriously taken up, than to dwell upon any particular proposal to that end.

ART. IV. *A Dissertation on the* SEXES *of* PLANTS, translated from the Latin of LINNÆUS, by JAMES EDWARD SMITH, F. R. S. 8vo. 2s. Nicol. 1786.

THE Public has already been sensible of no small obligation to the ingenious translator of the work before us, for his enabling them to peruse, at a cheap rate, Linnæus's *Reflections on the Study of Nature* *. But we are doubly indebted to him in the present instance; for the original performance was grown so scarce, that a copy was not to be had under half a guinea: and yet no work can appear more valuable to the Linnæan student, than that wherein his great master establishes the principle upon which he conducted his botanical labours. It was unfortunate, therefore, to be debarred the opportunity of confirming himself in the truth of what he has so justly admired; an impediment that has hitherto been found in every one's way, but which, at length, is removed by Mr. Smith, and in a manner that will ever do him credit as a well-informed naturalist, and as a fit possessor of the Linnæan cabinet †.

Spallanzani's late weak attack upon the sexual system, was, to all appearance, a challenge given to the disciples of Linnæus (or rather to Scopoli, his brother professor), to defend their favourite champion. With great sagacity Mr. Smith observed, that Spallanzani had never attended to this principal work of Linnæus—an omission actually unpardonable! For what can justify troubling the world with notions and partial experiments, wrong and incorrect in themselves, when better and more accurate information is to be procured? In the present state, therefore, of the dispute, Linnæus's own dissertation on the sexes of plants will be the best answer to Spallanzani. Whoever wishes for a curious detail of facts, proving the truth of the sexual system, would do well to read this little tract repeatedly; the experiments are stated so accurately, and they are so many, that the most wary mind will be induced to give full assent to the Linnæan dogma. The matter contained in the preface, in

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* *See our* Review, vol. LXXIII. p. 313. † Ibid.

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the notes, and the appendix of the tranſlator, ſo completely obviates all modern doubts, that we muſt conſider this work as of firſt-rate excellence.

That the reader may be informed of the occaſion of Linnæus's writing this diſſertation, we will tranſcribe a paragraph or two from the preface; at the ſame time obſerving, that we could preſent him, on this occaſion, with more curious matter, but, in juſtice to the work, we will not injure it by partial details.

'In the year 1759, the Imperial Academy at Peterſburgh offered a premium of an hundred ducats, about fifty pounds ſterling, for the beſt diſſertation on the ſexes of plants; in which that doctrine was either to be confirmed or refuted by new arguments and experiments, beſides thoſe already known; an hiſtorical and phyſical detail being prefixed of all the parts of a plant ſuppoſed to have a ſhare in impregnating and perfecting the fruit and ſeed.

'So good an opportunity of vindicating his favourite hypotheſis could ſcarcely fail to be embraced by Linnæus. Indeed, the queſtion was thought to have been propoſed by the academy on purpoſe to draw forth the ideas of this illuſtrious man, then in the zenith of his reputation and abilities; who was not only better acquainted with the ſubject, but alſo more intereſted in it than any one elſe. He wrote the following diſſertation, which was honoured with the prize in a public aſſembly of the academy, September 6, 1760.'

Mr. Smith gives an account of the attacks made on Linnæus by Spallanzani and by Adanſon; but for particulars we refer to the preface itſelf.

ART. V. *A Sentimental Journey through Spain*; written in French by the Marquis de Langle, and tranſlated from the Paris Edition that was burnt by the common Hangman. 12mo. 2 Vols. 5s. ſewed. Hooper. 1786.

THE Author of this work, the original of which hath not yet paſſed under our review, is ſo very eccentric in his manner, and ſo extremely ſingular in his opinions, that to convey a proper idea of his abilities an extract muſt neceſſarily be given from the performance itſelf.

'The lands round Madrid are waſte and uncultivated. Spain is not populous: and ſo much the better. The people are more comfortable. There are by far too many people in the world.' *Too many people in the world!* This is ſurely a miſtaken notion. We always underſtood that the numbers of the people conſtituted the riches of a ſtate; though this, indeed, depends on their being well *employed.*

—'People exclaim againſt the celibacy of the clergy; yet ſoldiers are not allowed to marry. Thoſe who contribute to the glory of the ſtate are not ſuffered to add to its power. This claſs of men, who periſh in ſuch numbers by wars, toils, and hardſhips, that they muſt be replaced every twenty years, are debarred

debarred from leaving any children after them.—I think there should be no barracks; and every soldier be obliged to marry the daughter or the maid of the house where he happened to be billetted.' What a *singular* proposal!

This is not very consistent with what went immediately before. But let us hear our Author on another subject.

We are not surprised that the Paris edition was burnt by the common hangman when we see the following passages:

In describing a picture of the crucifixion, he says, 'Mary is weeping at his feet: and why weep, when she knows her son died for form's sake, and can revive again when he likes?'

'The convent *Escalesses* is a nunnery, which formerly served as a seraglio for the kings, princes, and grandees of *Spain*; and is still famous for the amorous intrigues of the spouses of God, who are said to bring forth children that are none of his.'

Speaking of devotion, our traveller says, 'Whatever enthusiasts the Spaniards may be, notwithstanding all their processions and benedictions, the inhabitants of Madrid have less devotion than is generally supposed. Here, as well as every where else, devotion is the resource of old age and disappointed ambition, who offer unto God the leavings of the *devil*.'

In these, and many other places, we observe a peculiar originality of thought. We suspect, from the frequent flashes of wit, and boldness of expression to be met with in this performance, that it is the production of a student in the school of Voltaire. The Author's vivacity, though a very light commodity, seems greatly to outweigh his judgment.

ART. VI. *A Narrative of the two Aerial Voyages of Dr. Jeffries with Monf. Blanchard*; with meteorological Observations and Remarks. The first Voyage on the 30th of November 1784, from London into Kent: the second, on the 7th of January 1785, from England into France. By Dr. Jeffries. Presented to the Royal Society April 14, 1785; and read before them January 1786. 4to. 7s. 6d. (with the Print). Robson.

AN advertisement prefixed to these narratives informs us, that they were intended to have been laid before the Public immediately after the events took place; that the president of the Royal Society having honoured them with his attention, and judged them worthy of being read to that illustrious body, the Author thought it his duty to submit them first to their inspection; that the manuscript remained much longer than he expected in the hands of the Society, having but lately been returned; and that the engravings annexed could not be earlier completed.

These engravings are, the Doctor pointing to his barometer, at the joyous moment of the balloon beginning to re-ascend from it.

its unexpected and alarming depression in passing the channel: and the monument erected to the two aeronauts on the spot where they landed, in the forest of Guines in France.

Dr. Jeffries informs us that he paid a hundred guineas to Mr. Blanchard, the proprietor and manager of the balloon, for his place in the first voyage, and was himself at the whole expence of the second, though he appears to have met with no very grateful returns for his generosity. His view was to gratify a laudable curiosity, and to ascertain some interesting points relative to the state of the atmosphere; and his plan of connecting himself with a *practical* aeronaut was certainly well judged, for it is natural to suppose that *one* person would be too much engaged in the care of the aerial vehicle itself to give sufficient attention to philosophical observations.

Of these voyages it will not be necessary for us to give any abstract, as *general* accounts of them were published in the newspapers at the respective times, and our limits will not admit of our entering into particulars. Unexpected impediments, and unfavourable circumstances, prevented the Doctor from making any great addition to our knowledge of the atmosphere; nor do his own abilities as a man of science appear to much advantage. The compass traversed freely, but was of no use for ascertaining the direction, on account of the continual *rotation* of the balloon, and its apparent *quiescent* state: the Doctor expected that light bodies dropped from the balloon, such as would not fall too quick, but remain visible for some time during their descent, would obviate this difficulty, and serve for objects from which to estimate the direction; not suspecting, even after an unsuccessful trial in that way, that the *progressive* impulse, which the body received in the balloon, must act upon it, as well as gravity, in its descent, so that its progressive motion must keep pace with that of the balloon itself, except for the different degrees of resistance they might meet with from the medium through which they passed.

The Doctor had provided himself in the first voyage with the instruments for meteorological observations, and does not seem to be inattentive to them. The electrometer, though frequently examined, he never found to be any way affected: the hygrometer (misprinted *hydrometer*) shewed the air to grow dryer as he ascended, and moister again in his descent: the thermometer, which, at his departure from the Rhedarium near Crosvenor Square, stood 19 degrees above the freezing point, sunk, at his greatest elevation, to $3\frac{1}{2}$ below freezing. On this subject we would remark, once for all, that the thermometer may lead us into very erroneous conclusions respecting the temperatures of the atmosphere at different heights: for, not to mention the effects of temporary currents of air coming from warmer or colder

regions,

regions, the thermometer requires ſome *time* for receiving the full heat of the air to which it is expoſed; and if the heat increaſes or decreaſes quickly, or if the inſtrument is in continual motion through places of different temperatures, it cannot ſhew the heat really ſubſiſting at any given moment of time, or at any one of the places through which it has paſſed.

We ſhall only add, that though this writer makes no very conſpicuous figure in the walks of literature or ſcience, his narrative is ſufficiently entertaining, and there cannot be a doubt of its fidelity.

ART. VII. *Experiments and Obſervations on the Danger of Copper and Bell-metal in pharmaceutical and chemical Preparations.* By William Blizard, Fellow of the Antiquary Society, Surgeon to the London Hoſpital, and Lecturer in Anatomy, &c. 8vo. 1s. Dilly. 1786.

THOUGH the principal part of theſe experiments and obſervations was made public ſome years ago, as an article in Dr. Duncan's *Medical Commentaries*, vol. vii. the importance of the object, and the continuance of the evil, ſufficiently juſtify this republication (with a few additions), in a form better adapted for bringing them into general notice.

Fatal experience has taught the danger of veſſels made of copper (or compound metals of which copper is the baſis), in the caſe of *liquid* preparations both culinary and pharmaceutical; but it has not, we believe, been ſuſpected that mortars made of thoſe metals, if properly kept clean, would communicate any noxious quality to the *dry* ſubſtances that are uſually pounded in them. The experiments of Mr. Blizard, however, have ſhewn, that when ſubſtances even not of a very hard nature, as coral, crabs eyes, calcined hartſhorn, &c. are pulveriſed in a bell-metal mortar, they actually abrade a portion of the metal, which may be diſcovered in the powders ſometimes by examination with the eye only, but more certainly by its giving a blue colour to volatile alcali, the beſt and readieſt criterion of copper. To obviate any ſuſpicion of the mortar he employed being of any peculiar compoſition, &c. he procured ſome of the prepared powders from different ſhops, and found a cupreous taint in them all; burnt hartſhorn, indeed, ſeems not only to abrade, but to *corrode* the metal; for 'it can hardly be brought in contact (he ſays) with bell-metal without receiving a cupreous taint, eſpecially if moiſt.' The caſe is doubtleſs the ſame with many other medicinal preparations and compoſitions; and we need not now be at a loſs to account for the nauſea and ſickneſs which they are often found to produce.

The Author next enquires 'what other kind of mortars will anſwer the purpoſes of apothecaries and chemiſts? The reply is *ready*, IRON. The experience of ſeveral gentlemen has proved that

that mortars of this metal answer perfectly well. It may be objected, that iron is apt to contract rust. But let me observe, that attention to the foulness of bell-metal and brass is more necessary than to that of iron, as neglect in the one case would be excessively dangerous, in the other hardly more than an inelegant omission. But cast iron is really less susceptible of the impressions of the air than bell-metal. In all respects it has the advantage of it, and is beyond comparison cheaper.'

He informs us that the committee of the London hospital, from a representation of the facts contained in these pages, have ordered their bell-metal mortars to be sold, and iron ones to be purchased for the use of their elaboratory and dispensary; and we cannot doubt that the laudable example will be followed, as soon as the same facts shall become generally known, by all those who have the direction of medicinal or culinary preparations. With acknowledged conviction of the noxious qualities of copper;—with experiments laid before them, which they may easily repeat themselves, proving that powders ground in those mortars are actually tainted with the copper;—having so convenient a substitute as iron, which, if it should contract rust from neglect, be abraded by hard bodies, or corroded by saline ones, will still do little or no injury to health;—having also a material of another kind (which ought to be mentioned on this occasion, though the Author has not done it), of such hardness as to suffer no abrasion, and which resists every known species of corrosives; we mean the mortars made by Mr. Wedgwood, which are now well known to the experimental chemists;—so circumstanced, they must *feel* themselves inexcusable if brass or bell-metal should any longer be seen in their possession.

ART. VIII. *The History of Dover Castle.* By the Rev. William Darell, Chaplain to Queen Elizabeth. Illustrated with ten Views and a Plan of the Castle. Folio. 16s. 6d. Boards, large Paper. 12s. 6d. small Paper. Hooper. 1786.

THE study of antiquities, or inquiries into the transactions of remote and early ages, are (when not employed in trifling investigations and needless researches into the origin and derivation of names) at once particularly pleasing and profitable. Yet into what absurdity and error are the etymologist and antiquary at all times apt to run! Pope Alexander the Seventh, as Cardinal De Retz informs us in his Memoirs, was engaged for a considerable space of time in searching whether Musca, a fly, came from Mosco, or Mosco from Musca. Others have been nearly distracted in not being able to discover what songs the Syrens used to sing—of what ingredients the Spartan broth was composed, and whether Anacreon was fonder of women than of wine.

wine. Away with such ridiculous, such truly useless inquiries! the *ineptiæ* of a distempered brain.

The history of Dover Castle must be considered by the lover of antiquities as a valuable publication. It contains an account of that venerable fortress, from its foundation by Julius Cæsar, until the reign of Queen Elizabeth; together with some curious particulars relative to the alterations and improvements which have from time to time been made in it: a list of its Governors and Commanders, and remarks on their character and conduct. How far the Author is to be credited, indeed, for many of the anecdotes related in the course of his history, we know not; as they are chiefly given without authorities. It is probable, however, that the facts—particularly those which are recorded from the Conquest till the beginning of the sixteenth century—are for the most part to be depended on, as William Lord Cobham (the patron of Mr. Darell, and to whom the book is dedicated) had been appointed by Queen Elizabeth to the post of Constable of Dover Castle; and who, it may reasonably be imagined, assisted the Author in his work.

This writer, contrary to the opinion of the most eminent antiquaries, supposes Dover to be the Rhutupium of the ancient Romans. He informs us, that it was originally denominated, by the Britons, Rupecester, *i. e.* a camp or castle situate upon a rock:—that it afterwards acquired a new name, viz. *Dofris*, *Dobris*, or *Doris*, in consequence of the filling or damming up of the harbour; which filling up of the harbour (says Mr. D.), was effected by Arviragus, in order to frustrate the designs of the Romans. But Leland, and almost all the writers who have succeeded him, are agreed, that either Sandwich or Richborough, or Ratesborough, or, as Beda calls it, Reptaccastre, is undoubtedly the Rhutupium of the ancients. Somner, indeed, believes, that both Sandwich and Richborough went under the general name of Rhutupium—that the former was the city, and the latter the fortress; and in this opinion he is supported by the ingenious Mr. Horsley, with this difference only, that Mr. Horsley rather chuses (on account of the two places) to style them *Rhutupiæ* than *Rhutupium*, in which particular he has been followed by several learned and judicious men.

But that Dover is the Rhutupium of the Romans, or that it had at any time the appellation of Rupecester, and that for no reason than that we there find (to use the words of Mr. Darell) "Castrum supra rupem," we cannot readily believe. The castle of Richborough, as well as that of Dover, is seated upon an hill; and Richborough has always been spoken of by the earliest writers as the Roman fortress distinguished by the aforesaid name. In a word, we are inclined to go along with Messieurs Somner

and

and Horsley in opinion, whose conjectures are certainly plausible, and who appear to have considered the matter well.

This work was written originally in Latin, and in no very elegant style. It is translated by Mr. Alexander Campbell, and pretty faithfully done.

The ten engravings with which the history is illustrated are very neatly executed.

ART. IX. *Astronomy*, in Five Books. By Roger Long, D.D. F.R.S. Master of Pembroke Hall, and Lowndes' Professor of Astronomy and Geometry in the University of Cambridge. 4to. 2 Vols. 2l. 2s. (No Bookseller's Name.) 1742, 1764, and 1784.

IF we are not mistaken, for we cannot pretend to be positive concerning a circumstance which happened so long ago, it was in the year 1730, that Dr. Long first published proposals for printing this treatise of astronomy, of which we are now set down to give an account in the year 1786—upwards of fifty years afterward! How many eyes, beside the Author's, are since then become dim! And how few of his numerous list of subscribers, every one of whom, no doubt, flattered himself with the pleasure of seeing two handsome quarto volumes on astronomy in his library, have lived to see their hopes fulfilled! Out of all that we have either known, read, or heard of among them, two only remain! the Right Hon. Brownlow Earl of Exeter, and the Rev. Dr. Shepherd, Professor of Astronomy and Philosophy in the University of Cambridge! But such, alas! is the issue of most of our prospects in this world!

In 1742 the Doctor published his first volume, containing the first and second books, with a very extensive Introduction; in which he delivers the principles of plane and spherical trigonometry, the projection of the sphere, and some other matters, which are necessary to be known before a learner can enter on the subject of astronomy with pleasure and advantage. In 1764 he published the third book, as a part only of the second volume. Between this time and that of his death, which happened December 16th, 1770, he finished, and printed off, the fourth book, which completes the scientific part of the work, and a small part of the fifth, containing the history of astronomy, from the earliest ages, to about the time when he published the former part of his second volume. A short time before he died, he desired Mr. Dunthorne, who was one of his executors, to finish the work. Mr. Dunthorne, we are told, made a rough draught of the remaining part of it; but being appointed super-intendant of the works of the Bedford-Level Corporation, his avocations became many and unavoidable, so that he had little leisure to attend to the Doctor's request; and he

left the work, at his death, in a very imperfect state. Mr. Wales, of Christ's Hospital, was then applied to, and prevailed on to revise and correct Mr. Dunthorne's continuation, and to complete it on the original plan, sketched out, and begun by the Author himself, in that part of the fifth book which had been printed before his death. Such is the history of this long, very long, expected work.

The contents of the Introduction have been specified already. In the first book, the Author treats of the figure and magnitude of the earth; the means and modes of measuring that magnitude; and gives an account of the several attempts which have been made to perform it, and he enumerates the names of the several persons who have made these attempts. He explains the nature and uses of the circles which are imagined to be described on the terraqueous globe, and assigns their positions with respect to one another. He treats also of the longitudes and latitudes of places, the height of the poles, and the altitude of the equator in different latitudes; describes the instruments commonly used for observing the altitudes of the Sun, Moon, and Stars, and the manner of using them; explains the diurnal and annual motions of the Earth, and their consequences, and also the astronomical and geographical terms which are applied to the inhabitants of different parts of it, on account of their situation with respect to one another, and on account of the diurnal and annual motions. He shews the difference between the true and apparent levels, the extent of the visible horizon, and the means of measuring it; also the heights of mountains, and the depth of the sea. He gives the general principles of dialing and navigation, the use of the terrestrial globe, maps, &c. and treats of the nature and properties of magnetism, the sea-compass, its variation, dipping, &c. &c.

In the second book Dr. Long treats of the system of the universe; the solar system, its situation and extent; of the planets, their number, order, and situation with respect to the sun, and to each other; their distinction into inferior and superior, primary and secondary; of the zodiac, the ecliptic, its division, and the orbits of the planets; their longitudes and latitudes, both heliocentric and geocentric; their distances from the Sun, their nodes, apsides, limits, and diameters, both real and apparent; of their motions, as well direct as retrograde: of comets, their orbits and motions: of the obliquity of the ecliptic, proofs of its being variable; the obliquity at different times; and the opinions of several learned men concerning it: of the fixed stars, their nature and uses: of the number of the stars, their magnitudes, and distance from us: of their aberration, their annual parallax, and the cause of their twinkling: of nebulous or cloudy stars, double and variable stars; and the changes which have been observed

ſerved in them, their places, &c.: of the conſtellations, unformed ſtars, and an account of the various catalogues which have been made of them in different ages: of the atmoſphere, refractions, and the twilight; its cauſe, nature, and duration at different times of the year, and in different latitudes: of the diverſity of the ſeaſons, and the cauſe of it: the doctrine of parallaxes.

In the third book Dr. Long treats, in a more particular manner, of the motions of the Sun, Moon, and planets: ſhews that the motion of the Sun is not uniform, explains the cauſe of it, and the conſequences. He explains alſo the difference between mean and apparent time; what is meant by the equation of time; and gives an account of the ſeveral means which have been uſed for meaſuring time. He treats alſo of the Moon's motion, as well on its axis as in its orbit; of the inequalities of the latter motion, and the cauſes of them: and ſhews that the Moon is a ſecondary planet, revolving round the Earth. He explains the nature of the Moon's nodes, and apſes, and their motions; treats of the inclination of her orbit; of her libration; of her latitude; her parallax, and the methods which have been taken to find it; of the ſatellites of Jupiter, their uſe in finding the longitudes of places, their motions, magnitudes, and the times of their revolution in their reſpective orbits; of the diameters of their orbits, and their inclinations to the plane of the ecliptic; of the tables which have been made of their motions, their eclipſes, their occultations by the body of their primary planet, and the power of teleſcopes proper for obſerving them; of the ring of Saturn, his ſatellites, the times of their revolutions, and the inclinations of their orbits; of the eclipſes of the Sun and Moon, their frequency, reſtitution, and uſes in geography and hiſtory: of comets; their nature, magnitude, and ſuppoſed uſes; the appearance of one firſt predicted by Dr. Halley: of the tranſits of the planet Venus over the Sun's diſk; their uſes and times of happening: of the ſolar atmoſphere, the atmoſphere of the planets, and the lunar atmoſphere—proofs of the exiſtence of it: of the ſpots which are obſerved on the ſurfaces of the Sun, Moon, and planets; conjectures concerning their nature and cauſes—have been the means of detecting the revolutions of theſe bodies on their axes; and the times in which theſe revolutions are performed: of the ſituation of the ſolar axis with reſpect to the plane of the ecliptic, and the zodiacal light: of the harveſt Moon, the horizontal Moon, and the figure of the ſky: of epochas, æras, cycles, calenders, and the diviſion of time into weeks, months, and years: of the poetical riſings of the ſtars and planets; and the uſe of the celeſtial globe.

The fourth book comprehends phyſical aſtronomy; the opinions of the ancient philoſophers concerning the formation of the

world; the system of Descartes; Burnet's theory; its refutation by Keil and Woodward; Woodward's natural history of the earth; Whiston's theory; general error of all these cosmogonists; Halley's theory of the magnetic needle, and its variations. Of the Newtonian philosophy; general definitions; the theory of gravitation; the laws of falling bodies, pendulums, projectiles, central forces, &c.; the laws of the Moon's motion; of the tides, the precession of the equinoxes, and the nutation of the earth's axis. The systems of Pythagoras, Capella, Apollonius, Ptolemy, and Tycho Brahe, &c. Opinions concerning a plurality of worlds.

The fifth book contains the history of astronomy, in twelve chapters. In the first, the Author gives an account of the sources from which he has drawn his information; and characterizes the writers whom he has consulted. The second and third chapters exhibit the conjectures which have been formed, and the disputes which have arisen concerning the knowledge of the Antediluvians in astronomy, and the fabulous ages immediately succeeding the flood. The fourth chapter contains an account of the Chaldean and Egyptian astronomy, in which the Author, or his continuator (for only part of a page of this chapter stands as it was originally written by Dr. Long), assigns a much greater extent to the knowledge of these two ancient nations in astronomy, than some late authors have been willing to allow. We will not enter into the dispute—the writer before us gives his reasons for what he advances, and we must leave our readers, as he has done his, to judge for themselves on which side truth probably lies, for after all it is but a probability. The fifth chapter treats of the astronomy of the Chinese, and other Orientals. The writer admits the claim of the Chinese to a very early knowledge in the science, and assigns several causes for the present very low state of it in that empire. The history of astronomy among the Greeks, before the foundation of the Alexandrian school, forms the subject of the sixth chapter; and the writer follows the chronology of Sir Isaac Newton, in preference to the opinion of the late Mr. Costard, who has laboured to shew that Sir Isaac has erred near *three hundred years* in some of his dates. The history of astronomy among the Greeks, from the foundation of the Alexandrian school to the time of Ptolemy, is discussed in the seventh chapter; and, in the eighth, the astronomy of the Arabians, Persians, and Tartars.

We cannot help observing that an interval of near 700 years elapses between the dates contained in those two chapters, during all which time it does not appear, from this history, that a single person existed who cultivated astronomy. We cannot suppose that the science died wholly with a person so eminent in it as *Ptolemy*; but it seems evidently to have been declining before

fore his time; and, indeed, we do not find that Ptolemy himself did much more than collect together, and digest, what had been written by former astronomers; and if any came after him, they lived unnoticed, and in obscurity, and their names are now buried in oblivion. It does not seem difficult to assign the cause of this total extinction of the sciences in the western world. The Romans had, for several centuries, been extending their conquests; and about this time made themselves masters of almost all the known world, except Persia, and the kingdoms which lie to the eastward and northward of it; and the Romans were scarcely less ignorant of science, or less fatal to it, wherever they came, than the Barbarians who overturned *their* empire were to literature in general. Nor was the Christian religion, or rather the bigotry of its professors, after it got established in the world, less inimical to the interests of science, which began not to lift its drooping head, in any country that professed it, before the beginning of the thirteenth century; nor, without great difficulty, for several centuries afterward: witness the cruel persecutions which were carried on against Roger Bacon, and many others, but particularly against Galileo, *the morning star* of the 17th century, as this writer, properly enough, calls him.

The ninth, tenth, eleventh, and twelfth books contain the history of astronomy from the time when science began first to dawn on the horizon of Europe, after that long night of intense darkness which followed the destruction of it from the causes mentioned above, to the year 1764, when the Rev. Dr. Maskelyne was appointed Astronomer Royal at Greenwich: and the writer appears to us to have dealt out his praise with a tolerably partial hand. What foreign astronomers may think of it we cannot say; but it undoubtedly appears from this history that much the greater part of the discoveries and improvements which have been made in the last and present centuries, as well in physical as practical astronomy, have been made in England. With respect to instruments, the improvements have been wholly English since the invention of the telescope, except the transit-instrument, which was first invented and used by Roëmer, the celebrated Danish astronomer *. And it is greatly to the ho-

* *Manfredi*, in his Ephemerides, gives the invention of this instrument to a person of the name of *Stancari*. The *Abbé de la Caille* also tells us, in his Ephemerides for the 10 years between 1765 and 1775, that both *Hook* and *Louville* had used it: but when, or who *Stancari* was, is not said. We know that *La Caille* is mistaken with respect to *Hook*: on the contrary, we are certain that *Roemer* both contrived and used one about the year 1700. See *Horrebowe Basis Astronomiæ*, p. 143, &c.

nour of the English artists, that every thing of the kind, now worth looking at on the continent, has been made in London.

To conclude—though the Author's manner of proceeding, which was to print as he wrote, has, in some measure, been prejudicial to the arrangement of his matter, yet we think there is nothing in the English language, on the subject of astronomy, that can stand in competition with the present performance, whether we consider its extent and comprehensiveness, the clearness with which it is delivered, or its general accuracy and correctness; and we therefore conclude that few who wish to make any considerable advance in the science will rest satisfied without reading it. At the same time that we say this, we must acquaint our Readers, that the Author enters very little into the practice of astronomy, either with respect to the management of instruments, and the modes of making observations, or of drawing the necessary consequences from them by computation: nor is there, as far as we know, in any language, an elementary treatise on this subject. The man, therefore, who would sit down, and write a *good* book of this kind, would do an essential service to astronomy: but who is he that has leisure to do this, and skill to perform it?

ART. X. *Letters concerning the Northern Coast of Antrim, in Ireland,* &c. By the Rev. William Hamilton, A. M. Fellow of Trinity College, Dublin. 8vo. 4s. sewed. Robinsons. 1786.

ALTHOUGH the Author of these Letters makes some curious remarks on the manners and characteristics of the inhabitants of the part of Ireland which he describes, and gives us his observations on the appearances and productions of the soil and climate, just as particulars and circumstances chanced to present themselves to his view; yet the principal scope of his journey was to obtain a more perfect knowledge of the basaltes, and other matters relative to the strata of which the northern coast is composed.

The coast seems to have been originally a compact body of limestone-rock, considerably higher than the present level of the sea; over which, at some later period, extensive bodies of vitrifiable stone have been superinduced, in a fluid or soft state. The original calcareous stratum is very much deranged and interrupted by these incumbent masses. In some places it is depressed greatly below its ancient level;—shortly after it is borne down to the water's edge, and can be traced under its surface;—it then dips entirely, and seems irretrievably lost under the superior mass. In a short space it again begins to emerge, and, after a similar variation, recovers its original height. Mr. H. describes *these* repeated vicissitudes of elevation and depression, for forty miles

miles along the coaſt, all the way from Lough-Foyle to Lough-Larne. The columnar baſaltes, under which the limeſtone is never diſcovered, and which never approaches it but with evident marks of derangement, is the ſubſtance that upon accurate examination is found to have cauſed the many interruptions of the original and primitive ſtratum. The ſame ſubſtance ſeems not only to have deranged the order of the limeſtone upon the coaſt, but alſo to have ſeparated or diſunited the iſland of Raghery (diſtant from it between ſeven and eight miles) from the main land.

The deſcription of this iſland, containing an account of its produce, population, antiquities, the ſingularitiēs of its inhabitants, and various other points, gave us pleaſure in the peruſal, and we regret that the brevity to which this article is ſubjected, prevents us from laying it before our Readers.

Returning from Raghery, Mr. Hamilton remained a few days at Ballycaſtle, where he examined the collieries which lie between that place and Fairhead, in an abrupt bank that overhangs the ſea.

The different foſſils which generally lie above the coal, are *till*, or ſlate, iron-ore, and free-ſtone. The ſtrata here dip, or incline, to the ſouth; a circumſtance highly inconvenient to the working of theſe mines; for, when an horizontal *adit*, or level, has been puſhed forward to the ſeam of coal, from the ſteep bank that faces the north, the workmen, in following the vein, are obliged to work downward, and of conſequence have no means of carrying off the water. In deſcribing theſe collieries, Mr. H. mentions a fact, which is not only curious in itſelf, but tends greatly to elucidate the ancient hiſtory of Ireland. We ſhall give it in his own words:

'About twelve years ago, the workmen in puſhing forward a new adit towards the coal, unexpectedly broke through the rock into a cavern. The hole which they opened was not very large, and two young lads were made to creep in, with candles, to explore this new region. They accordingly went forward, and entered an extenſive labyrinth branching off into numerous apartments, in the mazes and windings of which they were at laſt completely loſt. After various vain attempts to return, their lights were extinguiſhed, and they ſat down together in utter deſpair of an eſcape from this dreary dungeon. In the mean time, the people without in the drift were alarmed for their ſafety, freſh hands were employed, a paſſage was at laſt made for the workmen, and the two unfortunate adventurers extricated, after a whole night's impriſonment.

'On examining this ſubterraneous wonder, it was found to be a complete gallery, which had been driven forward many hundred yards, to a bed of coal; that it branched off into various chambers, where the miners had puſhed on their different works; that pillars were left, at proper intervals, to ſupport the roof. It was found to be an extenſive mine, wrought by a ſet of people, at leaſt as expert

in the business as the present generation. Some remains of the tools, and even the baskets used in the works, were discovered, but in such a state that on being touched they immediately fell to powder. The antiquity of this mine is pretty evident from hence, that there does not remain the most remote tradition of it in the country; but it is still more fully demonstrated from a natural process that has taken place since its formation, for stalactite pillars have been formed, reaching from the roof to the floor; and the sides and supports were found covered with sparry incrustations, which the present workmen do not observe to be deposited in any definite portion of time.'

Our Author does not let slip the opportunity this circumstance affords him of examining into the state of civilization of his country in former times:

'The discovery of this colliery is one of those proofs, which, without directly deciding either time or persons, tend strongly to shew that there was an age, when Ireland enjoyed a considerable share of civilization. Most of the English writers, conceiving this desolate and distracted kingdom to have been naturally such as they found it, eagerly pronounced it to be a nation without laws, without monuments, without records, without any traces whatever of former civilization; but many things which have still escaped the wreck of time, and the fury of invaders, concur to demonstrate this to be a hasty assertion.'

What people these works are to be attributed to, or to determine the time when they were carried on, is a matter of some difficulty: our Author, however, seems to have great probability in his favour, when he supposes that it must have been before the seventh century.

The next three letters describe the fisheries, and other matters respecting the employment and customs of the inhabitants; with some historical accounts of the incursions of the Scots. In the course of his expeditions Mr. H. met with an old MS. in the possession of the M'Donalds, relative to the settlement of the Scots in that part of the kingdom. It contains many curious particulars; it shews the barbarous state of the inhabitants in the sixteenth century, and the manner in which property was transferred from one master to another. Admirers of historical *minutiæ* will find entertainment in this part of the work.

The natural history of basaltes, composing the Giant's Causeway * and other promontories on the coast of Antrim, next engages our philosophic traveller. This substance, which has of late so much attracted the attention of the natural historian and the chemist, is fully described, and an analysis of it is subjoined. From a knowledge of its component parts, Mr. H. accounts for

* The Author's description of the Giant's Causeway we thought unnecessary to lay before our Readers, as we so lately had an opportunity of giving a good account of it in our Review of Mr. Whitehurst's *Enquiry*. See M. R. for July last.

many

many of its properties, among which its magnetism is a very remarkable one.

From the metallic state of its iron element, the Author thinks that we are enabled to infer, *à priori*, that the columns of the Giant's Causeway are all natural magnets, whose lower extremity is their north pole, and the upper one their south pole. For having stood, during many ages, in a perpendicular position, he concludes, they must have acquired that polarity, which is peculiar to all iron substances, in a similar situaton; and like natural magnets, every fragment, when broken, will have its north and south pole. 'And this,' says he 'I have found true by experience; each pillar of the Giant's Causeway and each fragment of a pillar, which I applied near to the needle, having its attractive and repellent point. Hence it follows, that the great capes in the neighbourhood of the Causeway, must possess a similar property; and accordingly, in the semicircular bays of Bengore I have often found the compass very much deranged from its meridian.'

Mr. H. has been very attentive in observing what fossils are contained in the fissures of the basaltes, or found near it: circumstances highly to be approved, as they furnish the naturalist with a greater variety of facts, and thereby enable him to make a greater number of conclusions, or at least to confirm in a more satisfactory manner those already deduced.

The fossils attendant upon basalt are,

1st, Extensive layers of *red ochre*, varying in all degrees, from a dull ferrugineous colour to a bright red.

2dly, *Steatites*, generally of a greenish soapy appearance; more rarely of a pure white.

3dly, Veins of *iron ore*, sometimes very rich, commonly of a brown or reddish cast, at other times of a changeable blue colour.

4thly, *Zeolyte*, of a bright and pure white colour; in masses from a grain to a pound; generally disposed in the cavities of the cellular basalt; often affecting a crystallization, in which the fibres radiate from a center, in some instances resembling the spangled appearance of thistle down.

5thly, *Peperino-stone*, a friable matrix of indurated clay and iron, studded with little morsels of zeolyte and other substances. It is of a reddish burnt colour, corresponding accurately with the peperino-stone of Iceland.

6thly, *Pumice-stone*, of a deep black colour, containing iron not entirely dephlogisticated, but still capable of acting on the needle.

From a number of facts, and reasoning upon them, our Author concludes basaltes to be a volcanic production; and thence is led to consider the various theories of several of our modern philosophers,

philosophers, respecting the many changes which this globe has suffered, at sundry periods of time, by means of subterraneous fire. The arguments he uses in support of the volcanic theory are fair and just; and the objections against it are fully and satisfactorily answered.

We do not hesitate to recommend this performance, as it abounds with such observations as cannot fail to instruct and please those who attentively peruse it.

ART. XI. *An Account of the present State of Nova Scotia.* 8vo. 3s. Edinburgh printed; sold by Longman, in London. 1786.

THIS publication affords us a pleasing account of the country which it briefly describes, and flatters us with the hope that it may, from its own flourishing state, contribute, in no small degree, to advance the prosperity of Great Britain. The Author classes his observations very judiciously under a number of distinct heads, such as, *Situation and extent*; *Climate and seasons*; *Natural productions*; *Animals*; *Dangers on the coast*; *Fisheries*; *Indians*; *Fur-trade*; *New settlements, towns and harbours*; *Trade and navigation*, and *Government*. It would be easy to select particulars from each of these heads which are worthy of some attention; but we must satisfy ourselves with a few cursory remarks.

Among the natural productions of this country, the writer takes particular notice of *tar*, *pitch*, and *turpentine*, to be procured from the pine-forests, which may be supposed to occupy four fifths of all the land in the province: he considers this as an article deserving the serious attention of the legislature; 'since, says he, it is surely no longer good policy to take from the *United States* those things, which, with proper encouragement, our own colonies are found to produce.' The *iron ore* discovered here is said to be equally good with that which is found in any part of America, and it is added, that notwithstanding the application which is requisite to husbandry and the fisheries, 'there can remain but little doubt, that the iron made here may become a useful article of trade in the course of a few years.' Hemp and flax, which must always be an object of national importance, are said to be perfectly fitted to the soil and climate of this country; it is therefore to be concluded that the eye of the legislature will be directed hither, that measures may be adopted to encourage their growth.

Whatever benefits may have accrued to Europe from its connection with America, humanity must shudder at the desolation which that connection hath brought on its native inhabitants, amounting almost to extirpation. Our Author chiefly ascribes this calamity to the introduction of spirituous liquors, of

of the very *worst kind*, purchased of the white people; and of the small-pox, which at different periods has made dreadful ravages. On the whole, it appears, that the poor Indians have little reason to congratulate themselves on their acquaintance with the Europeans. The evil occasioned by spirituous liquors alone is sufficiently dreadful. A small dose, it is said, never satisfies them. They drink it unmixed, until they can drink no more, and then become literally mad; thus, by frequent repetition, they are besotted and enfeebled, and the mischief spreads to their posterity.

In the account of the fur-trade, it is remarked, that 'monopolies have been at all times hurtful to industry, and still more so to commerce. Every kind of restraint that is laid on this trade must therefore hurt, instead of answering the intended purpose of doing it good; and, like a plant left to its own native soil, if left to itself, it will be found to thrive the better. In fine, it is impossible the extent of the advantages can be ascertained, which the province may receive from it. Thus far it may be affirmed, that it is a thing which, though capable of great improvement, has this farther to recommend it, that the perseverance of the inhabitants in giving encouragement to it, by trading on reasonable terms with the Indians, is fully adequate to the purpose of rendering it, as much as possible, advantageous either to Great Britain or themselves.'

The hint offered by this writer, in a note, when he mentions the masts that are cut for the royal navy, may require some notice: 'It is surely,' says he, 'bad policy to mark all the large fir-trees for the use of government without allowing any thing in consideration of damages to the proprietor of the lands where such trees grow; as in this case, they will not be over-solicitous for the preservation of the large timber.'

The importance of the navigation act is strongly pleaded for in this volume: 'It can never be too often repeated,' we are told, 'that those laws, and the principles of them, which have raised these islands to their present greatness, will, without doubt, if once relaxed, have a contrary effect, and plunge us into the very depth of wretchedness and misery; since a decrease of shipping must of necessity be attended with a proportional loss of revenue, of seamen, and of national confidence, which in the present state of things is the chief bulwark of the kingdom. — — If the simple requisitions of that law (the Navigation act), enjoining all our national shipping to be British built, and to be manned with at least two thirds of seamen born in the dominions of England, have produced such mighty effects, what could equal the folly of giving them up?'

From the view which is here given us of the territories yet remaining to Great Britain in North America, we cannot but infer, that, *under a wise and proper direction*, they may be rendered

dered prosperous in themselves, and beneficial to the mother-country. 'We affected,' observes this writer, 'to despise a country, with whose worth we were unacquainted, and rested satisfied in an unpardonable degree of ignorance. Canada was equally neglected, though possessed of a luxuriant soil, a territory almost unbounded, the noblest woods, rivers without number, and lakes equal to the seas of Europe in extent, and probably in usefulness; it was considered with a gloomy satisfaction that bordered on malevolence. The folly and misfortunes of the French nation lost them the possession of a province, to the importance of which they had been, until that moment, strangers.—If then such ample possessions are left to Britain, it will be true wisdom to improve and encourage them, especially as the war itself, however destructive in other respects, has added so greatly to their population, many citizens independent on those on whom the sentence of banishment has been passed by their countrymen, having come voluntarily to reside on the lands guaranteed to them by a constitution, that is equally free from the despotism of kings, and the abuses of a democracy.'

We will not enter into an enquiry concerning the justice of the encomium which is passed on the numbers, who under the denomination of *loyalists*, have lately settled in this country; it is probable that, as a body, they may not be at all more respectable than those whom they have left, and that many individuals may have placed themselves among them in the hope of bettering their circumstances by a connection with Britain: it is time, however, that these considerations should now be dropped: the accession which has been made by different means to the population of Nova Scotia appears greatly to advance its importance, and from the present aspect, the province is likely to be flourishing and consequential, as in other respects, especially in this, 'as entirely commanding the fisheries, which,' adds this writer, 'while properly encouraged, may be considered as an inexhaustible mine of wealth to the empire at large, and one of the chief sinews of its power.'

It is not always easy to decide on the merit of publications that are, in any degree, political; and which, like paragraphs in a news-paper, are sometimes written with a concealed sinister purpose, to mislead the reader, or to prepare the way for somewhat, perhaps, unsuspected. The tract before us, however, seems to be very honestly intended, and certainly affords both entertainment and instruction; it is not a mere compilation, but written by a man acquainted with the country, and whose remarks appear to merit attentive consideration.

The anonymous writer professes himself a warm friend to the liberties of mankind. He very briefly describes the form of government in *Nova Scotia*, which, he says, 'approaches as nearly to that of the parent state as possible;' and adds, 'This kind of

government

government, though apparently complicated, is, on a closer analysis, just and simple. The liberties of the people can only be endangered by the pusillanimity or treachery of their representatives; and, whilst their freedom is guarded against the encroachments of weak, arbitrary, or profligate ministers, by the power and authority of a British parliament, an entire, full, and complete exemption from taxation for ever, but *by their own consent*, is secured to them by the same sacred contract.'

Again it is remarked, 'where freedom does not exist, in the fullest and most unconfined sense, very little good is to be expected from the richest soil, or most unbounded territories, even in those countries where science has long since reared its head, and the arts have enjoyed the patronage of the great; but, in countries newly planted, whose inhabitants know how to prize their liberties, and esteem them as natural and inherent rights, every innovation that can possibly affect them, must be a step toward the ruin of the colonies, and the means of sowing eternal discord with the mother country.'

The work is closed in the following terms: 'Long may this island continue, by the wisdom of her councils, and the justice of her measures, to unite all the distant parts of so great an empire in one strict and indissoluble bond of fraternal union; and while the freedom of her sacred constitution bestows blessings on the unborn millions, who may hereafter become inhabitants of her remaining colonies, may it be the *second* wish of every subject, that the King may long continue the sovereign of a free people,—the first should be, that the people may be free.'

ART. XII. *A Supplement to the fifth Edition of Collins's Peerage of England:* containing a general Account of the Marriages, Births, Promotions, Deaths, &c. which have occurred in each Family, from that Publication in the Year 1779 to the present Time. Also an Account of those Families which have been advanced to the English Peerage, whether by Descent or Creation, since that Period. With their paternal Coats of Arms, &c. on 34 Copper-plates. By B. Longmate, Editor of the 5th Edition of Collins's Peerage. 8vo. 7s. 6d. Boards. Cadell. 1784.

A Work of this nature requires great industry and application, and a particular talent for that species of minute investigation which an accurate genealogist ought to possess.—With these qualifications, Mr. Longmate appears to be endowed in a very considerable degree; and the present work is an eminent proof of it. It is a valuable Supplement to Collins's useful Memorials of English Peerage; and may also be considered as a promising specimen of the Author's abilities for a publication of a more difficult, but not less curious and interesting nature, viz. "*The extinct Peerage of England.*"

The

The title, as above, hath already given our Readers a general idea of the present work.

The *additions* to Collins's eight volumes, as published by Mr. Longmate in 1779, end with the barony of Coniers, now possessed by the eldest son of the Marquis of Carmarthen in right of his mother, daughter of the late Countess of Holdernesse, in whom the title was vested.

Since this period, a considerable addition hath been made to the English peerage. A particular account is given in the present volume of the families which have been enobled, beginning with Wedderburn, Lord Loughborough, and ending with Dutton, Lord Shirborne *.

The genealogies of the families are traced out with great accuracy, and from the most authentic memorials; though the Author had many great difficulties to surmount, particularly in the younger branches of ancient families. This circumstance he particularly notices, when he speaks of Lord Rodney, descended, by some distant and obscure ramification, from the old stem of the Rodneys of Stoke Rodney in Somersetshire. The slender notice (says he) taken of such branches, in the heralds visitations, the long disuse of those visitations, together with the general confusion in which this kingdom was involved by the civil war between King Charles and the Parliament, and the great destruction of family deeds and evidences which it occasioned, must render it extremely difficult, if not altogether impossible, for not only his Lordship, but also most of the descendants of the younger sons of the best families in the kingdom, to join themselves to the old family stock.'

Persons attached to genealogical studies will find in this work much information and amusement. We have noticed some slight inaccuracies relating to names, places, and dates; and possibly there are others, which we were incapable of observing, for want of a sufficient acquaintance with these *minutiæ* of genealogy.

From a publication of this nature, little can be extracted for the entertainment of general readers. It may be, however, amusing to every one to read the method in which our ancient monarchs conveyed a grant of royal lands to their favourites.

William the Conqueror granted to an ancestor of Lord Rawdon the estates in Yorkshire, on which is the noble mansion called

* Griffin, Lord Howard of Walden, is the last peer of whom we have an account in this Supplement. But his title is not so much a new creation, as the revival of an ancient peerage in right of his great-grandmother, Lady Essex Howard, daughter of the last Lord Howard of Walden.—This right, in Sir John Griffin Griffin, was confirmed by Parliament, Aug. 3, 1784.

Rawdon

Rawdon Hall, still enjoyed by his father the Earl of Moira, in the following brief poetical deed, according to the custom of the times—

'I William Kyng, the thurd yere of my reign,
Give to the Paulyn Roydon, Hope and Hopetowne,
With all the bounds both up and downe;
From Heven to Yerthe, from Yerthe to Hel,
For the and thyn, ther to dwel,
As truly as this Kyng right is myn;
For a Crossebow and an Arrow,
When I sal come to hunt on Yarrow.
And in token that this thing is sooth,
I bit the whyt wax with my tooth.
Before Meg, Mawd, and Margery,
And my thurd sonne Henry *.'

ART. XIII. *Two ancient Scottish Poems*; the Gaberlunzie-Man, and Christ's Kirk on the Green; with Notes and Observations. By John Callander, Esquire, of Craigforth. 8vo. 2s. 6d. Boards. Donaldson.

BOTH these curious songs are attributed to James V. of Scotland. They are of the comic kind; and shew the monarch to have been intimately acquainted with the scenes of vulgar life. It seems that he had a passion for strolling about in disguise, and mixing with vagrants and the lower class of people. In his excursions he sometimes met with odd adventures: and he diverted himself with writing ballads on the subjects of them.

The *Gaberlunzie-Man* records an adventure of this sort. The word is compounded of *gaber*, a wallet, and *lunzie*, loin; *i. e.* an itinerant mechanic, or tinker, who carries on his back the implements of his trade.—

'The pauky † auld carle came o'er the lee,
Wi' mony gude e'ens and days to mee,
Saying, gudewife, for zour courtesie
Will zee ludge a silly poor man.
The night was cauld, the carle was wat,
And down azont the ingle ‡ he sat,
My dochter's shouthers he 'gan to clap,
And cadgily § ranted and sang.'

---

* A grant of an estate in Devonshire was originally made by the celebrated John of Gaunt to a great family (*viz.* the *Bassets* of Heanton-Court) of that county, in a similar manner:

I John of Gaunt
Do freely give and grant,
From me and mine,
To thee and thine,
The Barton-Fee
Of Umberleigh.

A fine example for modern conveyancers!

† Cunning—sly. ‡ Fire. § Cheerfully—merrily.

This *silly poor man* proved to be a sly rogue, who ran off with the daughter in the night, and left the *gudewife* to deplore her credulity, and curse the traitors.

Christ's Kirk on the Green is a description of a country wake, which began in mirth and dancing, and ended in more rude and boisterous amusements.

Bishop Gibson published an edition of it in 1691, and illustrated it with notes. Much, however, was left unexplained; and Mr. Callander hath undertaken to supply the deficiencies, as well as correct the mistakes of the learned Bishop. He appears to be deeply versed in the Saxon language; though he runs too much into whimsical refinement and speculation, and makes things doubtful by his attempt to illustrate them.

This work is only published as a specimen of a larger and more important undertaking. If it should meet with the approbation of the learned, the Editor intends to favour the Public with a full collection of all the Scottish poems which appeared before the 17th century, illustrated with notes in the manner of those which accompany the present work.

In the Preface and Notes the learned Editor endeavours to establish what he calls a system of rational etymology: this consists in deriving the words of every language from the radical sounds of the first, or original tongue, as it was spoken by Noah and the builders of Babel. Many of those are preserved, he thinks, in the several dialects now in use over this globe, and every day brings more of those roots to our knowledge, as we grow better acquainted with the languages spoken by the several tribes of mankind. The Editor proposes to publish a large collection of these radical terms under the title of a *Scoto-Gothic Glossary.*

To relieve the Reader from the tedious uniformity of etymological disquisition, some observations on the manners and customs of the Scots in the middle ages are interspersed, and will prove very entertaining to the curious.

ART. XIV. *Miscellanies*, by Mr. Pratt. Crown 8vo. 4 Vols. 14s. sewed. Becket. 1785.

CONTENTS.

Vol. I. 'SYMPATHY, a Poem; revised from the sixth Edition:' censured and commended in the 65th volume of our Review.—'The Art of rising on the Stage, a Poem;' in three Cantos: not destitute of pleasantry.—'Poems from the *Annual Register*.'—'Poems from *Liberal Opinions*;' one of our Author's earliest works, published under the assumed name of Courtney Melmoth: See Rev. vols. 52, 55, and 56.—'Poems from *Emma Corbet*;' a work well spoken of in Rev. vol.

vol. 63.—'Prologues, Epilogues, Epitaphs,' and 'A Poem to the Prince of Wales;' to whom also this collection is dedicated.

Vol. II. 'Prize Poems, written for the Vase at Bath-Easton.' Of the general merit of the Bath-Easton poetry, we have frequently spoken.—'Theron, a Tale;' and a considerable number of 'Miscellaneous Verses.'—'School for Vanity, a Comedy, as represented at the Theatre-Royal in Drury-Lane;' condemned [no singular case] without a fair trial—but not with the unanimous assent of the house. The piece, certainly, merited an *entire* representation, and an impartial hearing, on the first night, at least.

Vol. III. consists of 'Moral Tales,'—not improperly named, nor ill calculated for general entertainment, and the instruction of young readers.

Vol IV. 'Continuation of the Moral Tales;' with essays on various subjects.

Of the merits of this lively but unsubstantial writer, we have already, on former occasions, delivered our opinion; an opinion not formed at random, nor taken up in haste: it was the cool decision of deliberate, impartial examination.—A review of the present collection hath confirmed that decision, and fully justified the sentence we passed—and passed with reluctance, because, in respect of his private character, we have heard so advantageous a report of Mr. Pratt, that we should, no doubt, very much esteem him as a man, whatever we might think of the Author.

The copiousness and variety of the contents of these volumes are proofs of the Author's facility of composition; and when we take into the account his other numerous productions, we cannot but give him credit for that fertility of invention which is said to endow some poets with the happy talent of *writing a thousand lines a day.*

The ornaments with which Mr. Pratt hath set off his multifarious subjects, whether in prose or verse, will not fail to please the generality of readers; but to persons of taste and judgment they will be less satisfactory. They want simplicity; they glitter with false splendor: which may captivate at a distance, but will offend, on a nearer inspection.

Though a degree of insipidity and affectation are the prevailing characteristics of some of this Author's performances, yet single passages may frequently be extracted, that seem to indicate genius. But when those passages are compared with others of a different stamp, we are apt to wonder how they exist, and whence they proceed! Like the equivocal corruscations that sometimes play upon the skirts of night, they only serve to make the surrounding *darkness more visible.*

ART. XV. *A Poetic Epiſtle to a Curate.* By Joſiah Thomas, A. B. 4to. 2s. 6d. Faulder. 1786.

THIS is the natural effuſion of an honeſt and cultivated mind. Though the writer has the modeſty to diſclaim all expectation of diſtinction as a poet, the following lines will give our Reader no unfavourable impreſſion both of his genius and taſte:

'Retirement, hail!—thy hoſpitable ſhade,
By blundering Pride injuriouſly pourtray'd,
Demands my verſe—could Gratitude inſpire
The Sage's wiſdom, or the Poet's fire,
How would the Muſe th' immortal theme prolong,
And bleſs thy fond encomiaſt and the ſong!
'Retirement, hail! though ridicul'd by Pride,
Sublime th' aſſociates in thy bower abide.
Sublime thy joys, however diſavow'd
By Inſtinct's herd, the profligate and proud.
'Though round thy bower no pompous buildings ſtare;
Nor Taſte's capricious vanities be there;
Within the ſweet receſs Truth loves to dwell;
And meek Simplicity adorns the cell:
Learning the volume of the world diſplays,
Blaz'ning the wonders of the SIRE OF DAYS:
Genius, with eye undazzled by the Sun,
Traces each footſtep where Old Time has run:
Science the exhauſtleſs univerſe explores,
Dives to the bottom, to the ſummit ſoars:
There Contemplation by ſage Wiſdom led,
"Holds her high converſe with the mighty Dead."
While fair Content and Peace, congenial Powers,
Crown with delight the conſecrated hours.
'Retirement, hail! beneath thy foſtering care
The Muſe firſt gives her callow wing to air;
To thee the liberal Arts their luſtre owe,
Plants, that reward the ſoil wherein they grow.
'From thee the POET—whoſe illumin'd page
Glows, like the Sun, above the wrecks of age:
From thee the SAGE—whoſe meditative mind
Preſcribes the Laws that civilize mankind:
From thee th' HISTORIAN—whoſe ſagacious pen
To man inculcates his firſt ſtudy, MEN:
From thee the keen PHILOSOPHER—whoſe eye
Darts through the glooms that ſhroud futurity:
From thee, Retirement! ALL their glories claim;
Thine the firſt triumphs in the fields of fame.
'BLEST is his lot, from Vice, from Folly free,
Whoſe tranquil paſſions are arrang'd by Thee!
To him, though Faction's diſcontented rout
Pronounce deſtruction—while themſelves are out;
Though Counties, with endemic frenzy curs'd,
Contend and war which Cypher ſhall be firſt,

To

To him the clamour but one sorrow brings,
That men should madden for such idle things.—
'When, darting radiance o'er the brightening sky,
The Sun renews his race: or while, on high
The dewy clouds involve the morning ray,
As loth to yield their station to the day,
How sweet the opening morn!—the genial hour,
RETIREMENT! calls thy votary from thy bower,
To meet fair Health upon the mountain's side:
There, while blue mists the lower vallies hide,
Health and her rose-lipt zephyrs meet, to pay
Their balmy fragrance to the new-born day.
'When Evening hovers, in her noiseless car,
Upon the shadowy bosom of the air,
What time the Star, that bids the dews arise,
Drinks the last radiance of the western skies,
And Nature breathes refresh'd—quick let my feet,
Retirement! hasten to thy lov'd retreat:
There, while each passion calm'd, and wish refin'd,
Expand the heart, and elevate the mind,
Let Fancy bear me to th' immortal clime,
Where POESY, above the moon sublime,
With Inspiration dwells—Or, let me hold
Converse with sages of the years of old;
And gleaning ev'ry truth and moral art,
Treasure the living harvest in my heart.'

The couplet, 'When evening hovers,' &c. in the above quotation, is highly poetical. The Author will, we hope, find sufficient inducement to persevere in sacrificing to the Muses.

ART. XVI. Ξενοφῶντος Απομνημονευματων βιβλια δ. XENOPHONTIS *Memorabilium* SOCRATIS *Dictorum Libri* 4. *Recensuit, Notis illustravit, variisque Lectionibus auxit* EDVARDUS EDWARDS, S. T. P. *et non ita pridem Coll. Jesu Oxon. Socius.* OXONII, *è Typographeo Clarendoniano. Prostant apud* J. Fletcher, &c. Sold by Rivington, London. 8vo. 6s. 1785.

OF Dr. Edwards, our Readers will not think unfavourably, when they are told, that, on subjects of Greek literature, he was the correspondent of Taylor, and the antagonist of Johnson. That he deserved the friendship of the one, and was able to combat the arguments of the other, the edition of Xenophon, now offered to the Public, affords no inconsiderable proof.

To the very learned and judicious Dr. Owen we are indebted for the Preface, the contents of which we shall lay before our Readers.

While Dr. Edwards was living, the Greek text and Latin translation were printed. The notes and various readings were committed to the care of his friend Dr. Owen, a little before his death. The notes are drawn from the manuscript papers

of Dr. E.; and the various readings are taken from eleven manuſcripts, which he had procured from foreign librarians, and which he was prevented from examining, by that illneſs which terminated in his diſſolution. Three of the manuſcripts are in the Vatican Library at Rome, five in the Medicæan Library at Florence, and three in the Royal Library at Paris. The oldeſt Vatican manuſcript is of the 14th century: the oldeſt Medicæan is of the 13th; and the oldeſt Pariſian is of the 11th. The references to the Vatican are, Vat. 1. 2. 3. To the Medicæan, Cod. A. B. C. D. E. To the Pariſian, Cod. Paris. 1. 2. 3. The eight Italian manuſcripts are perfect. Of the Pariſian manuſcripts, the firſt contains the two firſt books of the *Memorabilia*; the ſecond has only the fourth book; and the third contains the firſt and ſecond books, and the greater part of the third. The Pariſian manuſcripts are collated throughout, the reſt only in ſelect paſſages, and particularly in thoſe, which have embarraſſed men of learning, and have given riſe to conjectural emendation, or philological controverſy.

To the foregoing extracts from Dr. Owen's Preface, we ſhall ſubjoin the concluding paragraph; becauſe it is equally diſtinguiſhed by delicacy of ſentiment and elegance of diction: "*Hoc opus, amico vice ſuſceptum, nunc tandem eâ, quâ potui, fide et diligentiâ perfeci; quod quidem ſuperſtes ipſe melius multo perfeciſſet. Tuum eſt igitur, candide lector, ut noſtrum hoc officium qualecumque amico fatis functo præſtitum æqui bonique conſulas. Vale.*"

In a conciſe and well-written addreſs from Dr. Edwards to the Reader, we are informed, that he had endeavoured to make the text correct, and the tranſlation perſpicuous: that he had prepared an index of the heads of the different chapters: that he intended to ſubjoin a few notes of his own: and that his object, both in the index and in the notes, was to elucidate the real meaning of his author, and to eſtabliſh a poſition, which had been overlooked by all modern ſcholars, *hunc nempe libellum philoſophiæ moralis ſyſtema continere.* To the illuſtration of this poſition the index is judiciouſly accommodated, and our Readers may recollect, that Dr. E. publiſhed a full and elaborate defence of his opinion, in the year 1773, under the following title; 'The Socratic Syſtem of Morals, as delivered in Xenophon's *Memorabilia* *.'

The tranſlation is clear and exact, and is printed immediately under the text of the original. The propoſed emendations are often placed at the bottom of the page. To the work itſelf are ſubjoined the notes, printed in a ſmaller letter, and extended through 24 pages. Then follow the different readings, in 15 pages, diſtinguiſhed by references to the manuſcripts from

* See an account of this little tract in our Rev. vol. xlix. p. 72.

which

which they are respectively taken, and interspersed with notes by Dr. Owen and Mr. Belin. The edition concludes with corrections of 22 errata. It falls not within the limits of our Review to produce even those readings, which we think the most important. We have, however, examined them accurately, and we hesitate not to pronounce them worthy of the scholar's attention. In justice to the memory of Dr. Edwards, and from respect to the curiosity of the Public, the following notes are selected, and occasionally confirmed or disputed.

Page 2. line 12. for τὺς ἀπαντῶντας, forsan τὰ ἀπαντῶντα. Non solùm ex animalibus, sed etiam ex tonitru, fulgore, &c. bonam vel malam fortunam conjectare solebant divinantes. This alteration we think unnecessary, and Zeunius is of the same opinion, nam commode intelligitur ἀνθρώπους. Ex hominum autem occursu capta esse omina, docent loca laudata a Lindebrogio ad Terent. Phorm. iv. 4 25. The emendation had appeared in Simpson's edition —We here remark, with pain, that many of the observations and emendations which occur in the notes of Edwards, are to be found also in Zeunius's edition.—The coincidence was very striking to us, and excited suspicions, at least, that Dr Edwards had seen the notes of Zeunius on the *Memorabilia*, which were published at Leipsic in 1781, and also the *Opuscula Politica* of Xenophon, published in 1778, by the same editor.

Page 4. line 2. καλῶς οἰκήσειν—καλῶς οἰκίσειν edidit Ernestus, male—verbum οἰκήσειν hic recte se habere, viri eruditissimi pace, audacter asseram—si enim grammaticis vetustioribus adhibenda est fides, τὸ μέλλειν tam futuro quam præsenti rite conjungatur—cum aoristo autem nullo modo, μέλλω ποιεῖν, μέλλω ποιήσειν, οὐ μέλλω ποιῆσαι—T. Magister—ἔμελλον ποιῆσαι, ἔμελλον θεῖναι, ἁμαρτήματα ἐσχάτων—Phrynichus.

We know not from what editions Dr. E. quotes these grammarians. The negative part of their position is undoubtedly false. In page 149 of Phrynichus, *edit. Pau.* Hoeschelius quotes from the 5th book of Thucydides μελλήσουσας γενέσθαι. The same passage is quoted, for the same purpose of confutation, by Stanley, in his note on the 626th line of the Prometheus Vinctus, where we read, μέλλω παθεῖν.—Stanley has completely refuted the canon of Thomas Magister, and shews that Plato had twice used μέλλω with an aorist. In Bernard's edition of Thomas Magister, page 607, the question is fully discussed in the notes of Bos, Drakenborch, Stœber, and Oudendorp.

Page 6. line 11. for περὶ τῶν τοιούτων, Dr. E. reads περὶ τῶν οὐρανίων, and quotes from Lib. 4. c. 7. § 4. Ὅλως δὲ τῶν οὐρανίων—φροντιστὴν γιγνεσθαι, ἀπέτρεπεν. This alteration also had been proposed in Simpson's edition, and *probably* was suggested to Simpson by Dr. Edwards. Zeunius proposes θείων: we approve of

the common reading, where τοιούτων has the same meaning with τοιαυτα in the preceding sentence.

Page 7. line 7. καὶ ξύλα τὰ τυχόντα καὶ θηρία.] Nulla usquam gens coluit lapides et ligna quælibet. Error in textum irrepsit, nescio quomodò. Xenophontem, ordine verborum leviter mutato, sic scripsisse—καὶ ξύλα καὶ τὰ τυχόντα θηρία—mihi pene pro certo est. We think this transposition right, and accede to the reason assigned for it; but we add, that Hindeburgius had, for a different reason, proposed it before, ut membri hujus postrema pars similis ratione numeri reddatur antecedenti ὅτε ἄλλο τῶν θείων ἔδεν. The Leipsic reads καὶ τα τυχόντα θηρία.

Page 9. line 7. οὐκ ἠθέλησεν ἐπιψηφίσαι.] Populo suffragii ferendi potestatem dare noluit. Anglice: He would not put the question. Vide Demosth. 2 tom. p. 269. ed. Taylor. This interpretation is just. On the word ἐπιψηφισαν there is a most valuable note in page 86, of the Dilucidationes Thucydideæ, by Abresch. He opposes Kuster, who denied that ἐπιψηφίζειν could signify ἐπικυρεῖν—the authorities produced against Kuster are numerous and decisive. For the sake of our Readers who may not have Abresch's book, we will quote a part of the Schol. inedit. upon Aristides—ἄλλως οἱ ῥήτορες ἐπὶ τῦ ὑποβάλλειν αὐτὸν λέγουσι τὸ ἐπιψηφίζειν, καὶ ἄλλως οἱ φιλόσοφοι.——οἱ ῥήτορες ἐπὶ τῦ ἐρωτᾶν ταῦτα τάττουσιν· οἱ δὲ φιλόσοφοι ἐπὶ τῦ κυρῶσαι. V. Harpocration *in voce*, who illustrates this sense of the word from Demosthenes κατὰ Ἀνδροτίωνος—quoted also by the Scholiast on Aristides.

Page 15. line 9. εἰ μὲν τι κάκον—ἐποιησάτην.] Notent tirones particulam εἰ non semper dubii quid significare. Nam Critiam et Alcibiadem damno affecisse rempublicam quam maximo, sciebant omnes. This is very true, and very obvious; and the same may be said of a subsequent remark, in which we are told, that εἰ is used for ὅτι.—We read with surprise and concern what follows: 'Scias velim, Lector, quod omnes fere grammaticos criticosque effugit, sententiam, in quâ verbum modi indicativi conjunctioni εἰ subjicitur, non solummodo hypothesin continere, verum etiam istius hypothesεως affirmationem.' Now, we believe there are few schoolboys, who have not heard from their masters many curious and subtile distinctions between the assumptive and hypothetical use of εἰ and *si*. We cannot therefore give Dr. E. credit for the novelty of his criticism, and as to the truth of it, we know that the general rule is to be admitted with many restrictions. In the following line εἰ is not affirmative—σὺ δὲ φράσαι εἴ με σαώσεις—Iliad, A. line 83.—In the following passages it is conditional, and contains nullam affirmationem hypothesεως:

Εἷς ὅρος, μία βροτοῖσίν ἐστιν εὐτυχίας ὁδός,
θυμὸν εἴ τις ἔχων ἀπενθὴ δύναται διατελεῖν βίον.

Bacchylides, p. 149. edit. Brunck, vol. 1.

εἴ τις ὑπὸ χλαίνῃ βεβλημένος Ἡλιοδώρας
θάλπεται, ὑπναπάτῃ χρωτὶ χλιαινόμενος,
κοιμάσθω μὲν ὁ λύχνος· Meleager, p. 29. ibid.

We have taken the first passages which met our eye in the first books that were at hand; it were easy to produce a thousand of the same kind. The following remark of Gesner will explain the use of εἰ, and *si*, more clearly and precisely than the loose and general position of Dr. Edwards: 'Indicativus modus adhibetur in re certâ ac definitâ, conjunctivus pendere conditionem, incertamque esse, indicat.—Tamen finitivis τοῖς ὁριστικοῖς id est indicativis etiam jungitur, quum significatur conditio, ita tamen, ut nexum conditionis cum consequenti suo certam indicet.' Upon a subject where so much has been said, and with so little accuracy, we think it not pedantic to add the following quotation from Scheller's Præcepta styli Latini, p. 157: 'Hic ergo notandum, particulas has: *etsi*, *tametsi*, *quamquam*, *si*, *nisi*, *antequam*, *simulac*, *quamvis*, non *per se* conjunctivum regere, ut vulgo dicunt, sed indicativum. At *contextûs ratio* efficere potest, ut omnes hæ particulæ, et plures, v. c. *quando*, *ubi*, *quis*, *quid*, &c. cum conjunctivo conjungantur. Ergo a contextu pendet hic usus subjunctivi.' In the following lines the construction of εἰ is determined by the context:

Τῷ μὲν θανόντος οὐκ ἂν ἐνθυμοίμεθα,
εἴ τι φρονοῖμεν, πλεῖον ἡμέρας μίας.
Simonides, p. 129. Brunck Anal. vol. 1.

The fallacy of Dr. E.'s position will appear to any reader who will take the trouble of consulting Budæus's Commentaries, p. 1048. or Vigerus, cap. 8. sect. 6. We shall content ourselves with saying that εἰ with the optative, as εἰ τύχοι, is hypothetical; and it may not be amiss to add, that in some passages where a contingent future event is to be expressed, the particle εἰ would be insufficient to express it. In Ælian, lib. 2. cap. 36. the text corruptly reads εἰ δὲ ἀποθάνω; some of the manuscripts read ἐὰν, which Scheffer approves; and Perizonius condemns the common reading, and approves the emendation. In Herodotus, lib. 8. p. 641. edit. Wess. the text used to read εἰ νικηθέωσι, on which Valckenaer writes thus: Ferri nequit—revocabitur sincerum ἢν νικηθέωσι. He then refers to the above quoted passage in Ælian, and adds, Constans veterum usus sperneret τὸ εἰ ἀποθάνω, ut solæcum, alterum ἐὰν tantum admisit: in his sæpe fuit a viris doctissimis peccatum. We shall close this tedious subject by observing, that whatever mood or tense be joined to εἰ, the conditional or contingent force of the sentence, depends, not upon this particle, but upon αν, expressed or understood.

Page 18. line 6. ἔρυσσιν ὅμως.] Mallem legere ὅλως: prorsus, omnino, arcent. The alteration is plausible; but as the manuscripts and editions vary in the position of the word ὅμως, we

agree with Zeunius, who would expunge it from the text auctoritate Juntinæ.

In the verses from Theognis, Dr. E. proposes to change ἔοντα νόον into ἔνοντα νόον: the same correction being proposed in Simpson's edition, increases our suspicion that Dr. E. had communicated many of his emendations to Simpson.

Page 20. ὑπὸ πόλλων καὶ σέμνων γυναικῶν, &c. Hunc locum corruptum esse puto, quippe neque historiæ veritati (Vide Plat. Alcibiad. 1.), neque authoris simplicitati respondentem.' Dr. E. therefore would read ἀνθρώπων for γυναικῶν—But there is no violation of history; for, as Ernestus says, 'hic de patre [Cliniæ filio Z.] sermonem esse clarum est: unde male de filio hunc locum capit Taylorus ad Lysiæ, Orat. 1. Ern. de Alcibiadis genealogia. Vid. Valesii Emendat. p. 101. seq.' As to the expression, Ruhnkenius quotes from Philostratus, ὑπὸ τῶν καλῶν γυναικῶν θηρευόμενος.

Ibid. line 12. διὰ δύναμιν δὲ τὴν εν τῇ πόλει καὶ τοῖς συμμάχοις ὑπὸ πολλῶν καὶ δυναλῶν κολακεύειν. This passage is much disputed—Ernestus thinks κολακεύειν spurious, and would throw it out.—Zeunius interprets it δυνάτων κολακεύειν, men who are able or skilful to flatter.—The Greek idiom admits this construction, but it is not adapted to the general sense of the passage. We therefore prefer Budæus's reading, κολακευόντων. Dr. Edwards says, hoc verbum non est solicitandum, and quotes from Thucydides—τοῖς δυνατοῖς, men in power. We do not clearly understand the meaning of this note, for the difficulty lies not in the preserving or rejecting of the word δυνατῶν, but in the manner in which it is to be understood with κολακεύειν; and this difficulty is not at all lessened by Dr. E.'s note; for, if κολακεύειν be retained (which he does not even propose to alter or attempt to explain), it is impossible to understand δυνατῶν in the sense assigned to it by Dr. Edwards. We, it is true, adopt that sense; but, at the same time, would alter the reading of κολακεύειν. We would observe, by the way, that διαθρύπτεται is a most emphatical word, and is applied metaphorically by Theocritus to the conceited and petulant air of the singer, just before she begins the song: Vid. Eidyll. 15. line 99.

Page 21. l. 7. ἐπλημμελησάτην.] 'En metaphoram pulcherrimam e musicorum scientia depromptam; qua usus est Horatius, ii. Ep. 144. Sed veræ numerosque modosque ediscere vitæ: diceremus Anglicè, If they played any note out of tune.' Horace uses, as Dr. E. might have added, a similar allusion in Epist. 18. lib. 1. vers. 59. Aristotle's definition of virtue corresponds to this idea—καθόλου δὲ τῆς μὲν ἀρετῆς εστι, τὸ ποιεῖν σπουδαίαν τὴν διάθεσιν, περὶ τὴν ψυχὴν, ἠρεμαίαις καὶ τεταγμεναις κινησεσι χρωμένην, συμφωνοῦσαν κατὰ πάντα τὰ μέρη—Aristot. de Virt. et Vit. p. 295. vol. 2d. edit. Paris.

There

There is a passage also of the same sort in Philo Judæus, which, as, in the language of a certain fantastic and fastidious hyper-critic, it probably has been little "*blown upon*," we shall produce: τὸ ἐμμελὲς, καὶ ἔυρυθμον, οὐκ ἐν φωνῇ μᾶλλον ἢ διανοίᾳ ἐπιδείκνυσθαι πειρωμένυς. P. 656. edit. Mangey, vol. 2d.

Page 34. l. 7. Ἔργον δ' ὀδὲν ὄνειδος, &c.] Mirum est inter antiquos fuisse, qui hunc locum Hesiodi male sunt interpretati quasi οὐδὲν ad ἔργον referendum esset, cum ad ὄνειδος referri debeat. Simpson. 'Profecto, ὀδὲν ad ὄνειδος commode referatur, si versus citatus per se consideretur: si vero conjungatur cum sequentibus, quæ istius explicandi gratia proferuntur, ad ἔργον referatur necesse est. Socrates inter ποιεῖν τι καὶ εργασαθαι pro suo more acutissime distinguit.' Vide L. iii. 9. 5. Edwards.

This note is very sensible and convincing, both in the part which is quoted, and in the remaining part, which relates to the Socratic use of terms.

Page 39. l. 5. ἡ Πυθία ἀποκρίνεται.] Ernest. posuit ὑποκρίνεῖται. Sed recte se habet lectio vulgata. Confer L. iv. 3. 8.

We think Ernestus right, and assign the following reasons: Ernestus restituit ex Junt. et M. S. Vindob. 1. verbum exquisitius, cujus ἀποκρίνεῖται est Scholion. Suidas enim ὑποκρίνεσθαι, inquit τὸ ἀποκρίνεσθαι οἱ παλαιοὶ. Et Hesychius ὑποκριθῆναι, ἀποκριθῆναι. This note of Zeunius we will confirm by the following quotation from Alberti, in his note on the word in Hesychius—'Notum est ex Hom. Herodot. aliis passim ὑποκρίνεσθαι olim pro ἀποκρίνεσθαι usurpatum fuisse. Nec semel ita apud Arrian. ut pluribus docui in Observ. ad Matth. vi. 2. Atticos enim ita locutos esse tradit Schol. Hom. ad Il. H 407. coll. Il. M. 228. Quin et Artemidor. l. 4. p. 215. fin. ὑπεκρίνατο pro respondit. Adde Thom. M. ejusque Interpp.'

T. Magister writes ὑποκρίνομαι καὶ τὸ ἀποκρίνομαι, καὶ ὑπόκρισις τὸ αὐτὸ. He justifies his interpretation by two passages in the first book of Herodotus. We add another authority from the 2d book, page 184. τὸν δὲ αὐτῷ ὑποκρίνεσθαι. The critical reader would do well to consult the interpretation of αποκρινομαι in Stock. clav. L. Sanct.

P. 41. l. 3. σίτῳ—he quotes the famous passage from D. Laertius—ἔλεγε Σωκρατης, τοὺς μὲν ἄλλους ἀνθρώπυς ζῆν ἵν' εσθίοιεν, αὐτὸν δὲ ἐσθίειν, ἵνα ζῶῃ. l. 11.

P. 42. l. 6. ὑπὲρ τὸν καιρὸν ἐμπίπλασθαι.—Ernestus reads κόρον. Dr. E. would retain καιρὸν, because it means, flos temporis, tempestiva occasio, whence it signifies, modum et mensuram rei; and he refers to Xen. in Agesil. cap. 5. 1. et Hellenic. l. 1. 3. Zeunius, also, considers κόρον, as the interpretamentum exquisitissimi καιρὸν, quod persæpe apud Xenophontem *de modo rei* dicitur. He too refers to the Agesil.

In p. 47. l. 6. Dr. E. would retain μηχανώμενον, which is thrown out by Ernestus, Ruhnkenius, and the vir quidam doctus apud Simpsonem. If this vir doctus *was* Dr. E. he had changed his mind on this subject; if it was *not*, we are sorry to find the Doctor adopt or repeat his opinions so often without acknowledgment.

P. 50. l. 5. ἐρώτα γοῦν καὶ ἀποκρινοῦμαι. Dr. Edwards and others would expunge these words. Zeunius cannot account for their being interpolated, and considers them, very judiciously, as the shrewd reply of Aristodemus.

[*To be concluded in our next.*]

FOREIGN LITERATURE.

[*The following Article has been communicated by one of our most respectable corresponding Associates, who (residing abroad) had not seen the account given of M.* Savary's *late publication, in our last* Appendix.—*This farther, though brief, view of the subject will, no doubt, be well received by our Readers, as it contains some curious observations, which they will accept, in* ADDITION *to those that are comprehended in the* former *Article.*]

ART. XVII. *Lettres sur l'Egypte,* &c. *i. e.* Letters concerning Egypt; in which a Parallel is drawn between the ancient and modern Manners of its Inhabitants; its present Situation, Commerce, Agriculture, and Government are described; and a Relation is given of the Attack of Damietta by St. Lewis. Compiled from Joinville, and the Arabian Authors; and accompanied with Maps. By M. SAVARY. Vols. II. and III. 8vo. Paris. 1786.

WE gave, at the time of its appearance, an account of the first volume of these *Letters* *, with the expressions of esteem that were due to the erudition and capacity of their Author. In the volumes now before us, he sets out from Cairo, arrives at those borders of the Nile, where the tribes of the wandering Arabs have pitched their tents, and describes, with spirit and precision, the manners of this people, which are already sufficiently known. When he came to *Memphis*, so famous in ancient story, he found nothing but ruins, the Arabs having removed to Cairo the columns and remarkable remains of that city, which they have placed, without taste or order, in their mosques and other edifices. The plain of Mummies also disappointed his curiosity; for the bodies deposited there, which were embalmed with such care and formerly preserved with such respect, are, at present, torn from their sepulchral monuments and sold to strangers. With respect to the Pyramids, he considers them as royal tombs, not erected through vain ostentation, but from a principle of religion; for the Egyptians, says he, believed

* See Rev. Nov. 1785.

that

that as long as their bodies were preſerved from corruption, their ſouls would continue in them; and, after a period of three thouſand years, would re-animate them. It was this doctrine, continues he, that gave riſe to theſe vaſt buildings with narrow ſloping paſſages, which the architects employed all their invention to render inacceſſible.—This account is not new; it is mentioned by *Greaves*, and other writers. We are, however, rather inclined, in a matter ſo dark and ambiguous, to adopt the opinion of the learned *Bryant*, who conſiders the Pyramids as deſigned for high altars and temples, conſtructed in honour of the Deity.

In deſcribing the ancient monuments of the province of *Arſinoé*, now *Favium*, he exhibits a comparative view of the ancient and modern topography of that country. He then proceeds to the famous *Labyrinth*, aſcertains its ſituation by the teſtimonies of the ancients, and gives, from Herodotus, a magnificent deſcription of that ſtupendous edifice, compoſed of twelve ſeparate palaces under one immenſe roof, which contained three thouſand apartments. The veſtiges of this aſtoniſhing edifice ſtill ſubſiſt in the ruins of *Balad Caroun*; and they rather confirm than invalidate, according to our Author, the accounts, which the ancient hiſtorians give of its magnificence. What he ſays of the preſent ſtate of the lake *Moeris* is a farther confirmation of the credibility of the ancient writers in their wonderful accounts of the former grandeur of the Egyptians, of their ſtupendous undertakings and the marvellous labour with which they were executed; for if, as he tells us, that lake has ſtill a circumference of fifty leagues after the waſtes and revolutions which have, for above 2000 years paſt, changed the face of that country, we do not ſee why *Pliny* and the general voice of antiquity ſhould be diſbelieved when they declare unanimouſly, that its circumference was 80 leagues in former times. The ruins of Thebes are alſo, in their preſent ſtate, adapted to vindicate the hiſtorians of old from the charge of exaggeration, as they bear ſurpriſing marks of its former magnificence, even while they convey to the mind dejecting impreſſions of the waſtes of time. Our Author is circumſtantial in his account of the majeſtic remains of one of its four principal temples, whoſe gates, porticos, marble walls that ſeem indeſtructible, enormous ſphinxes, coloſſal ſtatues, ſome 33 feet high, ſtill continue to aſtoniſh the traveller. The ſpace occupied by the ruins of Thebes is ſo extenſive, that three days are required to walk round them. Upper Egypt, in which, at this day, there is ſcarcely any thing that merits the name of a town, exhibits many ſplendid remains of wealthy cities, of temples, in whoſe roofs and cielings gold and azure are ſtill obſervable; and in an extent of above two hundred leagues the banks of the Nile are covered with mountainous heaps of ruins.

Several

Several interesting objects employ the learned researches of M. SAVARY in the third and last volume, such as the temperature of the climate in Egypt, the various manners of its different inhabitants, their marriages, manners, domestic œconomy and rural labours, the revolutions of their commerce from the remotest antiquity to the present time. But the ancient worship of this people, and their deities, are the principal objects of his acute and laborious investigation in this volume. He seems to have collected and studied carefully all that has been said by preceding writers on the Egyptian theology. He discusses their various sentiments with learning and judgment, and corroborates, by new arguments and considerations, the opinions of those, who have proved that the pretended deities of this people were no more than the names of the different attributes of one and the same Supreme God, or emblems designed to express the meteors that are common in that country, the phenomena that return with certain revolutions of the heavenly bodies, the influence of the sun and the winds, and the bounties which Nature sheds with a liberal hand on that fertile region. His descriptions of the fertility of Egypt, and the temperature of its happy climate, are lively and brilliant, but sometimes rather too pompous and poetical for the epistolary style: they, however, come in happily enough to relieve the mind of the reader with an agreeable diversity of objects, after it has been following the Author in the paths of serious literary investigation.

The Reader will observe, that in this article we mean not to follow the Author regularly in the course of his narration, descriptions, and reflections. We only touch upon some of the principal objects of his researches, as specimens of the contents of a work, comprehending a multitude of facts and observations, which we could not even simply enumerate without swelling this account of it to an improper length. We shall only observe, that with respect to the climate and manner of living in Egypt, of which our Author's account is perhaps one of the most curious parts of this publication, he differs considerably from several modern writers of note. It has been said by M. *Pauw*, and others, that the plague comes originally from Egypt, and is propagated from thence into all the provinces of the Turkish empire. Our Author opposes this opinion by facts, which he thinks fully ascertained by the experience of all the Europeans, who have resided in Egypt. He goes still farther: he maintains, that it is from Smyrna and Constantinople that the plague is carried to Egypt, where it breaks out in the sea-port towns, after the arrival of the Turkish vessels, and from thence is propagated gradually to the capital *.

* See this point more particularly discussed in the former account of M. Savary's two volumes in our last Appendix, p. 524.

We

We ſhall not dwell longer on this entertaining work, becauſe we have ſeen an Engliſh tranſlation of it advertiſed; when it will again come under our conſideration.

MONTHLY CATALOGUE,

For SEPTEMBER, 1786.

MEDICAL.

Art. 18. *Obſervations in Midwifery*, particularly on the different Methods of aſſiſting Women in tedious and difficult Labours: to which are added, Obſervations on the principal Diſorders incident to Women and Children. By William Deaſe, Surgeon to the United Hoſpitals of St. Nicholas and St. Catharine. 8vo 3s. Dublin printed; and ſold by Ryan, in Oxford Street, London.

WE are ſorry that this performance did not ſooner fall into our hands: it is replete with judicious remarks and plain practical directions. A material objection may be made to the inſtrument Mr. Deaſe recommends in preference to Smellie's. The faults he finds with Smellie's are well founded; yet, by altering their conſtruction, many inconveniences, attending their uſe, may be removed.

The moſt valuable part of this work is, the great collection of caſes, which the Author has inſerted at the end of his obſervations; thoſe concerning the appearances on diſſection, during pregnancy, are valuable, as well on account of their number and variety, as the accuracy and faithfulneſs with which they ſeem to be related.

Art. 19. *A Treatiſe on the Venereal Diſeaſe.* By John Hunter. 4to. 1l. 1s. London, ſold at No. 13, Caſtle Street, Leiceſter Square. 1786.

Notwithſtanding the numerous publications on this ſubject, the nature of the diſeaſe is far from being completely inveſtigated; and, from the variety of forms, in which it appears, no malady is more likely to bewilder the practitioner. A rational method of cure, namely, one that is eſtabliſhed on true principles, and confirmed by experience, muſt be a very deſirable object to the phyſician, and a material benefit to the afflicted.

Various have been the motives of Authors for publiſhing their thoughts on ſo terrible, and (we are truly ſorry to add) too common a malady: lucrative views have occaſioned many treatiſes, nor has the wiſh of the Author to become known produced fewer. But if we give credit to Mr. H. and we ſee no reaſon why we ſhould not, very different conſiderations gave birth to the preſent performance. He was 'in hopes that ſeveral new obſervations contained in his treatiſe would be deemed worthy of the public attention, and he was deſirous to have an opportunity of aſſerting his right to ſome opinions that have made their way into the world under other names.'

Our Author evidently intended to comprehend, in the work before us, every variety and known ſhape of this multiform diſeaſe; but, as might be expected from ſo extenſive a plan, we meet with

ſeveral

ſeveral things treated only in a ſuperficial manner, and ſome few are totally paſſed over in ſilence.

In the introduction, Mr. H. delivers ſome opinions relative to the animal œconomy, which he ſays are peculiar to himſelf, and which, being frequently referred to in this work, he thought neceſſary to be premiſed. Here we meet with ſuch of Mr. H.'s general pathological doctrines as afford the principles on which he explains the ſymptoms, and treatment of the diſeaſe, and the action of the remedies uſed in curing it. We do not apprehend that Mr. Hunter has, by theſe doctrines, advanced *general pathology*; on the contrary, it is much to be feared, that the alterations he has made will impede its progreſs; for, without an addition of new facts, he has unjuſtifiably employed terms, which were clearly and well underſtood, to ſignify things in a new ſenſe; and he has referred to cauſes, facts that are not produced by them. For inſtance; Mr. H. refers to *ſympathy*, not only thoſe affections which happen in particular parts of the body, in conſequence of a diſeaſed ſtate of ſome diſtant and unconnected part, (as a head-ach in conſequence of a foul ſtomach) but alſo affections produced by immediate connection with, or mechanically in conſequence of, any other partial affection or diſeaſe. According to Mr. Hunter's doctrine, the hectic ſymptoms from an abſceſs, and the extenſion or ſpreading of an eryſipelas beyond its original bounds, are the conſequences of ſympathy. In the former caſe, *hectic* is clearly expreſſed by the words *ſymptomatic of the local affection*; and in the latter there is no new affection, but an increaſe of the original diſeaſe. In this part of the work we alſo find a few deductions that perhaps may offend ſtrict reaſoners; but not being of much practical uſe, they are of leſs importance.

The nature and effects of the poiſon are amply conſidered, and in a manner which, new and original as it is, highly merits the approbation of the medical reader. Several facts are here explained, which have hitherto been inexplicable.

The method of cure is treated on a very extenſive ſcale, as indeed we might reaſonably expect, from the enlarged views and genius of the Author; and, though the well-informed medical practitioner may not be able to diſcover any thing new, or materially different from the uſual mode of treatment, yet he muſt acknowledge, that it contains what is more neceſſary to be ſaid on the ſubject, and a very excellent *rationale* of the action of remedies.

Our Author has recited ſeveral experiments, made in order to aſcertain the progreſs and effects of the poiſon, which are entirely new, and throw much light on a ſubject that has been but very imperfectly treated by former writers. We have a recital of a caſe, where the diſeaſe was inoculated, in which Mr. H. very minutely deſcribes every ſymptom, notes the times in which they appeared, and the effects of ſeveral remedies particularly adapted and intended to palliate or perfectly cure each of them. Here the reader will find ample ſcope for curioſity, and much inſtruction. The time employed in the experiment, from the firſt inſertion of the diſeaſe to the complete cure, was above three years.

Mr H. has been very attentive to diſeaſes which nearly reſemble this dreadful malady, and has made many remarks that tend greatly

to

to improve its *diagnosis*; among these are affections, supposed to be venereal, that sometimes succeed the transplantation of teeth. We heartily wish this unnatural operation were totally abolished. It can never be productive of much advantage, and may be the cause, not only of personal misery, but of domestic unhappiness.

Many observations might have been omitted, especially such as are mentioned in page 200, through motives of morality: if they are even just, they are of no use; but most probably they are ill-founded, and only the produce of the Author's imagination: they are certainly repugnant to the laws of nature, and inconsistent with reason.

We cannot conclude this article without observing that the matter of the work before us is thrown together in a disorderly, irregular manner: we frequently find the Author's reasoning so intermixed with observations of facts, that it is difficult to distinguish them: and as he does not appear to have aimed at giving a complete system on the subject, although he has touched on almost every part of it, the present publication can never be found of much use to the student; for any other instruction than what is systematical cannot easily be retained, and tends only to the promotion of empiricism. The intelligent and experienced practitioner will find in it many original and valuable observations, mixed with knowledge of which he cannot be supposed ignorant; and although the reasoning is for the most part *wild*, and in some instances unjust, yet Mr. H. has established some new principles, on lawful grounds.

Art. 20. *Observations on the new Opinions of John Hunter*, in his late Treatise on the Venereal Disease. By Jesse Foot, Surgeon. 8vo. 2s. 6d. Becket. 1786.

Mr. Hunter has undoubtedly laid himself sufficiently open for animadversion and reproof. Mr. Foot has very judiciously exposed several of Mr. H.'s more material errors. There is in some of his remarks an appearance of rancour that in general degrades criticism. We are promised a continuation of these observations, which, if conducted on the same plan as the present performance, will be drawn out to as great a length as Mr. H.'s treatise itself, although Mr. Foot calls his book 'a dwarf placed by the side of a giant.'

Art. 21. *A Letter to John Hunter*, Esq. F. R. S. By Duncan Gordon, M. D. 4to. 1s. 6d. Randal. 1786.

Although Dr. G.'s intention, in the publication of this letter, may be laudable, yet we think the work more fit for private perusal than public inspection. The Author might have saved himself the trouble of informing his readers of his 'tender years;' his style and orthography, especially in the title-page, which we have deemed it expedient to abridge, are evident proofs of his immaturity.

LAW.

Art. 22. *A Dissertation on the Poor Laws.* By a Well-wisher to Mankind. 12mo. 1s. 6d. Dilly. 1785.

The Author of this Dissertation seems to be actuated by a disinterested desire of rendering the nation a material service. He examines, with impartiality and judgment, the causes of the increase of our poor-rates, and shews, with much clearness of argument, several defects in the present mode of relieving the distresses of the indigent.

He acknowledges the wisdom of the laws; but proves, both by experience and demonstration, that, the laws being inadequate to the purposes for which they were designed, and the money collected being universaliy misapplied, the provision which was originally made for industry in distress, does little more than give encouragement to idleness and vice. To remedy the evils generally attendant on the present mode of maintaining the poor, he observes 'that no system can be good which does not encourage industry, œconomy, and subordination.' The plans he proposes are well calculated to answer the desired end, but experience can only prove that they will remedy the evils with which we are at present burdened. After recommending several methods of employing the industrious and healthy poor (if such exist), he concludes his performance thus:

'To relieve the poor by voluntary donations is not only most wise, politic, and just, is not only most agreeable both to reason and revelation; but it is most effectual in preventing misery, and excellent in itself, as cherishing, instead of rancour, malice, and contention, the opposite and most amiable affections of the human breast, pity, compassion, and benevolence in the rich, and love, reverence, and gratitude in the poor. Nothing in nature can be more disgusting than a parish pay-table, attendant upon which, in the same objects of misery, are too often found combined, snuff, gin, rags, vermin, insolence, and abusive language, nor in nature can any thing be more beautiful than the mild complacency of benevolence, hastening to the humble cottage to relieve the wants of industry and virtue, to feed the hungry, to clothe the naked and sooth the sorrows of the widow and her orphans; nothing can be more pleasing, unless it be their sparkling eyes, their bursting tears, and their uplifted hands, the artless expressions of unfeigned gratitude for unexpected favours.'

Art. 23. *Observations on* a late Publication, intitled, *Thoughts on Executive Justice* *. To which is added a Letter containing Remarks on the same Work. 12mo. 2s. 6d. Cadell. 1786.

The Author of these Observations seems to be a sensible and well-informed writer. The Thoughts on Executive Justice contained many dangerous and impolitic propositions, deduced from principles that were not sufficiently founded on fact. This performance calmly examines the reasonableness of the Thoughts, and proves, by undeniable arguments, the errors into which, through perhaps too great zeal and inadvertency, the author of them had been led. Criminal jurisprudence is a very difficult study, and requires not only abilities and assiduity to prosecute it properly, but great judgment in discriminating between the two opposite extremes of cruelty and lenity. The views of government in the enacting penal laws, are confined more to the prevention of crimes than to the punishment of offenders. Our Author examines how far our penal laws are calculated to accomplish this desired effect; and evidently shews their insufficiency, confuting, as he proceeds, all the cruel and severe doctrines of his adversary, who strenuously enforces a rigorous execution of 'jarring and inconsistent laws, which are severe where

* See Rev. vol. LXXII. p. 382.

they

they ſhould be mild, mild where they ſhould be ſevere, and which have been, for the moſt part, the fruits of no regular deſign, but of ſudden and angry fits of capricious legiſlators.'

The Letter which is added to theſe obſervations, we are told in the Preface, 'is the production of one of the beſt and moſt eminent men of the preſent age.' But the Editor was not permitted to name him. It is written with ſimplicity of ſtyle and liberality of thought: the remarks they contain are few, but they are made with judgment, and delivered in a manner that ſtrongly indicate the humanity as well as learning of the writer.

Art. 24. *A familiar, plain, and eaſy Explanation of the Law of Wills and Codicils*, and of the Law of Executors and Adminiſtrators. Alſo the Rules by which Eſtates, &c. deſcend, and are to be diſtributed, in caſe *no Will is made*; and Inſtructions to every Perſon, to make his own Will, &c. &c. By a Barriſter, of the Inner Temple*. 8vo. 2s. 6d. Baldwin. 1785.

As this compilement is chiefly intended for readers who are unacquainted with the doctrines and forms of law, Mr. Tomlins has judiciouſly avoided, as much as poſſible, the uſe of law-terms; a circumſtance which will recommend his publication to thoſe who know little of the nice diſtinctions which ſo often ariſe on the conſtruction of Wills, or who cannot eaſily comprehend the ſubtleties familiar to a lawyer.—Our Author, however, while he has been particularly cautious in the uſe of law-words, aſſures us (in his preface) that he has 'taken the greateſt care that all the directions he has given, ſhould in themſelves be ſtrictly legal; and though not extended beyond the common occurrences of the middling ſtate of life, they may ſerve as a faithful guide on thoſe occaſions.' His work may, undoubtedly, be very uſeful; but in the article next enſuing, we have another production of the kind, ſomewhat more elaborate, and on a more extenſive ſcale.

Art. 25. LOVELASS *on Inteſtacy and Wills*. 8vo. 3s. 6d. ſewed. Uriel, &c. 1786.

Mr. Lovelaſs [of the Inner Temple] firſt publiſhed a part of this work, under the title of '*The Will which the Law makes*: or, how it diſpoſes of a Perſon's Eſtate, in caſe he dies without a Will, &c. &c.' The work now appears in the ſecond edition, corrected and enlarged; to which is added, 'The Diſpoſal of a Perſon's Eſtate by Will and Teſtament; with Inſtructions and neceſſary Forms for every Perſon to make, alter, and republiſh his own Will; likewiſe Directions for Executors how to act after the Teſtator's Death, with reſpect to proving the Will, getting in the Effects, and paying Debts and Legacies.'—This laſt part is a very material addition and improvement of the work; which, on the whole, appears to be a judicious compilement, made with great care, and authenticated, throughout, by references to the proper authorities. If it is not to be conſidered as a deep law-book, it will, perhaps, be the more generally uſeful, on that very account. It is calculated for *the many*, and many may, no doubt, receive benefit by conſulting it.

* Mr. T. E. TOMLINS; as we learn from the Preface to the ſubſequent Article.

In his Preface, Mr. L. attacks Mr. Tomlins, the author of the preceding Article; and speaks of his work in terms not a little depreciating: he even insinuates that the '*Familiar Explanation*,' having been published soon *after* '*The Will which the Law makes*,' the compiler has taken the advantage of borrowing from his precursor; in proof of which, he appeals to a mistaken reference, in his *first* tract, which Mr. T. unfortunately copied; but we do not see much in this charge; it is only a competition between the two booths in the fair: each pretending to be the *only one*.

After all, it is, at present, a lucky circumstance for these two competitors, that Wentworth's "Office and Duty of Executors" is out of print:—it will not be an easy matter to set that work aside in the opinion of the Public, or to deprive it of the preference which it has so justly obtained.

Art. 26. *A Translation of the Charter, from the Latin, granted by Henry* VIII. *to the Company of Barbers of London*; whereby they were made a Corporation; also Transcripts of the Letters Patent of several Kings and Queens of England, with Acts of Parliament and Bye-laws relative to the Barbers Company; Rules and Articles of the Association of Peruke-makers, Hair-dressers, &c. &c. 8vo. 2s. 6d. Sold by Mr. Davis, Peruke-maker, opposite St. Clement's Church-yard, Strand.

This compilation was made for the purpose of instructing the members of the Company of Barbers in the laws of their society, at the time when they entered into an association for preserving their rights, and preventing their privileges from being infringed by persons who were not free of the Company.

Art. 27. *Observations on the Jurisprudence of the Court of Session in Scotland*; wherein some Improprieties in the present Mode of Procedure are pointed out, and Amendments submitted. 8vo. 1s. Murray. 1785.

These observations are just; the improprieties are sufficiently evident, and the proposed amendments good: we are apprehensive, however, these will not be adopted. The clerks, &c. of the court will object to the amender, 'Sir, ye know that by this craft we have our wealth.'

Art. 28. *The Trial of Emanuel Jacoma, a Greek*, before Judge Buller, &c. in the King's Bench, for wilfully setting fire to his House, in order to defraud the *Phœnix Insurance Office*. 8vo. 1s. Kearsley. 1786.

The Jury appear to have had very sufficient evidence for delivering their verdict '*Guilty*.'

Art. 29. *The Trial between William Fawkener*, Esq. (Clerk of the Privy Council) Plaintiff, and the Honourable John Townshend (Son of Lord Viscount Townshend) Defendant; for criminal Conversation with the Plaintiff's Wife (late Miss Poyntz); in the King's Bench, Westminster Hall, on the 12th of July 1786. With some Particulars relative to the Duel between the Plaintiff and Defendant. 4to. 1s. 6d. Smith, Fleet-street.

The adultery being sufficiently proved, the jury gave the plaintiff 500 l. damages. The duel, which preceded the trial, ended without bloodshed.

Art.

Art. 30. *The Trial of Mrs. Ann Wood*, Wife of William Wood, Esq. Commissary and Paymaster of Artillery; for Adultery with Quintin Dick, Esq. Merchant, of King-street, Cheapside, London, during the Absence of her said Husband in America, &c. on his Majesty's Duty. Tried in the Consistorial Court at Doctors Commons. 8vo. 2s. 6d. Lister.

The proof of the charge against Mrs. Wood, produced a sentence of divorce 'from bed, board, and mutual cohabitation with William Wood, Esq. her husband, by reason of adultery.'

Art. 31. *The Trial of James Mair*, for wilful and corrupt Perjury—at Nisi Prius, the Sittings after Trinity Term, 26 Geo. III. at Westminster, before Judge Buller, and a Special Jury, in K. B. 8vo. 1s. Kearsley. 1786.

Mair was indicted of perjury, in an answer to a bill filed by several Under-writers, in the court of Exchequer, in a case respecting the capture and insurance of the ship *Leonidas Hero*, taken in her voyage from Africa to the West Indies, in 1782. He was found guilty.

Art. 32. *The Statutes at Large*, from the twentieth of King George the Third, to the twenty-fifth, inclusive. To which is prefixed, A Table of Titles of all the Public and Private Statutes during that Time. With a copious Index. 4to. 6s. 6d. sewed. Vol. XIV. King's Printers. 1786.

This is a continuation of the valuable edition of the Statutes at large, of which we have given ample accounts in our Review, vol. XXVIII. p. 61. vol. XXX. p. 80. vol. XXXI. p. 240, &c. See our General Index, under the name *Ruffhead*, by whom this excellent work was begun.

Art. 33. *The Game Laws*, from King Henry III. to the present Period; including all the Acts of Parliament which are now in force on that Subject, with Observations on them, tending to convey real Information to the Lawyer, the Magistrate, and the Sportsman; and an Introduction, explaining the general Nature of Forests, Purlieus, Chases, Parks, &c. &c. By George Clark, Esq. Author of the Penal Statutes abridged, &c. 12mo. 3s. Boards. Fielding. 1786.

The collecting into a small compass the substance of all the laws relative to game must be useful to those who are liable to the penalties inflicted by them. The sportsman will find in this performance an abstract of every act that has been passed for the preservation of game, of all kinds, with the laws concerning fisheries, warrens, parks, &c. The observations which Mr. Clark has made on these laws are just; and we doubt not that his performance may be serviceable to all who are interested in the subject.

EAST INDIES.

Art. 34. *Mr. Hastings's Review of the State of Bengal.* 8vo. 3s. Kearsley. 1786.

These sheets, which the Author informs us he wrote during his passage to England, were first printed for private distribution. Every article of information from the pen of Mr. Hastings claims peculiar attention; those, therefore, who study the political system of our Eastern dependencies, will meet with a fund of interesting observa-

s on the ſituation of the country powers with reference to our itical intereſts in that part of the world. To theſe Mr. Haſtings added ſome hints for the proper frame of government over thoſe note poſſeſſions; which have the recommendation of being the re-lt of long experience, and may now be accepted as frank diſintereſted communications.

Art. 35. *Tranſactions in India*, from the Commencement of the French War in 1756 to the Concluſion of the late Peace in 1783. Containing a Hiſtory of the Britiſh Intereſts in Indoſtan during a Period of near thirty Years, diſtinguiſhed by two Wars with France, ſeveral Revolutions and Treaties of Alliance, and the Adminiſtration of Governor Haſtings. 8vo. 6s. Boards. Debrett. 1786.

To criminate the adminiſtration of Governor Haſtings, ſeems to be the chief object of this narrative, which is evidently written by an able hand. The Author deſcribes ſcenes, rather than relates facts. We hope, for the credit of our country, that the picture he has drawn is ſhaded beyond the life.

Art. 36. *A ſerious Addreſs to the Proprietors of Eaſt-India Stock*, and to all concerned in the commercial Proſperity of Great Britain, on the Subject of the preſent Diſputes relative to the Company's Shipping. 8vo. 1s. Sewell. 1786.

The neceſſity of lowering the freight of ſhips employed in the ſervice of the Eaſt-India Company has been loudly contended for by various projectors—one of whom, in particular, has lately offered to flóat as many veſſels as the Directors of that Company might require, at a ſaving of five pounds *per* ton, or 150,000 pounds *per annum*. This idea of œconomy in the article of ſhipping is ſtrongly ridiculed by the writer of the preſent Addreſs; and he boldly aſſerts that—calculators, endowed with as great accuracy and comprehenſion as the *ideal* ſavers of the ſum already ſtated, have demonſtrated, that the ſaving which might poſſibly be made by the new plan (and which is ſhewn to be in many reſpects an hazardous one) would not at the utmoſt exceed the annual ſum of 60,000 pounds.

The Author informs us, that a capital of two millions ſterling has been ſunk by the owners of ſhips for the ſervice of the Eaſt-India Company; and he inſiſts (in anſwer to the ſeveral ſpeculators, who have maintained that veſſels of 500 or 600 tons burden are better adapted to the India trade than thoſe of 700 or 1000 tons, which are now in uſe) that ſhips deſtined to encounter, for ſo long a ſpace of time, all the varieties of climates, ſeaſons, and ſeas, and expoſed to the attacks whether of pirates or national troops in different latitudes of the world, ought to be of a ſtronger conſtruction, as well as of larger capacity than thoſe employed in what may be called, in compariſon of this, ordinary and domeſtic commerce: that the Portugueſe, the Spaniards, the Dutch, and the French have ever made military preparations a part of their mercantile projects: and farther, that if it be poſſible to reduce the freight of ſhips proper to be employed in the aforeſaid ſervice, it can only be done by building veſſels of a *larger* ſize than that of the preſent—'Which ſhips (ſays he) may with eaſe, and at a ſmall expence, be converted into men of war, and carry 18 pounders on the middle deck, and 9 pounders on the upper deck; in all 58 guns.'

Th

There is ſomething particularly ſpecious in the following argument; and the propoſal immediately ſucceeding it, has (as far as we can pretend to judge) every appearance of fairneſs.

'The number of ſhips neceſſary for carrying on the commerce of the Eaſt-India Company, is not leſs than one hundred. Suppoſing then that we are provided, as in the courſe of a few years we may be, with ſuch a number of ſhips in the beſt condition, conſtructed in ſuch a manner as to admit of a reduction of freight *, and at the ſame time to do as much execution as our 60 gun ſhips, would we not poſſeſs a mighty commercial advantage, as well as a ſtrong ſecurity for our Eaſt-India ſettlements? And is not this a more worthy object of purſuit, than thoſe *p*altry and *p*erilous *p*arings *p*rojected by the reformers in the Company's ſhipping?'

Propoſal. 'The owners of ſhips deeply intereſted in the proſperity of the Eaſt-India Company, are anxious and willing to adopt every hint for œconomy that is compatible with the ſafety and ſtability of their commerce: they are therefore ready to come forward and build, for the next ſeaſon, whatever ſhips the Company ſhall chuſe. And in the mean time, that the Company's commerce may ſuffer no interruption, and incur no danger by new and unſafe experiments, they are willing to fit out whatever number of veſſels may be neceſſary for this ſeaſon, leaving the matters now in diſpute between the Directors and them undetermined; and truſting for an equitable compenſation, if differences cannot otherwiſe be ſettled, to arbitration.'

This, as we have already obſerved, ſeems honeſt on the part of the ſhip-owners. But what the Eaſt-India Directors may think on the matter, we know not. "Secrets! Secrets!"—ſays Scrub—"to be ſure there are ſecrets in every family." True: and there are likewiſe *myſteries* in almoſt every profeſſion and trade. It were therefore abſurd to think of diving into the *arcana* of Leadenhall-ſtreet.

AMERICAN.

Art. 37. *A Treaty of Amity and of Commerce* between the United States of America and his Majeſty the King of Pruſſia. 8vo. No Price nor Bookſeller. 1786.

This treaty is replete with benevolence; an unparalleled inſtance of which we find in the 23d Article. 'If war ſhould ariſe between the contracting parties,—all merchant and trading veſſels, employed in exchanging the products of different places, and thereby rendering the neceſſaries, conveniences, and comforts of human life more eaſy to be obtained, and more general, ſhall be allowed to paſs free and unmoleſted, and neither of the contracting powers ſhall grant or iſſue any commiſſion to any private armed veſſels, empowering them to take or deſtroy ſuch trading veſſels, or interrupt ſuch commerce.' The article concerning the treatment of priſoners of war is alſo remarkable for its truly benevolent ſpirit.—The whole treaty is a ſingular phænomenon in the hiſtory of nations. Military powers uniting to alleviate the miſeries of war, to leſſen the horrors of bloodſhed, and relieve the diſtreſſes of their enemies, is the beſt leſſon of

* This, we are told, the owners of India ſhips have actually in contemplation.

humanity which a philosophical king, acting in concert with a philosophical patriot *, could possibly give to the princes and statesmen of the earth. Happy are we to see such laudable ideas once started in their view; and happy will it be for the world if its rulers never lose sight of them!

Art. 38. *Transactions of the American Philosophical Society*, held at Philadelphia, for promoting useful Knowledge. 4to. Vol. II. Philadelphia printed. 1786.

The peculiar circumstances of the American revolution since the former volume of these Transactions was published, are alleged, and will serve as a sufficient apology for the long delay in publishing a second †. The Society having, however, resumed their former labours, and finding themselves in possession of materials more than sufficient for a second volume of Transactions, appointed a Committee, to select such pieces as might be most proper for the purpose, the results of whose selection are now offered to the Public, consisting of 45 papers, on different subjects, of which some account will be given in a future number of our Journal. Several others, worthy of publication, we are told, still remain, to appear in a subsequent volume.

Art. 39. *Laws of the Legislature of New York*, in force against the Loyalists, and affecting the Trade of Great Britain, and British Merchants, and others having Propery in that State. 8vo. 3s. Debrett, &c. 1786.

The objects of this collection are specified in the title; and appear more fully in the concluding paragraphs of the Preface; *viz.*

'The editor has added the Definitive Treaty, and the refusal of the senate and assembly to ratify the fifth article, together with such other extracts from the journals of those two branches of the legislature, as tend to shew the spirit that actuated them in passing some of those laws, notwithstanding the objections of the Council of Revision, (consisting of the Governor, the Chancellor, and Judges of the supreme court), the third branch of the legislature—as also such other extracts as affect British creditors.

'The editor begs leave further to observe:

'First, That those parts of the several laws which have been omitted, relate only to the internal police of the state.

'Secondly, That the treaty is infracted, not only by such laws as have been passed since the peace, but by the non-repeal of every one of those enacted during the war, and which, to give the treaty its intended effect, ought to have been repealed; for they have their operation now in full vigour, the people and subordinate magistracy being obliged to obey the sovereignty of the country in all the hostile acts commanded or authorized by their laws.'

POLICE.

Art. 40. *Thoughts on the Construction and Polity of Prisons*, with Hints for their Improvement. By John Jebb, M.D. To which *is* added, An Abstract of Felonies created by Statute, and other Articles relative to the Penal System. 8vo. 2s. With an Engraving of the Doctor, 2s. 6d. Dilly.

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* FRANKLIN.

† *For* an account of the first volume, see Rev. vol. xlvii. p. 333.

The

The reflections upon the penal laws, at the close of this pamphlet (which, with the abstract, and a brief sketch of Dr. Jebb's character, is all the new matter contained in it), may possibly suggest some useful hints on the important subject of the revisal of our penal laws, which, we trust, will shortly take place under the direction and authority of parliament. On so extensive and difficult a topic, we can only, at present, express a general wish with our Author (*Capel Lofft, Esq.*) that such improvements may be speedily adopted in this part of the English law, that its future characteristics may be simplicity, equity, and energy.

EDUCATION.

Art. 41. *Dramatic Pieces*, calculated to exemplify the Mode of Conduct which will render young Ladies both amiable and happy when their School Education is completed. Small 12mo. 3 Vols. 6s. Marshal.

Several important lessons of moral instruction are, in these volumes, conveyed in a most agreeable and interesting form: they are a valuable addition to the *Library for Children*, which the Editor is so laudably employed in providing. The duty of filial affection and obedience in difficult situations; the fatal consequences of a life of dissipation; the folly and odiousness of pride; the advantages to be derived from a liberal education in a state of adversity; and the value of domestic education, are the topics illustrated in these dramatic pieces.

NATURAL HISTORY.

Art. 42. *Observations of Marine Vermes, Insects*, &c. By Mathew Martin, Member of the Bath Philosophical Society. With Notes and Quotations from different Authors. Fasciculus I. 4to. 1s. 6d. White, &c. 1786.

This Number contains the descriptions of only three worms; namely, the *Actinia caryophyllus*, *Siphunculus nudus*, and *Siphunculus reticulatus*. The Author appears to be a man of observation; and, if he pursues his work with the same accuracy and judgment that he exhibits in this specimen, he will throw considerable light on a part of natural history which is, as yet, very obscure. The accompanying his descriptions with drawings, is a great improvement of his plan. Mr. Martin 'thanks God that he is blessed with a good recollection.' If he means *memory*, we advise him not to make too much use of it, lest he should wear it out too soon; let him rather commit his observations to writing, as they occur.

MATHEMATICAL.

Art. 43. *A Table which reduces Deals as imported from the Baltic to standard Deals*. Shewing the Quantity of standard in any Number of Baltic or common Deals from 1 to 1000, of any Length from 6 to 16 Feet long, and from $7\frac{1}{2}$ to 12 Inches broad, Thickness being $1\frac{1}{2}$, 2, $2\frac{1}{2}$, and 3 Inches, &c. Calculated by Isaac Sandys. 4to. 6s. Liverpool printed; sold by Lowndes, in London.

The timber-merchant and carpenter will find this performance a useful assistant in computing the quantity of any given number of common deals; since it will shew in two minutes, what in the ordi-

ry course of calculation would require twenty minutes to perform. he merit of Tables of every kind consists chiefly in their being accurately computed, and correctly printed. We have examined this i several places, and find it free from error, in all the examples we ave tried.

Art. 44. *An entire new Work, and Method of proceeding to discover the Variation of the Earth's Diameters*, with Evidence laid down, amounting to a Demonstration, that its true Ratio is not less variable than as 45 to 46, and shortest in its Pole's Axis 174 Miles, &c. &c. By Thomas Williams, Inventor. 4to. 4s. No Bookseller's Name. 1786.

As Mr. Williams has given no demonstration of his assertions, we cannot afford our assent to them.

RIVER-FISHING.

Art. 45. *The Gentleman Angler*. Containing brief Instructions by which the Beginner may, in a short Time, become a perfect Artist in angling for all Kinds of Fish. With several Observations on Angle Rods, Artificial Flies, &c. Also the proper Times and Seasons for River and Pond-fishing; when Fish spawn; and what Baits are chiefly to be used; with the Art of Rock and Sea-fishing; and an Explanation of the technical Words used in the Art of Angling. By a Gentleman who has made it his Diversion fourteen Years. 12mo. 1s. 6d. Kearsley. 1786.

Compiled from former publications on the subject, with all their sins and transgressions about them. See *Universal and infallible Bait*; *How to make an artificial Fly*; *The twelve Sorts of artificial Flies*; *Directions for Roach and Dace Fishing*; *Method of Rock-fishing*, &c. &c.

POETRY.

Art. 46. *The Age of Genius!* A Satire on the Times. In a Poetical Epistle to a Friend. By Thomas Busby. 4to. 3s. Harrison. 1786.

This writer, as a professed enemy to *laboured* productions, has acted very consistently in leaving a few *negligences* in his piece, lest the reader's taste should be cloyed with too much accuracy and elegance. We meet, however, with some bold strokes, and good lines, in the poem, which convince us, that if the Author's *system* had not prevented him, he would have written an excellent satire on the folly which is so strongly marked in the following lines:

> ‘ Cits, *scholars* now and *rhetoricians* grown,
> Claim more than *ancient titles* for their own.
> *Once*, all their care to be well soak'd and fed;
> The *belly fill'd*, still *empty* went the *head:*
> *Careless of praise* at council each took part;
> Nor got, the day before, his speech by *heart*.
> Cool, if not *rational*, he *spoke his say*;
> And *equal orators* bore *equal sway*.
> ‘ No thirst of letter'd reputation yet
> Had e'en begot th' *idea* of *city-wit*;
> No brawling knew they loud as at the bar;
> No blows *uncivil* bred a *civil war*:
> Each talk'd and *doz'd* in turn, and that was all;
> No *pens* and *ink* yet flew about the *Hall*;

No neighbour to despoil his neighbour sought,
But all departed with the *wigs* they brought;
No heads surcharg'd in *rash dispute* then mix'd,
Like *Shrovetide cocks* on leaden basis fix'd;
In *weight of belly* each his ballast found,
And, *light at top*, erectly kept his ground.
' But this *no more!*—We must not now, alack!
Seek the decorum of a cent'ry back:
All *learned* now, and consequently *wits*,
Fall *cureless* into strong-conceited fits;
For liberty, and *dear diurnal fame*,
Rush to debate with more than patriot flame:
To Council call'd, so furiously engage,
They scarce at *table* shew a greater rage!
' At *Merchant-Taylor*'s bred, Hardwareman cries—
" Shall we than men of *Paul*'s be deem'd less wise?"
Or, bred at *Paul*'s—' Shall we in knowledge yield,
" And give to *Merchant-Taylor*'s men the field?—
" Here! where's my gown, lamp, paper, ink, and pen?
" Sleep is for *private*, not for *public*, men:
" To my *dear country* I'll this night devote,
" To-morrow's speech indite, and get by rote."
By his wife question'd why he keeps from bed—
" *England's salvation*, child, is in my head;
" How we may rise, her *Genius* whispers still;
" But *all* depends upon my care and skill:
" *Britannia calls!* and I must do her will.'
So when poor Crispin, crazy for the praise
Of *pulpit* eloquence, to preach essays;
His *'prentice* clerk; his *cobling-stool* his stage;
Flies to the fields with *tabernacle rage!*
With Rowland's skill erects the orbs of sight,
Or turns them, *ravish'd!* on the *inward light!*
Forgets Will's shoulders are but flesh and bone,
Or thinks at home he's *hammering* on his *stone*;
Now faith, *all-saving faith*, proclaims aloud!
Now deals damnation on the trembling crowd!
Ask'd why for *preaching* he deserts his *stall*,
(Bred at Moorfields, or Tot'nam) hear him bawl,
" Because as how I feels I has a *call!*"

rt. 47. *Matlock*; a farewell descriptive Poem. Most humbly inscribed to her Grace Georgiana, Duchess of Devonshire. 4to. 1s. Baldwin. 1786.

" *Et in Arcadia ego*"—We, too, have been at this Derbyshire Arcadia, but never had we the good fortune of meeting, there, with any of those ' blue-eyed Naiads,' or ' green-rob'd Nymphs,' or ' long-liv'd Dryads,'—none of the ' pearl-clad Nereids, Satyrs and Fauns, Fays and Goblins'—which so plenteously abound—*in this poem*—that it is astonishing we never met them on the spot; for we too, have occasionally stray'd among ' Dear Matlock's

' Dells darkling, hazel haunts, and grassy glades *.'

* Page 7, l. 4.

Nor

Nor did we ever hear, in the learned circles at *the Hall*, or at *Lowett's*, aught concerning the amours of the Giant Mangelon, and the Nymph Matlocia, which are here celebrated with all the fond fancy of a youthful Muse, more versed in Ovidian fable and imagery, than in just and natural descriptions of rural scenery. Matlock is a charming place, and demands the pen of a Denham, or a Pope.

Art. 48. *Henry and Acasto:* a Moral Tale. By the Rev. Brian Hill, A. M. late of Queen's College, Oxford; and Chaplain to the Earl of Leven. With a Preface by Sir Richard Hill, Bart. 3d Edition, with Corrections, Alterations, and Additions by the Author. 12mo. 1s. Stockdale.

The Author relates a tender tale, in easy verse: it is, however, in our opinion, too strongly tinctured with *peculiar* religious sentiments, to be acceptable to the generality of readers.

Art. 49. *Socrates and Xantippe:* a Burlesque Tale. By William Walbeck. 4to. 2s. Bew. 1786.

There is something that looks like wit in the poem, and something also that looks like learning in the notes; but in good truth they are more like Iago's honesty than any thing besides—*nothing else but shew!*

Art. 50. *The Mirror:* a Poem. Addressed to Lady L***. 4to. 1s. Debrett. 1786.

An elegant *bouquet*, culled from the garden of the Muses, with which Lady L.—whoever she be—need not disdain to adorn her fair bosom.

Art. 51. *The Commemoration of Handel:* a Poem. 4to. 1s. Cadell, &c.

The process of the Commemoration is here described, and the subject of the Messiah represented, in harmonious and elegant verse, which, amidst the triumphs of Music, in some measure maintains the honours of Poesy.

NOVELS.

Art. 52. *The Innocent Rivals,* a Novel, taken from the French, with Alterations and Additions. By a Lady. 12mo. 3 Vols. 7s. 6d. sewed. Bew. 1786.

In the character of Melmoth, a married man, who suffers another fair one to supplant his wife in his affections, and thereby involves both the females in distress and wretchedness, and brings upon himself a load of remorse which he is unable to support; this novel affords a striking example of the danger of indulging an illicit passion. It is a lesson which has been taught in many different forms; but it comes with peculiar weight, as the moral of an interesting tale, agreeably written.

Art. 53. *Fanny,* a Novel; in a Series of Letters; written by a Lady. 12mo. 3 Vols. 5s. sewed. Richardson.

This novel, besides that it is agreeably written, and exhibits a variety of characters in interesting situations, has the uncommon merit of conveying, in its story, a very useful lesson to young women; which is, that, by treating debauched young men—not, as is too often the case, with marked distinction, but, on the contrary, *with a spirited reserve*, they have it in their power to contribute very much

much towards reforming their manners, and consequently providing themselves with good husbands, and their country with useful citizens.

Art. 54. *Juvenile Indiscretions*; a Novel. By the Author of Anna, or the Welsh Heiress. 12mo. 5 Vols. 15s. Lane.

Those who were pleased with this writer's former production, will probably find amusement in the present, which, in point of style, is, on the whole, better written than Anna. We must however remark, that the characters are more numerous than was necessary, and are strained beyond real life. The plot is confused, and in many particulars extravagant. The tale is drawn out to an immoderate length, and the reader is fatigued without being interested. The writer is culpable too, in adopting and proceeding upon an idea of a pernicious tendency, namely, that *juvenile indiscretions* are rather to be regarded as indications of genius and spirit, than as proofs of an ill-principled or irresolute mind.

Art. 55. *The Tour of Valentine.* Crown 8vo. 3s. sewed. Johnson. 1786.

This volume is not published, we are told, to add another to the many novel adventures, eastern romances, or sentimental effusions; nor solely to furnish entertainment. 'Its true design,' says the Author, 'will readily appear: it will mislead none; it may please some; and, if any, those whose approbation is most valuable.' His professed intention is to promote Christian piety; and some little objection, he acknowledges he felt, against clothing his work in a fanciful dress. 'In other books of this kind,' he remarks, 'loose and passionate descriptions are hardly effaced, or rendered edifying, by grave consequences or supplemental morality. Virtue is indeed proposed, but the means to attain it are not taught; there is, therefore, strictly speaking, no example of virtue given.'

It must be allowed that the tendency of the work is such as the writer represents it to be. The scenes and adventures, if not so numerous, or wrought up with so much art and passion as other novels display, are yet interesting, instructive, and friendly to virtue; giving rise to just and useful reflections and conversations on subjects of the greatest importance. The dialogue held by Valentine and his cousin concerning duelling, is, in particular, well worthy of attention. More real and edifying sense is to be met with here than in several other productions which may probably be better received in the world. The style has sometimes a peculiarity or degree of obscurity, which might, we apprehend, have been avoided or corrected.

Art. 56. *Manon L'Escaut:* or the Fatal Attachment. A French Story. 2 Vols. 12mo. 6s. sewed. Cadell. 1786.

These volumes are far more likely than the preceding Tour to interest the passions, to warm the imagination, and, though it ought not to be so, to engage the heart; for this novel gives us the history of improper amours, and of gambling atchievements for their support. If its character is fairly given, while every allowance is made for the invention and ingenuity of the writer, it must probably be this, that it represents folly, extravagance, and vice, in colours too favourable and *attractive;* and while it makes the actors suffer, even

to a high degree, it presents them to the reader rather as objects of compassion than of censure. The translator seems to have been a little sensible of this, and something he says by way of apology, which he would persuade himself is sufficient to answer the objection. This little novel, he informs us, fell into his hands in the long winter of 1784, which he passed in Normandy. For the amusement of some English friends, who did not read French, he translated as he read some of the most striking passages, which appeared to them so interesting, that, says he, 'I was induced to translate the whole; *or rather to write it anew in English.*' He acknowledges he has made some considerable alterations, as to length of periods, transposition of pages, &c. but all this has been done to render the performance more pleasant to an English ear, and after all he fears 'the *clinquant* of the French is still very visible.' To this account our translator farther adds, 'It has been thought, that notwithstanding all her errors and failings, the picture of *Manon* is too captivating, and that vice is not drawn in her character as sufficiently odious. But surely an improper tendency cannot be imputed to a story where every deviation from virtue is immediately and severely punished, and which is at length closed by a catastrophe so melancholy as the death of *Manon*, and the remorse and despair of her lover.' There is some truth in this observation; but it is yet questionable whether the book is not fitted to produce bad rather than good effects, especially on some minds; as it will be recollected, that the distresses, however deep, are really fiction, and the other parts wear a pleasing and alluring aspect.

MISCELLANEOUS.

Art. 57. *The Works of M. Le Chevalier de Florian*; containing Galatea, a Pastoral Romance; and other characteristic Romances. Translated from the last Paris Edition, by Mr. Robinson. To which is prefixed, an Essay on Pastoral Romance, in an Epistle to Miss C. T. by the Translator. 12mo. 2 Vols. 5s. bound. Becket. 1786.

These tales, which are written with much elegance and tenderness, will afford that class of readers to whom they are addressed an agreeable amusement, without the smallest hazard of perverting their taste, or corrupting their hearts. The first volume consists of a beautiful pastoral romance; the second, of characteristic tales, in which the spirit and manners of different countries are represented; the Spaniard and Portuguese, as still fond of adventures and combats; the Frenchman, as inspired with sentiments of love and glory; the German, as distinguished by manly sense and integrity; the Greek, as a lover of science and arts; and the Persian, as teaching sound lessons of morality under the form of wild romance. The work is translated with correctness and ease, and the introduction is well written.

Art. 58. *Tales, Romances, Apologues, Anecdotes, and Novels*; humorous, satiric, entertaining, historical, tragical, and moral: from the French of the Abbé Blanchet, M. Bret, M. de la Place, M. Imbert, M. St. Lambert, and the Chevalier de Florian. 12mo 2 Vols. 6s. sewed. Robinson. 1786.

This is an amusing medley from French Novellists; but it was,

say the least, *unnecessary* to swell the volumes with the addition of *five* of the tales of Florian, already so well translated by the Editor of the preceding article.

Art. 59. *A Letter from Capt. J. S. Smith to the Rev. Mr. Hill,* on the State of the Negroe Slaves. To which are added an Introduction and Remarks on Free Negroes, &c. By the Editor. 8vo. 6d. Phillips. 1786.

In our Review for January last we expressed our intention of withdrawing our thoughts from the controversy we were likely to be engaged in, on a subject which had been, with no small degree of rancour between the engaging parties, warmly attacked and defended. We shall adhere to our resolution, and only lay before our Readers the contents of the present performance, with the arguments of the Editor * in vindication of his former assertions.

In the Introduction, Mr. Ramsay gives an account of the manner in which his adversaries have attacked him, and of his *reply* to what he styles the '*vindictive* and *argumentative* answers or objections to his original Essay.'

The letter itself is the result of a desire, which a friend of Mr. Ramsay's (we suppose Mr. Hill) made to Captain Smith, 'that he would read Mr. Ramsay's Essay, and give his opinion of it impartially.'

The Captain having been an eye-witness to the many species of cruelty exercised on the negroes, confirms what Mr. Ramsay had represented, and gives some additional proofs of the miserable state in which those wretched beings are involved.

The remarks concerning the free negroes are ingeniously and judiciously set forth: as to the truth of the assertions contained in them, we cannot pretend to decide.

Art. 60. *The Night Cap.* By M. Mercier. 12mo. 2 Vols. 6s. sewed. 1786.

This writer is one of those volatile and eccentric geniuses who *dash* at every thing—with thought or without it, just as the whim of the moment transports them. Whether it was folly, madness, or the fond lust of singularity, that made M. Mercier dash his empty pate *against* Homer, we will not determine: but as his *night-cap* was on, it would have been more for the credit of his taste, learning, and judgment, if he had done what other people do when they put on theirs.

Art. 61. *The Progress of Fashion*: exhibiting a View of its Influence in all the Departments of Life. 8vo. 1s. 6d. Sewell.

An elegant and sensible essay. It traces the influence of Fashion on religion, politics, morality, literature, and dress; and the design of it is to counteract its corrupt and dangerous effects, by exposing its futility and caprice.

The Author discovers a considerable share of historical knowledge. His reflections are in general judicious, sometimes lively and acute, and always liberal and candid.

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* Rev. Mr. Ramsay.

Art. 62. *The Earl of Chesterfield and Parson Goodman.* Translated from the French of M. Voltaire, by J. Knight. 12mo. 1s. 6d. Bern. Printed for W. Lavater and Son: sold also at the Hague, and at London. Imported by G. Kearsley. 1786.

SCENE. *A Reviewer's Apartment in Grubstreet.*

FREETHINKER. There is a great deal of *wit* in this little tract.

CHRISTIAN. There is a great deal of *wickedness* in it.

REVIEWER. It seems very like Voltaire's manner; and, possibly, is the production of his pen—as the title professes.

MR. KNIGHT. I hope I have done tolerable justice to it in the translation.

BYSTANDER. From what you have said, Gentlemen, I shall certainly call at Kearsley's, in my way to the Devil [*tavern*], and buy the book.

Art. 63. *Miscellanies in Prose and Verse*, intended as a Specimen of the Types at the Logographic Printing Office. 12mo. 3s. 6d. Boards. Walter, 1785.

This volume consists of pieces, which have been so often collected in other miscellaneous publications, that it cannot merit attention, except as a specimen of a new mode of printing, with entire words instead of single letters; the advantages of which, as to correctness or neatness, compared with books printed in the usual manner, are imperceptible to us.

Art. 64. *A candid and impartial Sketch of the Life and Government of Pope Clement* XIV. Containing many interesting Anecdotes during that Period of Church History. In a Series of Letters from Rome. Vol. III. 12mo. 2s. 6d. Symonds. 1786.

We noticed the two former volumes, in our Review for May, p. 397, and then observed, that 'the expulsion of the Jesuits was, to say the least, so bold a measure, that it is not surprising it should bring much odium on the Pontiff under whom it was carried into execution.' Indeed, the Writer has no mercy on the memory of Ganganelli; whose character and government he represents in the meanest and most contemptible light. The Author wants not intelligence; his letters are well written; and if his veracity remains unimpeached, his book will merit the regard of the Public. We may expect a *continuation*; as this third volume of the sketch is not given as the last of the series.

THEOLOGY.

Art. 65. *Sermons* preached in the Parish Church of St. Alban, Wood-Street, By Samuel Hoole, A. M. 8vo. 5s. Boards. Nicol. 1786.

These discourses are sensible, practical, and useful: the style is agreeable, and the sentiments are just. If they are not all equal, their tendency, on the whole, is certainly to advance rational piety and solid virtue. The subjects are, I. The nature of God. II. III. The worship of God: *John*, iv. 24. IV. Necessity of good works: *Matth.* vii. 21. V. VI. Religious education: *Prov.* xxii. 6. *Gen.* xviii. 19. VII. Shortness and vanity of life: *Psalm* xxxix. 5. VIII. Future state: *Rom.* ii. 7, 8. IX. Danger of impenitence: *Luke*, xix. 41, 42. X. Benevolence: 1 *John*, iv. 7. XI. Barzillai's reply to David:

David: 2 *Sam.* xix. 35. XII. Kingdom of heaven: *Luke*, xii. 32. XIII. 2 *Cor.* xiii. 5. XIV. Death of the pious: *Rev.* xiv. 13. XV. Day of the Lord: *Joel*, ii. 1.

We are pleased to observe that the Writer does not always think it necessary, when passages from the *Psalms* are recited, to produce them from the Book of Common Prayer rather than from the English Bible; an affectation into which many preachers are too apt to fall: and certainly they are much mistaken in their general preference of the old version: though in some instances it is not unworthy of regard.

Art. 66. *An Abridgment of the New Testament, in Question and Answer.* The Answers exactly in the Words of our Lord and his Apostles. Intended to imprint on the Minds of Youth, and revive in the Memories of Christians more advanced in Knowledge, the Doctrines and Precepts, and some of the most memorable Occurrences recorded in that Part of the Sacred Writings. By a Layman. 12mo. 3s. 6d. bound. Baldwin, &c. 1785.

That this is a very *good* book, no one will doubt; but never was a good book made up with less fatigue to the Author, or with less prospect of benefit to the Public. Who will read the chapters of the Gospels and Epistles clipped into shreds in the way of question and answer, when they can be read with so much more pleasure and advantage in their original connection?

RELIGIOUS.

Art. 67. *A new Concordance and Dictionary of the Holy Scriptures.* Being the most comprehensive and concise of any before published. In which any Word or Passage of Scripture may be easily found: The Signification is given of all proper Names of Men, Women, Beasts, Birds, Fishes, Cities, Towns, Rivers, Mountains, precious Stones, and other Things mentioned in Scripture. Together with the different Acceptations of Scripture Words, a Definition of Gospel Doctrines, &c. By John Butterworth, Minister of the Gospel. The 2d Edition, with considerable Additions. 8vo. 8s. Boards. Coventry printed, and sold by Robinson in London.

Having given an account of the first edition of this work in our Review, Vol. XXXVIII. p. 410, we have only now to add, that the Author has, in this second edition, made considerable improvements and additions, which have much increased the size as well as the price. We recommend this work as useful to all families, particularly to those who cannot afford the purchase of Mr. Cruden's large quarto volume, of which this new Concordance and Dictionary is, in a great measure, an abridgment. In his next edition, we would wish Mr. Butterworth to abridge his own preface. We did not want to be told, that the word of God is the believer's museum, sanctuary, hiding-place in a stormy day, looking-glass, perspective-glass, microscope, &c. &c. which may chance to afford more *diversion* than *edification*, to a reader who possesses but a tolerable degree of 'devotional taste.'

SERMONS.

SERMONS.

I. Preached by the Rev. Thomas Jervis, and a Charge delivered by the Rev. Thomas Belsham, at the Ordination of the Rev. Timothy Kenrick, in the New Meeting, Exon, 28th of July 1785. 8vo. 1s. Buckland.

Discourses on these occasions are generally conducted on one plan. They are seldom objects of criticism. It is enough if they give satisfaction at the time when they are delivered. Very few encrease their fame by attempting to extend it beyond the walls of the Meeting-house.

Mr. Jervis's Sermon on Acts, iii. 26. is not destitute of animation; and Mr. Belsham's Charge contains some just and sensible reflections on the nature and obligations of the pastoral office.

II. *The Christian Pastor's Review of his Life and Labours*;—at a Meeting of Protestant Dissenting Ministers, at Hadleigh, in Suffolk, July 29, 1783, and elsewhere. By Samuel Palmer. 8vo. 6d. 1785.

Acts, xxvi. 22. *Having therefore attained help of God*, &c.

Vide the preceding Article.

III. *The Danger of Self-sufficiency in Matters of Religion*:—preached in the Parish Church of St. Mary at Hill, on the 4th of May, 1786, and published at the Request of the Congregation. By John Free, D. D. Sir John Leman's Lecturer in the said Church, and Vicar of East Coker in Somersetshire. 8vo. 6d. Brown, &c.

In the title-page, we are informed that this Sermon 'alludes to the evil report, which has been lately propagated against two *loud* clergymen, commonly called by their *followers*, GOSPEL PREACHERS, Neighbours, and *Fellow-labourers*, in the *suburbs* of London.' This account is oddly expressed, and we know not to what it alludes: but we find the discourse, sensible, candid, practical, and useful; though in some instances, perhaps, the language is not so entirely clear and correct as might be wished.

CORRESPONDENCE.

*** The objections of '*a Learner*' to an Article of our Review for July last are ingenious; but a more intimate acquaintance with the subject, and a due attention to the theory, we are convinced, will enable him to answer them himself. If, however, he would wish to see his observations in print, we shall, with his leave, communicate them to a respectable Magazine, in which they will appear with more propriety than in our Review.

|| We are favoured with a copy of M. de Warville's *Examen Critique des Voyages de M. le Marquis de Chatellux*. The ingenious Writer must see the impropriety of our giving an account of the *Examen* before we have noticed the *Voyages*, &c. to which it refers. That work we have not been able to procure; but shall repeat our inquiry after it. The *Examen* will certainly be reviewed in its turn.

☞ Peter Primrose's letter is received; but we can make no use of *his information*.

THE

MONTHLY REVIEW,

For NOVEMBER, 1786.

ART. I. *Cyclopædia:* or, an Universal Dictionary of Arts and Sciences; containing an Explanation of the Terms, and an Account of the several Subjects in the *liberal* and *mechanical* ARTS, and the SCIENCES *human* and *divine*. By E. CHAMBERS, F. R. S. With the Supplement and modern Improvements incorporated in one Alphabet. By ABRAHAM REES, D. D. 4 Vols. Folio. 418 Numbers at 6d. each. Longman, &c. 1786.

FEW works in the English language have been more generally, or, in our opinion, more deservedly esteemed, than the Cyclopædia of Mr. Chambers. As a repository of universal literature and science, it comprehends, within narrow bounds, a great variety of subjects; and, being in alphabetical order, it is adapted to readers of different descriptions. A work that facilitates the acquisition of knowledge to the generality of the people,—that is suited to the convenience and occasions of numerous classes of readers,—that satisfies the doubts, and refreshes the memories of adepts, must necessarily be acceptable to the Public in general. The work before us is calculated to answer all these purposes, and, as far as we have examined (and we have not run hastily through it), it is executed in a manner that cannot fail of giving satisfaction to every one.

The learned and indefatigable Editor of this much improved body of science, gives the following account of the many alterations that have been made, in the several impressions which it hath undergone:

'The success of the first edition, which appeared in 1728, enlarged the views of the author; and previously to the publication of the second edition in 1738, he had formed a design of publishing a new work on a more extensive scale, and had actually prepared a considerable part of the copy with this view. This design, however, was frustrated by a bill agitated in parliament (which passed the House of Commons, but was rejected by the House of Lords), containing a clause, that obliged the publishers of all improved editions of books to print the improvements separately. Accordingly, the second edition was published with corrections and additions, and with an apology to the Public for disappointing their expectations of a larger work. This second edition was so favourably received as to require the pub-

lication of a third in 1739, a fourth in 1741, and a fifth in 1746. These repeated testimonies of the public approbation amply justify the character given of it by one, who well knew its value, and who calls it, "The pride of booksellers, and the honour of the English nation." The proprietors, therefore, were induced, by motives of respect and gratitude to the Public, as well as by their own interest in so valuable a work, to correct the errors, and supply the defects of the original dictionary: errors and defects which time had discovered, and which subsequent investigations and improvements had occasioned. Accordingly, in the prospect of a demand for the sixth edition, they engaged the late George Lewis Scott, Esq. to prepare a SUPPLEMENT, in two additional folio volumes. This gentleman had not proceeded far in the execution of this design, when he was diverted from it by other avocations; so that the completion of the business was entrusted with Dr. Hill, whose voluminous publications in natural history are well known. The Supplement undoubtedly contained many important and valuable articles, relating to subjects that had been either wholly omitted or slightly mentioned by Mr. Chambers. But the rapidity with which Dr. Hill executed the province assigned him, and the freedom with which he transcribed from his own writings and those of others, were not favourable either to the reputation of the work, or to the interest of the proprietors. The original work and the Supplement remained in this separate state for many years. However, the inconvenience of a double alphabet continued to be the subject of renewed complaints; and it was thought, that the Supplement, when properly abridged and corrected, might be incorporated, to the satisfaction of the Public, with the original work. But the views of the proprietors extended much farther than to this single object. They were not unapprized of the rapid progress of science; and they wished that a work, in the reputation and success of which they were so much interested, might be a complete and comprehensive register of modern discoveries and improvements. After some unsuccessful attempts to execute this laudable design, the work was entrusted to the care of the present Editor. The course of his studies and official engagements had led him into a general acquaintance with the contents of the *Cyclopædia:* and having had frequent occasions for consulting it, he was not altogether ignorant either of its defects or its excellencies. Having been accustomed to scientific researches, he was not unacquainted with the sources of information, to which he must recur in the progress of his work: he had also access to some valuable libraries, that would furnish him with books, both ancient and modern, to which he might have occasion to refer: he was happy in the intimate acquaintance with several learned friends, by whose advice he might profit, and of whose assistance he could avail himself on many occasions: and the habits of his life were such as would dispose him to submit to the application and labour, which the execution of such a work must unavoidably require.'

Such is the Editor's account of the various impressions which the Cyclopædia has gone through, and of the plan of the present edition.

When we consider the variety and magnitude of a work, which, *like this*, is adapted to readers of every sort, and which contains every

every thing relative to ſcience that hath hitherto been publiſhed, we admire the courage of the man who could undertake a compilement of ſuch great importance, and formed on ſo extenſive a ſcale; but our admiration is increaſed to aſtoniſhment, when we perceive how greatly our learned Editor hath improved the original plan, and that by ſecuring the approbation of the judicious and candid, he has fully maintained the credit and reputation that the Public, for above half a century, had deſervedly and liberally allowed to Mr. *Chambers*'s *Cyclopædia.*

Among the many improvements made by Dr. Rees, we conſider the hiſtorical account which he has given of ſeveral ſciences, as not the leaſt important. A conciſe relation of new diſcoveries, and of the Authors who have made them, are circumſtances not to be met with every where. By ſummary views of what has been already done and diſcovered, we lay a foundation for farther improvements; and thus furniſh the outlines of a compendious hiſtory of ſcience, by ſhewing its gradual progreſs and advancement. Such 'hiſtorical remarks,' to uſe the Doctor's own words, 'may not improperly be compared to a map, in which the line that terminates the *terra incognita* is diſtinctly marked out for the direction of thoſe, whoſe ingenuity and induſtry are employed in extending the boundaries of knowledge, and in exploring thoſe regions that are ſtill unknown.' Is it not for a want of an early hiſtory of ſcience that many very important diſcoveries of the ancients are now loſt? The inventors of ſome of the moſt uſeful machines in common and daily uſe among us are wholly unknown, although, on account of their ſingular benefit to mankind, they are much more worthy to be had in remembrance, and to receive the grateful tribute of praiſe, than ambitious monarchs, whoſe hiſtories are tranſmitted to us in characters of human blood, ſhed on fertile plains, that now wear only the marks of devaſtation and ruin!

In order to give our Readers a ſpecimen of Dr. Rees's improvement of the hiſtory of ſcience, we have ſelected what is here ſaid concerning the hiſtory of Anatomy; which in the laſt preceding edition is confined to a few lines:

"With reſpect to the antiquity of Anatomy, it ſeems ſcarcely poſſible but that the ſlaughter of beaſts for the uſe of man, caſualties, murders, and the accidents of war, muſt have furniſhed mankind with a general knowledge of the ſtructure of the parts, in very early ages of the world. But it is not very certain at what period it began to be cultivated as a ſcience. This, however, muſt have been very early, eſpecially if we pay any regard to Manetho the famous Egyptian writer, who, according to the report of Euſebius, relates that Athotis, an Egyptian king, wrote ſome treatiſes on *Anatomy*. This king, if the Egyptian chronology is to be depended on, lived *many years before Adam*. This, however falſe with reſpect to time, amounts to a ſort of proof of the antiquity of the *ſcience*. It is inferred that

Solomon was no ſtranger to the ſtructure of the human body, from ſome paſſages in the twelfth chapter of the Book of Eccleſiaſtes.

'It is certain, however, that before, or at leaſt in the days of Homer, anatomy was much cultivated; ſince this author appears to have had a competent knowledge of the parts, and to have been very well verſed in the enunciation of wounds, as the moderns call it, ſo as to give an accurate account of their effects in almoſt all the parts of the body.

'But Hippocrates is the firſt author, at leaſt extant, who treated anatomy ſcientifically. This writer, conſcious of his noble and exalted genius, publiſhed many anatomical obſervations, which, though diſjoined and ſcattered here and there in his works, yet, when taken together, make up an entire body of Anatomy: but that he made it his principal buſineſs to underſtand and explain the bones of the human body, is plain from thoſe valuable books upon *Fractures* and the *Joints*, which evidently diſcover his perfect knowledge of, and intimate acquaintance with, the bones; and that his diligence, his induſtry, and ſkill in this way, might the more effectually be tranſmitted to future ages, he conſecrated, if we may believe Pauſanias, a brazen ſkeleton to the Delphian Apollo.

'The writings of this great man are interſperſed with many things relating to the blood, which ſeem to ſhew ſome knowledge of the circulation, and alſo of the ſecretion of the various humours. Dr. Douglas has pointed out ſuch of them as ſeem to be the moſt glaring and unexceptional proofs of this.

'Galen, by the general conſent of writers, is the prince of anatomiſts. By his early application, his unwearied aſſiduity, great ſagacity, and penetration of mind, as well as dexterity of hand, he not only carried the art infinitely beyond what had been done by thoſe before him, but even to that perfection wherein we find it at this day, abating only ſome few diſcoveries made by modern anatomiſts. In reality, many of the diſcoveries with which late writers plume themſelves, are due to him. Dr. Douglas enumerates ſeveral of the diſcoveries made by Galen in the ſtructure and uſe of the parts of the human body.

'Anatomy ſuffered with the other ſciences by the invaſions of the Goths and Vandals, and at length ſunk into total barbariſm; from which it was reſtored in the 14th century by *Mundinus*, a Milaneſe, who compoſed the rudiments of that ſcience in the year 1315, which, notwithſtanding the barbarous ſtyle wherein they are written, remain ſtill in eſteem, and are the only ſyſtem now taught in ſome of the principal ſchools in Italy. The ſtatutes of the Univerſity of Padua expreſsly enjoin the profeſſors to follow the text of Mundinus in their lectures and expoſitions.

'Some, with Fallopius, rather aſcribe the honour of the reſtoration of anatomy to Jac. Berengarius, called alſo Carpus, or Carpenſis, who lived about two hundred years after Mundinus. He ſet out with commenting on that author, but afterwards wrote a much better book on the ſubject, of his own; in order to which he diſſected above one hundred bodies.

'The honour of reforming anatomy, and bringing it to its preſent perfection, is commonly aſcribed to Veſalius, whoſe inclination to this ſcience was ſo great, that, when a boy, he could not forbear

diſſecting

diſſecting moles, dormice, cats, and the like. As he grew up, his paſſion increaſed; and when bodies were wanting for ſkeletons, he would ſteal them from gibbets; for which, as he informs us, he was expelled Louvain. He publiſhed his famous book on the ſtructure of the human body at 28 years of age. He was chief phyſician to the Emperor Charles V. and Philip II. of Spain; but growing weary of a court-life, he undertook a pilgrimage to Jeruſalem, and died on his return.'

Our Author goes on in a ſimilar manner, giving an account of all the diſcoveries that have been made in ſucceſſive periods of time down to the preſent day; he deſcribes the ſeveral writers of note; mentions the times in which, and the places where, they flouriſhed; and is very particular in giving the dates according to which their works were publiſhed. The accounts of the later diſcoveries controverted between Monro, Hunter, and Hewſon, who all claim the merit of firſt making them, are impartially treated, the facts being related ſimply and without the leaſt ſeeming prepoſſeſſion in favour of any of theſe three great anatomiſts, all of whom have, by their uſeful diſcoveries and labours, immortalized their names.

Many ſciences of late years have made a rapid progreſs. The improvements in theſe produce very conſiderable articles. Natural hiſtory, in all its parts, wears a very different face ſince the time of Mr. Chambers's firſt edition, and has afforded much new matter to the Editor of the preſent. Botany, in particular, has undergone great changes; and though it was cultivated in ſome degree among the ancients, chiefly with reſpect to its medical application and uſe, yet, as they adopted no regular ſyſtem of diſtribution and arrangement, they made a ſlow progreſs, and the knowledge they gained was ſoon and eaſily loſt. This ſtudy is arrived at a degree of perfection among the moderns, to which the ancients were ſtrangers, not only with reſpect to the method of claſſing, diſtributing, and characterizing plants, but alſo as to the *copia*, or number of plants, known and deſcribed. The numerous travels and voyages of botaniſts have, of late years, very much contributed to the extent of the ſcience. Our judicious Editor has followed it through all its improvements; he has deſcribed the ſeveral ſyſtems of the beſt writers;—ſhewn the excellencies and defects of each; and illuſtrated the Tournefortian and Linnæan ſyſtems by a number of original and well-executed engravings.

Zoology, a conſiderable article in natural hiſtory, comprehends whatever relates to the form, ſtructure, method of living, feeding, &c. of the different ſpecies of animals. Here we find the indefatigable Editor not only deſcribing the ſeveral animals, and illuſtrating his deſcription with elegant as well as accurate figures, but entering into a minute recital of every writer upon the ſubject, giving an account of their reſpective ſyſtems, and in-

forming his readers what particular part of this extenſive ſtudy each author has more immediately elucidated. After mentioning zoologiſts in general, and giving an analyſis of their different ſyſtems, he prefers, and not without reaſon, Penant's Synopſis of Quadrupeds: in ornithology the works of Willoughby, Ray, and other eſteemed authors are examined: in a ſimilar manner we have a diſtinct and judicious detail of the moſt celebrated writers on Entomology, Conchology, Amphibiology, Helminthology, with every other ſubdiviſion into which either the ancients or moderns have divided this almoſt boundleſs ſcience.

Mathematics comprehend a wide extent of ſcience; and, although they made a very conſiderable part of the former editions of the Cyclopædia, yet Dr. Rees has found much room for many important and uſeful additions.

Under the word *Algebra*, we meet with a conciſe yet particular hiſtory of that ſcience. Preſerving the original plan of Mr. Chambers, Dr. Rees does not enter into a deſcription of it, nor the method of performing its different operations, but refers to the ſeveral words Addition, Multiplication, &c. As we do not think a dictionary by any means a proper book to teach arts or ſciences, we greatly approve of the method purſued in this work. The proficient in algebra will here find every thing relative to the improvements of different ages, with an ample account of the books that have been written on the ſubject: the particular application of it to many important purpoſes in life is pointed out, and a detail of the authors who firſt applied it to them; which are matters of very great conſequence even to a profeſſor; but much more to a perſon who wiſhes to be directed, in his purſuits, to the beſt and ſureſt guides for inſtruction, without the labour or loſs of time that would be requiſite, in order to examine a great number of diſtinct treatiſes on the art. The conſtruction of equations, eſpecially the higher ones, is treated in a conciſe manner. It has been uſual to determine the roots of cubic, biquadratic, and other high equations by the interſections of a ſtraight line with a curve of the ſame dimenſions as the given equation, or by the interſection of two curves whoſe indices multiplied produce the index of the given equation. This is the method which Dr. Rees has purſued; it is undoubtedly a true one, and the only one for equations of four or more dimenſions that has yet been diſcovered; but the difficulty in deſcribing the curves required, is a material obſtacle to the practice of them. Emmerſon in his *Algebra* (of which ſee an account in our Review, vol. XXXII.) has given a very elegant method of conſtructing cubic equations by a circle only; this method, on account of the eaſe with which a circle can be deſcribed, is certainly more practicable, and at the ſame time more ſimple than that which requires a curve of 3 dimenſions, or 2 curves of the

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first order, namely a circle, and an Apollonian parabola, as the Doctor uses. In a work like this we ought to have every improvement noticed, at least; and the most easy, which will also be the most elegant, method of performing an operation of any kind, would have been an acceptable addition to this article: we do not mention this as a material fault in the Editor; in many instances we are astonished to see that one man has been able to collect the great variety of new discoveries, and the many important improvements with which the arts and sciences have, within these few years past, been enriched. The application of geometry to algebra, and of algebra to geometry, has greatly improved each science; and the attention which the Editor has paid to this subject is no small recommendation of the work.

Conic sections form a considerable article in this dictionary. Though the equations, geneses, and many of the most material properties, with the ratios, dimensions, &c. of each of the sections be given separately under their respective articles *Ellipsis*, *Hyperbola*, and *Parabola*, yet to make the doctrine of conic sections (which is so very considerable a part of the higher geometry, and of such importance in astronomy, the doctrine of projectiles, &c.) more complete, the Editor puts the whole in one contracted view. After enumerating the common properties of all the sections, he describes the properties of their osculatory circles. The theory of the curvature of lines is of great use in geometry and physico-mathematical sciences. Hence mathematicians have written largely on this subject, and Dr. Rees has very judiciously inserted as much of it as seems necessary to enable such as are unacquainted with it, to form a just notion of the subject, referring those who desire farther information to M'Laurin, whom *, in this, as in many other articles, he has strictly followed. We were much pleased with perusing such articles of the performance before us as relate to the abstruse parts of the higher geometry, because the Editor has always endeavoured to avoid that air of paradox and mystery which has been a reproach to modern mathematicians.

It is an acknowledged truth that the doctrine of fluxions is the greatest, most sublime, and most useful discovery that human ingenuity ever made; it opens to us a new world, it extends our knowledge, it carries us beyond the bounds which confined the ideas of ancient geometers (although those were very extensive), and enables us to contemplate infinity. The history of this important discovery, fresh as it is, Mr. Chambers, in his former editions, says, is nevertheless 'dark and embroiled.' Dr. Rees has endeavoured to throw all the light in his power on this subject: two of the greatest mathematicians of their or any

* Particularly in his treatise on Fluxions.

other time, Sir Isaac Newton and M. Leibnitz, both claimed the invention: to give his readers a just view of this noble dispute, and the pretensions of each party, the Editor lays before them the origin of the discovery, marks where each claim commenced, and how it was supported, and concludes, after examining a number of witnesses, and reviewing the controversy among the mathematicians of that time, 'that Sir Isaac Newton was the first inventor.' Dr. Rees then proceeds to explain the doctrine, and exemplify the theory by a number of practical applications of it to many useful problems, in a concise and (as is usual with him) perspicuous manner. In examining these, we find a typographical error in one of them, which we think it our duty to mention. The Editor makes the fluxion of $\overline{bx^2 + cax^2 + ea^2} \cdot \sqrt{x^2 + a^2}$ to be $\frac{\overline{3bx^3 + 2acx^2 + ea^2x +}}{\sqrt{x^2 + a^2}}$ $\overline{2ba^2x + ca^3x} \cdot \dot{x}$, which should be $\frac{\overline{3bx^3 + 2acx^2 + ea^2x}}{\sqrt{x^2 + a^2}}$ $\overline{+ 2ba^2x + ca^3} \cdot \dot{x}$.

The doctrine of Fluxions leads us to the consideration of infinity. 'Infinite in mathematics, says the Editor, is applied to quantities which are either greater or smaller than any assignable ones.' Metaphysicians have cavilled at this definition, and at the whole doctrine of infinites; but Dr. Rees judiciously confutes their arguments, and shews the truth of the reasonings used by mathematicians, in this abstruse subject. Although the objects of infinity are in themselves beyond our comprehension, yet we cannot resist the force of demonstration concerning their *powers*, *effects*, and *other properties*, which, under certain conditions, may be truly explained.

With respect to infinite series, we think the Editor rather too short; he has greatly increased the article which appeared in the former editions; yet much remains to be added. The variety, indeed, of infinite series, is so great, that no bounds can be set to it; and the work might have been filled with more matter on this subject, than would have been consistent with the original plan, or any way useful to the generality of readers. The summation of series makes a considerable part of the employment of our modern mathematicians, and it is with pleasure that we peruse their works, as they abound with several admirable contrivances for the sums of series, as well those that are infinite, as those whose number of terms is finite. Though De Moivre, and others, of whose labours Dr. Rees has very properly availed himself, are authors of great merit, and acknowledged abilities, yet Dr. Waring's meditations would have afforded the Editor much assistance: but these are matters rather of curiosity than use.

use. We would not however have it understood, that we condemn or slight what *at present* seem to be matters of curiosity only; since at some future period, perhaps, these curious investigations may be of material service.

In astronomy, those improvements which chiefly depend on the perfection of instruments, afford the Editor ample matter for increasing the Cyclopædia. The division of quadrants and the construction of telescopes have, within these few years, been brought to a considerable degree of perfection. The history of the telescope is in this edition much enlarged, where Dr. Rees with great seeming probability makes it appear, that Roger Bacon, who died in 1294, was perfectly acquainted with the methods of combining optical glasses, so as to form an instrument similar to our telescopes, though he perhaps never made use of it for astronomical purposes. Having finished the history of this instrument, from which the reader will receive much information as well as amusement, the Editor describes the various constructions of telescopes from the time of Galileo, and gives a particular account of the method of grinding lenses and specula for them. The great improvement in refracting telescopes by Mr. Dollond is particularly attended to, and a minute description is given of every contrivance that has been used for overcoming the errors produced by the aberration of the rays. Dr. Rees has not neglected to mention the considerable and truly astonishing perfection to which Mr. Herschel has brought reflecting telescopes; and the many discoveries he has, by their means, been able to make in the heavens. In order to find the parallax of the fixed stars, various methods have been proposed: these are particularly described, and the errors to which they are liable are clearly pointed out. In this part of the work the learned astronomer will receive much satisfaction, and meet with many original and judicious remarks.

Considerable articles appear under the names of each constellation, as *Taurus*, *Bootes*, *Aries*, &c. in which are inserted the longitudes, latitudes, names, &c. of the several stars that compose each, as fixed by Mr. Flamstead, in his Britannic Catalogue. The longitudes of the fixed stars varying annually $50\frac{1}{2}$ seconds, render these tables unfit for use at *this day* without a correction to adapt them to the present time: the Editor has not mentioned this circumstance, nor informed us to what year Mr. Flamstead has fixed his longitudes. By comparing them with some catalogues lately published, the necessary correction, to be added to each longitude in order to reduce it to the true longitude for the beginning of the year 1786, is one degree 20 minutes 15 seconds: but Mr. Flamstead's longitudes, though fixed with great attention and care, are not so much to be depended on as those settled in later years, since the instruments he used in

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making his obſervations were much inferior to thoſe in common uſe at preſent. In order, however, to compenſate for this inaccuracy, the Editor has given a catalogue of 307 of the moſt remarkable fixed ſtars, with their magnitudes, right aſcenſions, declinations, and annual variations, rectified for the beginning of the year 1750. Moſt of them are taken from M. de la Caille's Ephemeris; and the reſt according to the lateſt obſervations made at Greenwich. The right aſcenſions are ſet down in degrees to tenths of ſeconds, and alſo in time to ſeconds;—the declinations to tenths of ſeconds alſo,—and the annual variations in both to ſeconds and hundredths of ſeconds of a degree. We have examined this valuable catalogue with attention, and have not diſcovered any errors in it; on which account we venture to recommend it.

Theſe tables of the longitudes and latitudes, and of right aſcenſion and declination of the fixed ſtars, are of great conſequence: they are uſeful, among other things, for the more eaſily calculating the diſtance of the moon from any ſtar, the obſerving which diſtance is the preſent method of finding the longitude at ſea. This method of determining the longitude by the obſerved diſtance of the moon from ſome ſtar was firſt recommended in the year 1514, but, for want of proper tables and accurate inſtruments, it was never put in practice till within theſe laſt 30 years. The hiſtory of this method we gave at large in our 48th volume: it has however been greatly improved ſince that time, and is now brought to ſo great a degree of perfection that the longitude may be determined with tolerable exactneſs, by a calculation that will not take up more than half an hour. The different methods of determining the longitude at ſea are each of them recited by the Editor, and the advantages and diſadvantages of each are clearly ſtated. Time-keepers (an appellation now become faſhionable among artiſts, to diſtinguiſh ſuch watches as are made with extraordinary care and accuracy, for nautical or aſtronomical obſervations) are undoubtedly better adapted to determine the longitude, than any other method that has yet been propoſed, becauſe there would be no occaſion for ſuch extenſive tables, or calculations, as are neceſſary in the other methods. We have in England ingenious artiſts, who have already conſtructed watches, that the *greateſt daily difference* of their rates of going amount only to 4 ſeconds of time *, and we doubt not that they may be brought to a greater accuracy.

Our Editor has not paſſed over the improvements that navigation has received from the more accurately conſtructing of quadrants; the diviſion of which, and indeed of all aſtronomi-

* See our account of the going of Arnold's watch, Review, vol. LXIII.

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cal instruments, Ramsden executes with a degree of accuracy that almost exceeds belief.

While these mechanical improvements are making, mathematicians have not been wanting to construct tables for rendering the necessary calculations easier, shorter, or more to be depended on. Accurate logarithms, and trigonometrical canons have engaged the attention of some of our most able philosophers; they have revised the old, and are daily publishing new ones, on a more extensive scale: all which tends in a great measure to bring the practical part of navigation to its utmost perfection.

[*To be concluded in our next.*]

ART. II. Dr. REID'S *Essays on the Intellectual Powers of Man*, concluded. See Review for last Month.

THE account which we have given of the second essay in this valuable work, has been extended to so considerable a length, that we are under a necessity of being more concise in mentioning those which remain. We shall therefore satisfy ourselves with giving a general view of their contents, and extracting a few passages from them.

The third Essay is on Memory, and is divided into seven chapters. In the first of them, the Author lays down certain principles with regard to this faculty, which are obvious and certain. In the second, he shews that it is an original faculty, bestowed on us by the Author of our being, of which we can give no account, but that we are so made as to possess it. In the third, he treats of duration, with a view to prove that our notion of it, as well as our belief of it, is got by the faculty of memory. In the fourth, he considers identity, or continued existence. He shews, that the evidence which we have of our own identity is grounded on memory, and gives undoubted certainty. The evidence we have of the identity of other persons, or of objects of sense, is grounded on similarity, and on other circumstances, which in many cases are not so decisive as to leave no room for doubt. This account of our notions of duration and identity is very different from that which is given by Mr. Locke: and the origin which it assigns to them is inconsistent with the doctrine of that great philosopher, which has been very generally embraced since his time, that all our ideas are derived from sensation and reflection. To obviate any prejudice that may arise from controverting a received opinion, Dr. Reid proceeds, in the fifth chapter, to examine Mr. Locke's account of the origin of our ideas, and particularly of the idea of duration: and shews that all our ideas are not reducible to sensation and reflection, and that the notion we have of duration is not obtained, as Mr. Locke thought it was, from reflection upon the succession of ideas

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their auxiliaries or accessories, as the learned Mr. Harris calls them; such as prepositions, conjunctions, articles, which are all general words, though they cannot properly be called general terms.' The Author accounts for the prevalence of general words, in all languages, by several observations, which he thinks are 'sufficient to shew that there can be no language, not so much as a single proposition, without general words; that they must make the greatest part of every language; and that it is by them only that language is fitted to express, with wonderful ease and expedition, all the treasures of human wisdom and knowledge. As general words abound so much in language, it is natural to believe that there must be general conceptions in the human mind that are signified by them. In the second chapter, accordingly, the Author treats of general conceptions, and proves that we have such conceptions, both of the attributes and of the genera and species of things, that are clear and distinct. He, in the next place, considers the operations of the understanding, by which we are enabled to form general conceptions. 'These,' says he, 'appear to me to be three; *first*, The resolving or analysing a subject into its known attributes, and giving a name to each attribute, which name shall signify that attribute and nothing more. *Secondly*, The observing one or more such attributes to be common to many subjects. The first is by philosophers called *abstraction*, the second may be called *generalising*; but both are commonly included under the name of *abstraction*.—A *third* operation of the understanding, by which we form abstract conceptions, is the combining into one whole a certain number of those attributes of which we have formed abstract notions, and giving a name to that combination. It is thus that we form abstract notions of the genera and species of things.' The two first of these operations are particularly considered in the third chapter, which treats of general conceptions formed by analysing objects: and the third is illustrated in the fourth chapter, which treats of general conceptions formed by combination. The fifth chapter contains some observations concerning the names given to our general notions, some of which seem to have a share in darkening the speculations of modern philosophers concerning them, and in rendering them difficult and abstruse: and at the end of it occur the following conclusions, drawn from all that had formerly been said about abstract and general conceptions:

'First, That it is by abstraction that the mind is furnished with all its most simple and most distinct notions. The simplest objects of sense appear both complex and indistinct, until by abstraction they are analysed into their more simple elements; and the same may be said of the objects of memory and of consciousness.

'Secondly, Our most distinct complex notions are those that are formed by compounding the simple notions got by abstraction.

'Thirdly,

'Thirdly, Without the powers of abstracting and generalising, it would be impossible to reduce things into any order and method, by dividing them into genera and species.

'Fourthly, Without those powers there could be no definition, for definition can only be applied to universals, and no individual can be defined.

'Fifthly, Without abstract and general notions, there can neither be reasoning nor language.

'Sixthly, As brute animals shew no signs of being able to distinguish the various attributes of the same subject, of being able to class things into genera and species; to define, to reason, or to communicate their thoughts by artificial signs, as men do; I must think, with Mr. Locke, that they have not the powers of abstracting and generalising; and that in this particular, Nature has made a specific difference between them and the human species.'

The sixth chapter treats of the opinions of philosophers about universals. Many profound speculations upon this subject appear to have been carried on in the schools of Pythagoras, Plato, and Aristotle, though few of them have been transmitted to us in a form that is intelligible. About the beginning of the 12th century arose a sect denominated Nominalists, who maintained that there is nothing universal but words and names. They were opposed by the Realists, who maintained that there are things that are really universal. Between these two sects violent and even bloody contests were carried on for several centuries. A few held a middle opinion between them, and maintained that the universality contended about is neither in the things, nor is it solely in the names, but in our conceptions. These were called Conceptualists. In later times there has also been difference of opinion. Mr. Locke maintained, that we have general or universal ideas, which we form by abstraction; but did not maintain, that there are things that are universal. Before his time, Mr. Hobbes had adopted the old opinion of the Nominalists, and after him, in opposition to his doctrine, Dr. Berkeley and Mr. Hume defended the same principle. Mr. Locke's opinion of universals was not consistent with his hypothesis concerning ideas, and these powerful antagonists possessed an advantage over him. Dr. Reid opposes them with great acuteness and judgment, upon more favourable ground.

The sixth Essay treats of Judgment, and consists of eight chapters. In the first of these are offered some observations on judgment in general. Dr. Reid, with the more ancient writers on logic, defines judgment to be an act of the mind whereby one thing is affirmed or denied of another. Upon this subject, as well as most of those that are discussed in this treatise, the philosophical reader will meet with doctrines different from those which are commonly received. The Author admits that judgment and simple apprehension are acts of the mind specifically different; but he does not allow, with the logicians, that simple

apprehension

apprehension is always previous to judgment, and independent of it. On the contrary, he maintains, that simple apprehension depends upon an analysis of more complex operations, and presupposes judgment. He observes, that there are notions, or ideas, that ought to be referred to the faculty of judgment as their source, because if we had not that faculty, they could not enter into our minds, as the notion of judgment itself, of a proposition, of affirmation and negation, of true and false, of knowledge, belief, &c.: that in persons come to years of understanding, judgment necessarily accompanies all sensation, perception by the senses, consciousness, and memory, but not conception: that it is necessary in the formation of all abstract and general conceptions, in dividing and in defining: that it is necessary in forming any accurate and distinct notions of things, whether they be objects of sense, or of consciousness, or relations; and that it mixes with most operations of our minds. These topics are illustrated with much discernment and knowledge of human nature.

The second chapter treats of common sense, chiefly, as it appears to us, with a view to justify the use which the Author has made of that term in his Inquiry.

In the third chapter the sentiments of philosophers concerning judgment are considered. The hypothesis of Mr. Locke especially, that it consists in perceiving the agreement and disagreement of ideas, undergoes a severe but accurate scrutiny.

The Author, after explaining the operation of judgment, does not think it necessary to treat concerning propositions by which judgments are expressed, because these are considered in every system of logic, and because his observations concerning what is commonly said with regard to them have been published in A short Account of Aristotle's Logic, with remarks, inserted by Lord Kaimes in his Sketches of the History of Man.

Our judgments are either intuitive, or grounded on argument. Propositions expressing intuitive judgments are no sooner understood, than they are believed. They have been called axioms, first principles, principles of common sense, common notions, self-evident truths, natural knowledge, fundamental reason, common sense. The Author, in the fourth chapter, treats of first principles in general; and shews, that all knowledge got by reasoning must be built upon first principles: that some principles yield conclusions that are certain, others such as are probable in various degrees: that it would contribute greatly to the stability of human knowledge, and consequently to the improvement of it, if the first principles upon which the various parts of it are grounded were pointed out and ascertained, and that Nature has not left us destitute of means by which such principles may be distinguished from vulgar errors and prejudices.

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'The truths,' says the Author, 'that fall within the compass of human knowledge, whether they be self evident, or deduced from those that are self-evident, may be reduced to two classes. They are either necessary and immutable truths, whose contrary is impossible, or they are contingent and mutable, depending upon some effect of will and power, which had a beginning, and may have an end.'

In the fifth chapter he enumerates and illustrates the first principles of contingent truths, without pretending, however, that the enumeration is complete. In the sixth chapter he mentions the several classes of necessary truths, according to the sciences to which they belong. We shall transcribe what he has advanced on the first principles in morals, both because it is short, and because it contains the Author's judgment upon a very important point in Ethics.

'That an unjust action has more demerit than an ungenerous one: that a generous action has more merit than a merely just one: that no man ought to be blamed for what it was not in his power to hinder: that we ought not to do to others what we would think unjust or unfair to be done to us in like circumstances: these are moral axioms, and many others might be named which appear to me to have no less evidence than those of mathematics.

'Some perhaps may think, that our determinations, either in matters of taste or in morals, ought not to be accounted necessary truths: that they are grounded upon the constitution of that faculty which we call taste, and of that which we call the moral sense or conscience, which faculties might have been so constituted as to have given determinations different, or even contrary to those they now give: that as there is nothing sweet or bitter in itself, but according as it agrees or disagrees with the external sense called taste; so there is nothing beautiful or ugly in itself, but according as it agrees or disagrees with the internal sense, which we also call taste; and nothing morally good or ill in itself, but according as it agrees or disagrees with our moral sense.

'This indeed is a system, with regard to morals and taste, which has been supported in modern times by great authorities. And if this system be true, the consequence must be, that there can be no principles, either of taste or of morals, that are necessary truths. For, according to this system, all our determinations, both with regard to matters of taste, and with regard to morals, are reduced to matters of fact. I mean to such as these, that by our constitution we have on such occasions certain agreeable feelings, and on other occasions certain disagreeable feelings.

'But I cannot help being of a contrary opinion, being persuaded that a man who determined that polite behaviour has great deformity, and that there is great beauty in rudeness and ill-breeding, would judge wrong, whatever his feelings were.

'In like manner, I cannot help thinking, that a man who determined that there is more moral worth in cruelty, perfidy, and injustice, than in generosity, justice, prudence, and temperance, would judge wrong, whatever his constitution was.

'And, if it be true that there is judgment in our determinations of taste and of morals, it must be granted, that what is true or false

in morals, or in matters of taste, is necessarily so. For this reason, I have ranked the first principles of morals and of taste under the class of necessary truths.'

In the seventh chapter Dr. Reid gives an account of the opinions of philosophers, ancient and modern, with respect to first principles, without entering, however, into any discussion of the sentiments of Drs Oswald, Beattie, and Campbell upon this subject. 'The three writers above mentioned,' he says, 'have my high esteem and affection as men; but I intend to say nothing of them as writers upon this subject, that I may not incur the censure of partiality. Two of them have been joined so closely with me in the animadversions of a celebrated writer, that we may be thought too near of kin to give our testimony of one another.'

The last chapter treats of wrong judgments, arising from prejudices, and is an excellent illustration of the four classes to which Lord Bacon has reduced the causes of error, denominated by him, *idola tribus*, *idola specus*, *idola fori*, and *idola theatri*.

The seventh Essay consists of four chapters, and the subject treated is reasoning. Writers on evidence consider reasoning as either demonstrative or probable, the former of which kinds is only applicable to necessary truths, and admits of no degrees; the latter kind having a relation to the real existence of things, is applicable to contingent truths, and admits of all degrees. In the first chapter the Author treats of reasoning in general, and of demonstration in particular. It is well known, that demostration has not been applied, with equal success, to all subjects in which the relations are necessary. It is only in mathematical subjects that we meet with any demonstration that exceeds one or two steps from the axiom on which it is grounded. The following reasons for this fact seem to shew, in a satisfactory manner, that it cannot be otherwise:

'If it should be asked, why demonstrative reasoning has so wide a field in mathematics, while, in other abstract subjects, it is confined within very narrow limits? I conceive this is chiefly owing to the nature of quantity, the object of mathematics.

'Every quantity, as it has magnitude, and is divisible into parts without end, so, in respect of its magnitude, it has a certain ratio to every quantity of the kind. The ratios of quantities are innumerable, such as a half, a third, a tenth, double, triple. All the powers of number are insufficient to express the variety of ratios. For there are innumerable ratios which cannot be perfectly expressed by numbers, such as the ratio of the side to the diagonal of a square, of the circumference of a circle to the diameter. Of this infinite variety of ratios, every one may be clearly conceived, and distinctly expressed, so as to be in no danger of being mistaken for any other.

'Extended quantities, such as lines, surfaces, solids, besides the variety of relations they have in respect of magnitude, have no less

variety

variety in respect of figure; and every mathematical figure may be accurately defined, so as to distinguish it from all others.

'There is nothing of this kind in other objects of abstract reasoning. Some of them have various degrees, but these are not capable of measure, nor can be said to have an assignable ratio to others of the kind. They are either simple, or compounded of a few indivisible parts; and, therefore, if we may be allowed the expression, can touch only in few points. But mathematical quantities being made up of parts without number, can touch in innumerable points, and be compared in innumerable different ways.

'There have been attempts made to measure the merit of actions by the ratios of the affections and principles of action from which they proceed. This may, perhaps, in the way of analogy, serve to illustrate what was before known; but I do not think any truth can be discovered in this way. There are, no doubt, degrees of benevolence, self-love, and other affections; but, when we apply ratios to them, I apprehend we have no distinct meaning.'

In the second chapter, the question, whether morality be capable of demonstration, is discussed. The Author's opinion on this point may be inferred from the preceding quotation. Accordingly, it is maintained in opposition to Mr. Locke's determination upon the subject, that, 'When men's faculties are ripe, the first principles of morals, into which all moral reasoning may be resolved, are perceived intuitively, and in a manner more analogous to the perceptions of sense than to the conclusions of demonstrative reasoning.'

The third chapter treats of probable reasoning, and distinguishes various kinds of it: and the last chapter is a very masterly examination of the grounds of Mr. Hume's scepticism in regard to reasoning.

The subject of the eighth and last Essay, is Taste. It is divided into four chapters, the first of which treats of taste in general, and the other three consider the objects of taste, as they are distinguished by Mr. Addison, *viz.* novelty, grandeur, and beauty. The Author resolves the pleasure we have from novelty into the gratification of curiosity. He endeavours to shew, that grandeur is found only in qualities of mind; and that when we ascribe it to objects of sense, it is derived from something intellectual, of which they are the effects or signs, or to which they bear some relation or analogy.

'Upon the whole,' says he, 'I humbly apprehend, that true grandeur is such a degree of excellence as is fit to raise an enthusiastical admiration; that this grandeur is found originally and properly in qualities of mind; that it is discerned in objects of sense only by reflection, as the light we perceive in the moon and planets is truly the light of the sun; and that those who look for grandeur in mere matter, seek the living among the dead.'

He distinguishes our determinations with regard to the beauty of objects into two kinds, instinctive and rational. Some ob-

jects appear beautiful at first sight, without any reflection, and without our being able to say why we call them beautiful. These instinctive determinations, he says, 'are no subject of reasoning or of criticism; they are purely the gift of nature, and we have no standard by which they can be measured. But there are judgments of beauty that may be called rational, being grounded on some agreeable quality of the object which is distinctly conceived, and may be specified.' His sentiments concerning rational judgments with respect to beauty, which are the only determinations in this matter that he regards as deserving attention, are similar to those which he had expressed concerning grandeur.

'We may,' says he, 'take a view, first, of those qualities of mind, to which we may justly and rationally ascribe beauty, and then of the beauty we perceive in the objects of sense. We shall find, if I mistake not, that, in the first, original beauty is to be found; and that the beauties of the second class are derived from some relation they bear to mind, as the signs or expressions of some amiable mental quality, or as the effects of design, art, and wise contrivance.'

In illustration of this doctrine, Dr. Reid considers various classes of objects that have been called beautiful, as the moral virtues, intellectual talents, sound, colour, form, and motion. Upon the same principles he endeavours to explain beauty, both in the inferior animals, and in the human species, as resolvable into expression of mental qualities. Nothing, according to him, can properly and reasonably be called beautiful, but the qualities of mind, or something external that is a sign or indication of these qualities.

Though this Essay contains many judicious observations, with which we are well satisfied, the Author has not, in our opinion, been so successful in establishing his doctrine, as he has been in the foregoing parts of the work. When novelty is considered as an object of taste, we apprehend there is a pleasure referred to, different from that which arises from the gratification of curiosity, otherwise it would be nothing more than the satisfaction occasioned by the acquisition of knowledge. There is something peculiar to the man of taste, which probably is not felt by every inquirer after truth. There are things that please, not because they are new, but because the occurrence of them is new or unexpected. There are also objects and actions that please because they are rare and uncommon, and they continue to please after time has rendered them familiar. Many beauties of language, the *curiosa felicitas* of some authors, seem to arise in a great measure from this source:

—Notum si callida verbum
Reddiderit junctura novum.

The singularity of the events recorded is certainly one occasion of the pleasure enjoyed by the readers of Paradise Lost.

There

There are, without doubt, many grand objects which excite in us sensations of sublimity, when we reflect on their Author; but a man of taste, when he contemplates the arch of the rainbow, the height of a lofty mountain, or the fall of a great river over a precipice, will feel the emotion at the first view of them before he can have time to refer them to any cause.

The Author acknowledges that there is beauty perceived instinctively even by children, in certain forms and colours of inanimate objects, though he thinks we have no standard by which it can be measured. It is this kind of beauty, we apprehend, that should be principally attended to, if we wish to discover the nature either of the quality that gives us pleasure, or of the sensation excited in us. We do not think that the judgments of men concerning beautiful forms and colours are capricious. Beauty we conceive to be a quality in the object which men in general are able to perceive. The judgments indeed that are formed concerning it, as well as many other things, may be influenced by prejudice or custom, but they seem to be as uniform as our determinations concerning other matters of a similar kind. It is only form and colour that we would consider as properly beautiful. When we ascribe beauty to mental qualities, to actions, to sounds, to machinery, we apply the term in a figurative signification. Good dispositions, generous conduct, fine music, ingenious contrivances, affect us with pleasure as well as beauty, and some of them in a much higher degree; but the agreeable qualities perceived in all these cases are not the same. Our pleasure is occasioned, not by beauty, but by inherent excellence of some other sort, or by utility and fitness. The sensation felt is sometimes distinguished by such names as esteem and satisfaction, which are not applied to the pleasure arising from beauty alone. Beauty is often united with other agreeable qualities, often superior to it in value. The emotion, of consequence, that is produced is of a compound nature, though frequently it is wholly ascribed to one of the qualities that were united in occasioning it. In the human form the assemblage of excellent qualities that excite love is often so complicated, that it may be difficult to separate its ingredients. The whole, in a loose manner of speaking, may be called beauty, though very often beauty, properly distinguished, has the smallest share in producing the effect. It is impossible, we apprehend, to unfold the nature of beauty without attending to it in those cases in which it is unmixed with other agreeable qualities, that is, in the form and colour of inanimate objects: and thus distinguishing between the proper and figurative acceptations of the term. But the full illustration of our sentiments on this subject would carry us far beyond the limits which we had assigned to ourselves.

To conclude, we consider these Essays as forming a system of eminent merit with regard to the operation of the human understanding: and we have no doubt but that the new views which are here laid open will occasion a considerable revolution in the philosophy of mind.

ART. III. *Memoirs of the Literary and Philosophical Society of Manchester*, continued: See our Review for last Month.

MISCELLANEOUS PAPERS.

On the Advantages of Literature and Philosophy in general. By Thomas Henry, F. R. S.

MR. Henry judiciously observes that a taste for literature and philosophy tends to polish and humanize the mind, and to eradicate that brutal ferocity so remarkable among savage tribes of men, though he does not deny that while these pursuits tend to polish, they may also in some cases enervate and debase; he admits that this taste for literature eradicates some vices, and cherishes certain other propensities that are not favourable to virtue; though he thinks, on the whole, that the sum total of human enjoyments is greatly augmented by it.

From these general remarks he passes to particulars, and setting aside *moral* considerations, he shews the advantages that would result, in a *political* view, from every general extension of knowledge, enumerating the great improvements that many practical arts might derive from the extension of certain branches of knowledge that are but too little regarded at present by those who practise them. Of chemistry he observes, that 'she supplies the astronomer with his lenses, and the mathematician with his instruments. The air-pump, electrical, hydrostatical, and hydraulic machines, cannot be constructed without her intervention; and scarcely a piece of mechanism is formed to which she does not contribute something.

'In the finer arts the influence of chemistry is very conspicuous. To her the painter owes most of those colours by which he is enabled to give the resemblance of distinguishing personages to the enquiring eye of a grateful posterity; to place before their view, more clearly than words can express, the martial deeds of the hero, and the firm virtues of the patriot; and to represent those beauteous scenes of nature, to the description of which, language is inadequate. Without chemistry the fine colouring of a Titian could never have delighted the enraptured beholder. Nay, even the works of the philosopher, the historian, and the poet, are indebted to her for their diffusion and permanency.'

Mr. Henry goes on to shew that the dyer, bleacher, founder, glass-maker, potter, &c. can never attain any degree of eminence in their different professions without the aid of chemistry.

This essay is a slight rhetorical production, containing many just observations, with some that might be controverted. In

particular,

particular, we think the Author has greatly failed in his attempt to prove, that a taste for polite literature is compatible with mercantile pursuits. He has indeed proved that a merchant who possessed the knowledge of every science, and every literary and elegant acquirement, would be well fitted to forward commercial pursuits could he bend his mind wholly to them. But it remains to be proved that a man whose soul was enraptured with contemplating objects of polite literature and taste, could, without distraction, devote as much serious attention to the affairs of the counting-house and ledger, as the same man might do if he had no other objects of pursuit but his mercantile concerns. A man cannot eat his loaf and have his loaf too—one cannot worship God and Mammon.

On the Nature and essential Characters of Poetry as distinguished from Prose. By Thomas Barnes, D. D.

We have had much pleasure in perusing the many ingenious essays on a variety of literary subjects, in these volumes, by the elegant writer of this memoir. Dr. Barnes, from the natural manner in which he developes his ideas, makes the most intricate subject of discussion appear easy, and by the unaffected elegance of his style, warmly engages the attention to whatever subject he selects for investigation.

He finds it a matter of great difficulty to settle, with precision, the boundaries that divide poetry and prose. 'What is it,' says he, 'which constitutes the poetic essence, and distinguishes it from prose? Is it METRE? Or is it something entirely different; sublimity of SENTIMENT, boldness of FIGURE, grandeur of DESCRIPTION, or embellishment of IMAGINATION?'

In answer to these questions he produces many just observations, tending to shew that metre alone does not constitute the essence of poetry; for the French *Telemachus*, and the German *Death of Abel*, with several others, are universally allowed to rank in the class of *poems*, though they are not written in any kind of metre: neither does it appear in elevation of sentiment, imagery, and creative fancy alone; for these belong equally to the orator. Where will you find nobler flights of imagination, loftier sentiments, bolder addresses to the passions, or more animated, we might say, *modulated* language, than in the *Orations* of DEMOSTHENES and CICERO? not to mention some of our modern orators, whose eloquence we would not scruple to compare with that of the most admired ancients.

Our Author, after some farther remarks, without pretending to decide absolutely on the question, finds himself disposed to rest in some such general conclusion as the following:

'To FINISHED AND PERFECT POETRY, or rather to the HIGHEST ORDER of poetic compositions, are necessary, elevation of *sentiment*, fire of *imagination*, and regularity of *metre*. This is the summit of

Parnassus. But from this sublimest point there are gradual distinctions till you come to the region of *prose*. The *last line* of the separation is *regular metre*. And in common language, not having settled with precision the natural boundaries of either, we often apply the poetic characters with great latitude to compositions which have more or less of the preceding qualities, but which are formed into uniform and regular verse. Often the name is given to works which have nothing to distinguish them but *mere number*. What *has not* this metrical modulation we call *poetical*; and what *has it*, we call prosaic, solely upon account of the *sentiment*: for poetry and prose, like two colours, easily distinguishable from each other in their pure unmixed state, melt into one another by almost imperceptible shades, till the distinction is entirely lost. Their *general characters* are widely different: their *approximations* admit of the nearest resemblances.'

Our Author has been, we think, less happy in his illustrations on this subject than on others in this publication, particularly in that which immediately follows, viz.

On the Affinity subsisting between the Arts, with a Plan for promoting and extending Manufactures, by encouraging those Arts on which Manufactures principally depend. By *the Same.*

Dr. Barnes, in this essay, strongly contends for the benefits that result to *particular* manufactures from the diffusion of general knowledge.

'It is in general said,' he observes, 'that the knowledge which, like the broad stream, flows over a wide surface, must be proportionally shallow, while that which runs in the narrow channel must be deep: but we are deceived by an image. We argue from a fancied resemblance. The mind long poring upon one subject grows tired and feeble. It is necessary, sometimes, to change the object in order to restore its tone and vigour. He who can thus diversify his pursuits, keeps up the spring and energy of his powers, the ardour of his studies, the keenness of his research. He borrows ideas, images, illustrations, from kindred sciences. His mind widens with encreasing knowledge. He sees every subject, as it were, in a larger field of vision: he views it round in a greater variety of aspects: his soul is expanded, his judgment strengthened, and all his powers assisted and improved. It is *now*,' he afterwards adds, 'more necessary than ever, that our artists and workmen in the different branches shall be possessed of some degree of *taste*, and taste is only to be acquired by that general and miscellaneous knowledge which it has been the object of this paper to recommend. Our manufactures must now have, not merely that strength of fabric and *durability* of texture in which once consisted their highest praise; they must have elegance of *design*, novelty of *pattern*, and beauty of *finishing*. To effect these all the aid of improved and refined art is essentially necessary. The dull plodder, accustomed to pace round and round, like a mill horse, is not likely to strike out any thing new and elegant. He may indeed adopt the improvements of others; but his will never be the praise of serving his fellow-creatures by any inventions of real importance and utility.'

He

He contends that that *division of labour*, so necessary for the cheapness of most manufactures, is by no means favourable for stimulating invention, but the reverse; and hence he remarks, that most of the late inventions have been made by those who were *not* originally *educated* to the profession of those arts in which they have made such astonishing discoveries. The observation is just. The fact is, that a taste for general knowledge, while it stimulates the mind, and excites the powers of genius, diverts the attention too much from that mere mechanical bodily exertion which is necessary to give the highest finish to the different minute parts of every manufacture, to be compatible with that patience which forms the very essence of the drudgery that gives the last polish to the work. Before he can do this, he must be considered merely in the light of a self-moving machine actuated by the impulse of an external mind; and the perfection of this machine consists in the annihilation of all those mental faculties that might call off the attention from that single point to which alone every exertion ought continually to tend. The inventor and the operator, the director and the person directed, are therefore, in arts and manufactures, entirely distinct; and the knowledge recommended in this essay, though it is useful and necessary to the *first*, would, in all cases, be highly prejudicial to the *last*. This distinction should always be kept in view.

The plan proposed for improving the arts in Manchester, is, that a collection of models of all useful machines should be made there, and a person appointed to explain the uses of each to such as should apply for assistance. We are glad to find that this proposal has been since in some measure attended to, and that a literary academy is already instituted, in which we hope some attention will be bestowed on the object here recommended.

An Essay on the Pleasure which the Mind receives from the Exercise of its Faculties, and that of Taste in particular. By Charles De Polier, Esq.

'Pleasure, the parent of joys and amusements, will be found alike the parent of sciences and of arts; nature, in her kindness to man, having annexed an agreeable and pleasing sensation to *whatever gives exercise to the mind without fatiguing it.*' Such is the hypothesis of this agreeable writer, the truth of which he illustrates by many apposite examples in this essay.

'This principle,' he observes, 'is not applicable to the *mind* only, but is equally applicable to every other component part of our being. There is an agreeable sensation annexed to whatever exercises the organs of the *body* without weakening them; and, in the sentiments or emotions of the *heart*, whatever keeps clear of the tumult of the passions is attended with a degree of pleasure.' Without stopping to enquire whether by a rigid analysis

these

these might not all be resolvable into *one* principle, we follow our Author in the application of this principle. 'We shall find, accordingly' says he, 'that the agreeable sensations we receive from the productions of the fine arts, are, in a great measure, owing to the order and symmetry which enable the mind to take in, *without labour*, all the different parts of them. It is by this that *rhyme* becomes agreeable in poetry, &c.'

Our Author, a Frenchman, strongly insists on the advantages of rhyme over every other species of poetry in modern language; an opinion that would be more cordially received in France than in England. He endeavours to resolve the pleasure we feel on many other occasions into the same *symmetry* and *proportion*. 'But it is not,' he adds, 'just proportion and symmetrical relation alone that render the production of the fine arts agreeable. They are chiefly made so by one principal object or common end to which all their different parts are adapted, and which enables the mind more easily to comprehend and to retain them.'

The remaining part of this essay consists of a critical examination of the celebrated group of Laocoon and his children, and several other well known pieces of statuary, sculpture, and painting, tending to illustrate the great importance of this principle of unity; and, in the end, Mr. de Polier endeavours to shew that there is an analogy and connection formed between the pleasures of taste and the sense of morality. The essay is a pleasing disquisition very properly calculated to serve as a text for furnishing conversation to a literary society; but it never was intended to bear the test of severe criticism.

We are sorry to observe, by a subsequent paper in this volume, entitled, *A Tribute to the Memory of Charles de Polier, Esq*; by Thomas Percival, M. D. that the literary world has been so soon deprived of the benefit it would probably have received from the labours of this ingenious youth, who was cut off by a premature death, before the blossoms which had put forth in abundance, had time to be converted into fruit of perfect maturity.

On œconomical Registers. By J. Wimpey.

The writer of this essay, who seems to have just dipped *so* far into the science of political œconomy as not to be able to perceive his own deficiences, writes with that decisive pertness which in such a situation was natural. The objects of his enquiry will be best understood from the following paragraph:

'To the questions, What may be the amount of the circulating cash in the kingdom? What is the state of its population? Has it encreased or decreased within the last fifty years? Have the many and great improvements in agriculture rendered the price of provisions, &c. proportionably cheaper? And what is the encrease of the quantity, on an average, for half a century back,

back, compared with preceding times? To these questions no satisfactory answer has been given.' And if our readers are curious to know what are Mr. W.'s thoughts on such important subjects, we refer them to the book.

The paper concludes with some hints of an easy plan for regulating the exportation and importation of corn into this country, which the Author reserves to be more fully discussed at a future occasion: this promise he performs in a subsequent paper, entitled,

On the Impropriety of allowing a Bounty to encourage the Exportation of Corn, &c.

This is a long paper, in which the Author enters into many elaborate discussions, on a great variety of subjects that are not mentioned in the title. According to Mr. Wimpey, we are all in the wrong; our lawgivers are a set of ignorant bunglers, who know nothing, &c.; and the nation at large, which tolerates their measures, is infatuated. The arguments adduced in proof of these points, if they should fail to convince others, have certainly convinced the Author himself, and we give him full credit for his sincerity and zeal.

On the Pleasure which the Mind in many Cases receives from contemplating Scenes of Distress. By T. Barnes, D. D.

This is a question that has often been agitated by philosophers; and many modern writers, on the authority of Addison, have maintained, that the pleasure in this case arises from a consciousness that we ourselves are exempted from the distress. This solution Dr. Barnes rejects, for reasons in which, we believe, every feeling mind will acquiesce. 'Whenever,' says he, 'the social passions are deeply interested, as they are here supposed to be, from the pathetic *description*, or the still more pathetic *survey* of the sufferings of another, the sympathetic feelings will, of themselves, at once, and previous to all reflection, become a source of agreeable and tender emotions. They will thus dignify and enhance the satisfaction, if any such be felt, arising merely from the consideration of our own personal security. And the more entirely we enter into the scene, by losing all ideas of its being either past or fabulous, the more perfectly we forget ourselves, and are absorbed in the feeling, the more exquisite is the sensation.'

Dr. Barnes, however, admits, that in some cases this *selfish* consideration may have a sort of influence, but thinks the pleasure resulting from the contemplation of distressful scenes is a compound feeling, arising from several distinct sources in the human breast. After a variety of reasoning, tending to illustrate each particular sensation, and the manner in which it operates, he draws the following conclusions;

'To

'To *curiosity* then, to *sympathy*, to *mental exertion*, to the idea of our own *security*, and to the *strong feelings* occasioned by viewing the actions and passions of mankind in interesting situations, do we ascribe that gratification which the mind feels from the survey of many scenes of sorrow. We have called it a pleasure, but it will approach to, or recede from, pleasure according to the nature and proportion of the ingredients of which the sensation is composed. In some cases *pain* will predominate, in others there will be exquisite enjoyment.'

We must not look for that irresistible force of argument in subjects of this nature which are required in mathematical pursuits; but our Author has not perhaps pushed his observations far enough to afford all the satisfaction that could be desired.

'The *final cause* of this constitution of the human mind is probably, that by means of this strong sensation, the soul may be preserved in continual and vigorous motion; that its feelings may be kept lively and tender, that it may learn to practise the virtues it admires, and to assist those to whom its sympathy can reach; and that it may thus be led, by the social exercises of the heart, to soften with compassion, to expand with benevolence, and generously to assist in every case in which assistance can be given; an end, this, sufficient

——————To assert eternal Providence,
And justify the ways of God to man.'

An Attempt to shew that a Taste for the Beauties of Nature and the fine Arts has no Influence favourable to Morals. By the Rev. Samuel Hall, A. M.

Many distinguished writers have maintained, with an unguarded rashness, that a taste for the fine arts is highly favourable to morals; and though it will not be denied, that the highest perfection of the moral sense is altogether compatible with that delicate perception, which constitutes the essence of taste, and that perhaps neither of these faculties is enjoyed in the greatest perfection but when accompanied by the other; yet can it by no means be denied that a taste for the fine arts may be very strongly felt, even though unaccompanied with the ennobling influence of a pure morality. The examples produced by our ingenious Author are sufficient to carry us thus far; nor does Mr. Hall contend for more: though he says, that, from the examples produced, 'one might almost be tempted to conclude that the effects of taste are so far from being favourable to virtue, that they have rather a pernicious tendency. But I mean not,' adds he, 'to bring such a heavy charge against a faculty, which, connected with reason and religion, will doubtless enlarge the sphere of our innocent enjoyments. I wish only to disprove the affirmative of the proposition, and wish only to shew that taste cannot reasonably be considered as a moral principle of action: that, unassisted by reason and good sense, it becomes subservient to the purposes of folly and extravagance; and that, connected with a

base

base and sensual heart, it unhappily serves to embellish guilt, and gloss over the deformity of vice.'

An Essay on the Diversions of hunting, shooting, fishing, &c. considered as compatible with Humanity.

Our ingenious and modest Essayist has made one of the best apologies for sportsmen that we have met with. By recurring to final causes, and shewing that these recreations are useful to the health of man; and that the violent destruction of these animals may in some cases prevent a more painful catastrophe to them by famine, he endeavours to fortify the mind against the natural emotions of humanity in this case: but, after all, this is but an aukward way of proving that the pleasure of pursuing a weak and inoffensive animal to death, frequently accompanied with circumstances of horror, when coolly viewed by the reasoning faculty, is consistent with the principles of humanity. Would not the best apology for this alluring sport be, like that of many other excesses to which we are prone,

Video meliora, proboque,
Deteriora sequor?

(To be concluded in our next.)

ART. IV. *The Chemical Essays of Charles William Scheele,* translated from the Transactions of the Academy of Sciences at Stockholm. With Additions. 8vo. 6s. Boards. Murray, London; Gordon and Elliot, Edinburgh.

THE ingenious young writer, to whom we are indebted for Bergman's dissertation on '*Elective Attractions*' in an English dress, and for translations of several other productions of learned foreigners, has, to the preface of this, subscribed his name and place of residence—THOMAS BEDDOES, *Edinburgh*; and we are glad to learn that he is likely to continue his labours in a department for which he is very well qualified, and of which he so well knows the importance.

The present work, he informs us, took its rise from a conversation with a foreign gentleman of distinguished knowledge and abilities, on a circumstance which is observed by every intelligent foreigner, and of which every native, whose knowledge extends beyond the productions of his own country, must be sensible, *viz.* the very *slow* and *imperfect* manner in which the improvements in literature and science that are made in several countries abroad, become generally known in England. The train of such a conversation would naturally lead them to recollect many names, among the philosophers of Germany and Sweden in particular, with whose contributions to the sum of human knowledge, the authors and professors of Britain would find it no disadvantage to be better acquainted, than they in general appear to be. In a review of this kind it was impossible to overlook the merits of that original genius, whose essays are

collected

collected into this volume, and concerning whom Mr. Beddoes says, it was well observed to him by a near relation of Bergman's, *that the greatest of Bergman's discoveries was the discovery of Scheele.* In the course of the conversation, he learned, that his friend had translated most of these essays at different periods, at the solicitations of different persons, who were eager to obtain fuller information concerning them than could be had from any English book. He immediately became desirous of laying open this treasure to public view; and when his friend hesitated, on account of the translation having been written, for the most part, when his acquaintance with our language was very imperfect, he undertook to revise and correct it as well as circumstances would permit. In performing this task of minute diligence, he did not content himself with a bare perusal of the manuscript, but almost constantly compared it with two *German* translations. We are sorry that Mr. B. is not acquainted with the Swedish language, in which Mr. Scheele's papers were originally published: we can assure him, from our own experience, that a very moderate share of application would make him sufficiently master of it, and that he would find *that* application amply rewarded in the transactions of the Stockholm Academy, and some other productions of that country, scarcely at all known in this. How inaccurate the French and German translations generally are, as well as the English, in works of this kind particularly, he appears to be himself sufficiently sensible.

He informs us of a circumstance respecting the *original* of these papers, which may gratify the curiosity of the reader, and account for the obscurity of one or two passages, which, however, are of little moment. Mr. Scheele transmits his communications to the Academy not in Swedish, but in German, his native language, and from this they are translated by some member into Swedish, in order to their being inserted in the transactions. In so circuitous a passage, from the Author's hands to ours, of particulars so multifarious and of such nice discrimination, it would not be wonderful, if some little intricacy or derangement should sometimes happen.

Of the two first of the essays published in this volume, *on fluor mineral and its acid*, pretty full accounts have already appeared in our own language; but the others are either entirely new to the English reader, or known to him only in a very superficial manner, by some of our writers having availed themselves of their general results, for the classification of the bodies on which they treat, or in some other particular views. The subjects of the most considerable of them are, *manganese*, *arsenic and its acid*, *molybdæna*, or *plumbago*, *lapis ponderosus or tung-sten*, the *colouring matter of Prussian blue*, the *calculus vesicæ*, *ether*, *milk and its acid*, and *the acid of saccharum lactis*. There are some shorter

shorter papers on the *decomposition of marine and other neutral salts by quicklime and iron*, the proportion of *pure air in the atmosphere*, cheap method of *preparing the pulvis Algarothi*, of preparing *mercurius dulcis via humida*, of extracting *the pure salt* (called flowers) *of benzoine*, by boiling with lime, and afterwards separating the dissolved lime by muriatic acid; method of *preserving vinegar*, by giving it a boiling heat before it is set by for keeping; observations on *silex*, *clay*, *and allum*; and a method of *preparing a new green colour*. As this last is very short, we shall extract it entire, for the same motive by which the Author was induced to draw it up.

'It was the desire of the Royal Academy, that the green colour which I observed during my experiments on arsenic might be made more generally known, together with the mode of preparation. In compliance with this desire I give the present account of it, and that with the greater pleasure, as I have found the colour useful both in oil and water painting, and as it has not undergone the slightest alteration in the course of three years.

'Dissolve two pounds of [blue] vitriol over the fire in a copper vessel, in six kannes of pure water, and, as soon as it is dissolved, take the kettle from the fire.

'Then dissolve in another copper kettle two pounds of dry white potashes, and eleven ounces of pounded white arsenic, in two kannes of pure water over the fire. When all is dissolved together, strain it through linen into another vessel.

'Of this arsenical ley a little is to be poured at a time into the above mentioned solution of vitriol of copper, while it is kept constantly stirred with a wooden spoon. When the whole has been added, the mixture should be left to stand still for a few hours, during which the green colour will be deposited at the bottom. The clear ley is then to be poured off, and a few kannes of hot water added under continual agitation. When the colour has fallen again to the bottom, the clear water is to be poured off. This lixiviation with hot water should be repeated a second time.

'When the matter has been thus well washed, the whole together is to be shaken out on a stretched linen cloth; and when the water has all dropped away, the colour is to be placed in small lumps on grey paper, and dried by a gentle heat. From the quantities above prescribed, one pound, together with six ounces and a half, of a fine green colour, are obtained.'

The editor ought to have informed us, that the Swedish *pound* is nearly equal to our Troy pound, but divided into *sixteen ounces*; and that the *kanne* contains 100 Swedish cubic inches, which are somewhat less than ours: 10 *kannes* are exactly equal to four of our wine gallons, or 1 *kanne* to $1\frac{1}{5}$ of our wine pints. The green produced by this process is of a different tint from all the other preparations of copper, and appears to be already known, and sold at a high price, by some individuals in this country.

To the above mentioned papers, published by the Academy, the Translator has added some curious communications of Mr.

Scheele to his correspondents; among which are, a method of *crystallizing the pure acid of lemon juice*, by saturating it with chalk, and then separating the chalk by vitriolic acid, as in the preparation of the acid of tartar;—the discovery of a *peculiar, sweet and volatile matter, which is a constituent part of expressed oils and animal fats*, and which, on boiling them with litharge and water, as in making the common plaster of the shops, separates during the union of the oil with the litharge, and remains dissolved in the water; and a discovery, that the substance which has lately been received as a distinct species of acid, under the name of *acidum perlatum*, is no other than the phosphoric acid disguised by the union of a certain quantity of fossil alcali. There are also some very curious observations and experiments by Dr. Crell (a correspondent of Scheele's, and editor of a periodical literary work in Germany) upon the *vegetable acids*; pointing out their mutual resemblances and differences; tending to prove that they may all be converted into one, the acid of vinegar; and that this primitive acid is contained in the purest spirit of wine.

It can scarcely be necessary, at this time, to put any reader on his guard against Mr. Scheele's notions of the *composition of heat*, which have been adopted by Bergman and others of the Swedish school, and are employed in some of these essays for explaining the phenomena of what are called *phlogistic processes*, phenomena perpetually recurring in the operations of chemistry. This theory, as Mr. Beddoes observes, erroneous as it certainly is, required for its formation no common talents; it is among the most striking proofs of genius for discovery, of accuracy in observation, and sagacity and boldness in deducing conclusions. The necessity of some body that should supply both pure air and phlogiston had never been so clearly stated, nor had that principle been applied in a systematic manner to account for the appearances. That a body, consisting of those two substances, is actually concerned in those processes, has now been established beyond contradiction; but what analogy could lead any one to imagine, without the most direct experiments, that such a compound is *water?* We mention these particulars, not merely from a motive of justice to the Author, but for the sake of the translator's happy remark, that the reader needs only to substitute *water* for *heat*, and all will be conformable to the most accurate experiments that we are even yet acquainted with.

The essays contained in this volume, with the *treatise on air and fire*, of which a translation, not very correct, appeared some years ago, are all the works that Mr. Scheele has yet published; except a few papers of recent date, which Mr. Beddoes encourages us to hope that we shall soon receive through his hands.

ART.

ART. V. *An Introduction to Astronomy.* In a Series of Letters from a Preceptor to his Pupil: In which the most useful and interesting Parts of the Science are clearly and familiarly explained. Illustrated with Copper-plates. By John Bonnycastle, of the Royal Military Academy, Woolwich. 8vo. 7s. Boards. Johnson. 1786.

THIS Author observes, that 'many who are not sufficiently acquainted with the mathematics, to read, with satisfaction to themselves, the works of Newton, and other eminent writers on the subject of astronomy, are yet very desirous of obtaining such an idea of it as will enable them to comprehend the leading principles upon which it is founded, and to partake of those pleasures, which enquiries into nature, and the investigation of some of her grandest operations, must necessarily afford to every ingenious and inquisitive mind.'

To this class of readers Mr. Bonnycastle addresses his book, which was first intended for the private use of an individual, without any immediate view to publication; but finding nothing in our language sufficiently clear and explicit, in his opinion, to answer the purpose of general information, he was induced to make these letters public, in hopes that they might afford assistance to such persons as had been prevented from applying themselves to the study of astronomy, from a notion of its being of too abstruse and difficult a nature to be attained without a previous knowledge of many other branches of science.

Such being the plan, Mr. B. informs us, that his principal aim, throughout the whole performance, was to avoid, as much as possible, all complicated mathematical principles and calculations, and to elucidate the most striking particulars in as popular and easy a manner as the nature of the subject would admit. For the same reason he made choice of such parts only of the science as seemed most likely to excite the curiosity and attention of the uninformed reader, and give him a taste for these studies and pursuits.

A performance of this kind, he adds, must, from the very nature of it, be unavoidably deficient in many particulars: it must not be expected that a scrupulous exactness has been always observed, or that every illustration of a subject is strictly scientific. Such minute attention was incompatible with the design, and therefore extremely difficult, if not absolutely impossible to be observed in the execution. The great object in view was to unite truth with perspicuity, and to give a general idea of the operations and phenomena of nature, independent of abstruse reasoning or laborious calculations: and though, by this means, the knowledge obtained by the reader must, necessarily, in many instances, be superficial, yet it may serve to give just ideas of the subject, and correct those notions which

the prejudices of education, or the apparent view of things, might suggest. The Author acknowledges that he has not scrupled to make a free use of the labours of preceding writers, whenever he found any particular subject illustrated in a manner suitable to his design: and if he has not always acknowledged his obligations, it is because such alterations were commonly made as rendered it impossible to do so without affecting a show of exactness which would have appeared pedantic; and such pains have been taken to arrange and methodize the whole, as will, he hopes, be sufficient to obviate every objection which can be made on this account, and render all further apologies unnecessary.

To the above abstract of the Author's preface, we shall add his table of contents, which is as follows:

'Of the use and advantage of astronomical learning. Of the figure and motion of the earth. Of the solar system, and the firmament of the fixed stars. Of the systems of Ptolemy, Tycho Brahe, and Copernicus. Of the system of Des Cartes. Of the Newtonian system and discoveries. Of the cause and nature of the tides. Of the latitude and longitude, and the methods of discovering them. Of the different lengths of days and nights, and the vicissitudes of the seasons. Of the natural and artificial divisions of time. Of the equation of time. Of the reformation of the calendar. Of the mensuration of the earth. Of the distances and magnitudes of the sun, moon, and planets. Of the motion, refraction, and aberration of light. Of the constellations, and the phenomena of the fixed stars. Of the phenomena and affections of the sun, moon, and planets. Of eclipses. Of the new planet, and other discoveries. An explanation of the principal terms made use of in astronomy.'

Before we venture to deliver our opinion of the work before us, we must observe, that it does not appear to us to be fair to censure a writer for what he does *not* attempt; and we have been more particular in explaining what *is*, and what *is not* attempted in this performance, than we were in mentioning the former productions of this Author, because we do not forget how severely we were reprehended for speaking favourably of them. But notwithstanding this, and notwithstanding also the express declaration of an old and much valued acquaintance, that "No man can get credit by making a horn-book for the babes in mathematics," we shall persist in an opinion, which we have more than once maintained, that the man who clears away the rubbish and brambles, and makes the entrance into the path-ways to science plain and conspicuous, merits great commendation, though he may not claim one of the highest niches in the temple of fame: for a learner is greatly encouraged to proceed in his studies when he finds them less difficult than he had been led to expect, and that he has been able to make more progress in them than ever his hopes flattered him with: and it

is at the first entrance on the study of any science that a learner is most easily discouraged from pursuing it; because, after he has made some advances in it, he begins to be taken notice of by men who are more eminent than himself, and the importance which he feels on that account is a sufficient stimulus to him to persevere.

However trifling a business it may be thought, we affirm that very few of those who profess the art of teaching have the art of instructing; and rendering difficult things easy to be understood; and therefore it is that we wish to countenance those who are possessed of such abilities.

The Author of the work under consideration appears to us to possess the art of explaining the subjects he treats in a more plain and familiar manner than we have met with before; and of dressing them up in a language neat, clear, and comprehensive; for which reason we recommend him to those who wish to know the first principles of astronomy, without enquiring how far he conducts them in it, or where he picks up the materials on which he works.

At the same time that we do justice to the merits of his book we shall take the liberty of hinting to him that he has slipped into some considerable mistakes in it; particularly in his 8th, 9th, and 22d letters, which he will readily discover without our being more particular respecting them. Perhaps, also, his book would not be worse thought of a few years hence if he had taken less notice of some fanciful hypotheses of a popular astronomer, as they are not only improbable in themselves, but are, in some instances, flatly contradicted by strict mathematical reasoning. Let us add that we read his 13th letter, on the reformation of the calendar, with pleasure and profit.

ART. VI. *Letters and Poems*, by the late Mr. John Henderson; with Anecdotes of his Life. By John Ireland. 8vo. 4s. sewed. Johnson. 1786.

THE poet, the moralist, and indeed the literary character in general, can afford but slender materials for the biographer. The uniform tenor of their lives leaves him little on which to expatiate, or by which he can display the elegance and power of his pen. To tell of any one that he was born, that he wrote verses, and that he died, is no very pleasing task. Something, however, is usually promised by an editor, and something must be done: yet not unfrequently where we expected to find a particular account of the author, we meet with only a critique on his works.

But if the life of the man of letters is thus unvaried and barren of incident, that of the poor player, who

'*Frets and struts his hour upon the stage,*'

is, if poſſible, ſtill leſs ſubject to change. His firſt appearance on the theatre, indeed, is an awful and an intereſting moment to him: it even ſwells him into ſomething like importance. But his *debut* once made, he preſently dwindles into inſignificance; and after having for a little time, perhaps, 'out-Heroded Herod,' he—*dies, and is thought of no more.*

It muſt be acknowledged, however, that the Comedian, who is the ſubject of the preſent article, was an exception to our remark. He formed himſelf on the model of Garrick; and to follow Garrick was to follow nature—'Nature to advantage dreſt.' Henderſon was fully ſenſible of this: he copied the Engliſh Roſcius cloſely, and attained to excellence in his profeſſion.

Mr. Ireland, the relater of the anecdotes now before us, does juſtice to the memory of his friend. The principal features in his character are faithfully and accurately delineated. We knew Mr. Henderſon well, and can therefore ſpeak with certainty to the truth of the portrait—There is little of flattery in the piece.

With reſpect to the verſes which make a part of the preſent volume, Mr. Ireland obſerves, 'The poems which are ſubjoined, conſidered as haſty effuſions rather than finiſhed compoſitions, as the productions of a man who had received few aids from education, and whoſe only guides were a claſſical taſte, formed by having read, with a power of diſcrimination, ſome of the beſt Engliſh writers, prove that he poſſeſſed imagination and aptitude of poetical expreſſion, which might, had he made poeſy the object of his purſuit, have been cultivated into excellence.' This is in a great degree true: the pieces are not devoid of merit. It is not as a writer, however, but as an actor, that Mr. H. ſhould be conſidered and praiſed.

'From Mr. Henderſon's letters (ſays his biographer) I have endeavoured to ſelect ſuch as, from their *naïveté*, pleaſantry, and good ſenſe, place his powers in a light which I think gives them a diſtinguiſhed rank in that claſs of writing.' We diſcover little of the *naïveté* and pleaſantry here ſpoken of. It is not a little laughable, indeed, to find Mr. Henderſon the Comedian *playing the critic*, with a very ſolemn air, on the writings and abilities of Mr. Pope. Seriouſly ſpeaking, the letters in queſtion ought never to have ſeen the light—but we ſuppoſe it was deemed expedient to make a book.

The *anecdotes*, though not very numerous, are related in a pleaſing and agreeable manner; we ſhall ſelect a paſſage or two from the life of Mr. Henderſon, which will, we think, prove entertaining to our readers, and ſerve as a ſpecimen of the work.

'Mr. Henderſon had no claim to hereditary honours, nor title to any paternal inheritance. He was the builder of his own fame, and the

the founder of his own fortune, for had not his talents brought him into celebrity, and given him the power of acquiring independence, it is not probable that any one would have enquired who was his grandfather. Of his grandfather, however, those who wish it, may read in the Memoirs of an unfortunate young Nobleman, by which memoirs, and some collateral evidence, it appears that he was a Quaker, and a warm adherent to the cause of Mr. Annesley; that in conjunction with several others, he adventured a considerable sum in support of the Anglesey law-suit, which being lost, the money advanced was never recovered by himself or Henderson's father, who was an Irish factor in Goldsmith-street, Cheapside, where Mr. John Henderson was born in February 1746-7.

'By his father's death in 1748, his mother was left with a very slender pittance, and two sons totally dependent upon her. She retired to Newport Pagnell, where a close attention to œconomy enabled her to support herself and family upon the interest of less than a thousand pounds.

'In this place, with no other tutor than his mother, Henderson passed the early part of his life. She taught him to read, pointed out the proper authors, and induced him to imprint upon his memory, and recite, select passages from Shakespeare, Pope, Addison, or any other English classic in her possession.

'The wonder-working magic of the old bard inchanted his imagination, opened a new creation to his fancy, and prompted him to enquire how those characters were represented which afforded him so much delight in the perusal. The description promoted a most eager wish to see a play, a wish which could not then be gratified, for in Newport-Pagnell there were no players.

'Learning and reciting the speeches improved a memory naturally tenacious, and gave him an early relish for polite literature. By this was his taste formed, and as the writer of these anecdotes has frequently heard him declare, by this he acquired what knowledge he had of the English language; for of the rules of grammar he was totally ignorant.

'It would be defrauding his memory of a debt due from justice, should I omit to remark that he not only always spoke of his mother's attentions with filial gratitude, but when his situation enabled him to follow the impulse of his mind, made her happiness his first care. She lived to see her instructions matured by time, and the Public distinguish and protect what she had planted and fostered.

'At about eleven years of age he went to a school at Hemel-Hempstead, taught by the late Dr. Stirling, where he did not remain above twelve months; but, short as the period was, contrived to enlarge his acquaintance with the English classics, to acquire some knowledge of French, and learn the common rules of arithmetic.

'From this place he returned to London, and having shewn an early propensity to drawing, was placed as a kind of house pupil to the late Mr. Fournier, who was then a drawing-master, a man possessed of great versatility of talent, but destitute of that prudence which might have rendered his abilities useful to himself or family.

'From a person of this description it is not to be supposed young Henderson could obtain many advantages. He was indeed very ill

uſed. Part of his employment was to drive his maſter in a one horſe chaiſe to ſome academies where he taught, in the neighbourhood of London, and to feed and rub down the horſe, on his return to town.

'During his ſtay with Fournier he made a pen and ink drawing from a print of a fiſherman ſmoking his pipe, with ſundry accompaniments in the ſtile of Teniers. This, as the production of a boy under fourteen years of age, obtained him the honour of the ſecond premium from the ſociety for the encouragement of arts, and the ſtyle in which it was executed ſhews an accuracy of eye, and power of imitation, very rarely the lot of one ſo young.

'As this boyiſh production was higher in my eſtimation than his own, in the infancy of our friendſhip he gave it me, but as it was the only ſpecimen of his drawing, I preſented it to Mrs. Henderſon on her marriage, and am informed it is now in the collection of Sir John Elliot.

'Soon after this time he came to live with Mr. Cripps, a working ſilverſmith in St. James's-ſtreet, to whom his mother was related, and her intention was that he ſhould learn that trade, but the death of Mr. Cripps put an end to this ſcheme, and he was left at about twenty years of age with very few connections, and without any determinate purſuit.

'His only reſource ſeemed to be that of becoming an aſſiſtant in a ſilverſmith's ſhop, but even this ſituation, humble as it may ſeem, was not very eaſy to obtain; for, on application to a perſon of the trade, the higheſt terms offered were twenty-five pounds a year. A propoſal was ſoon after made him to become out-door clerk to a banker, upon a ſalary little better than the foregoing. Both theſe offers he communicated to a friend, who warmly oppoſed his accepting terms ſo very inferior to what his abilities ought to command, and adviſed him to turn his attention to the ſtage, for which he thought him eminently qualified; but Henderſon heſitated at this advice, declaring his circumſtances did not enable him to wait the tedious delays of managers. Being, however, aſſured, that he might conſider the houſe, intereſt, and purſe of his friend, at his ſervice, until he was ſituated to his own ſatisfaction, he directed his endeavours to an introduction amongſt the *Dramatis Perſonæ*; endeavours in which he encountered difficulties, delays, and mortifications, which cannot be conceived by thoſe who have not been in ſimilar ſituations; which would have abated the vigour of purſuit, and cooled the ardour of expectation in almoſt any other man; but he ſeems to have poſſeſſed, even at that time, a conſciouſneſs of talents that when ſeen would force themſelves into notice, and when noticed muſt be encouraged.

'He however paſſed his time eaſily and cheerfully, in the ſociety of a family where he was treated with all the attention that friendſhip could prompt, by whom his intereſt was conſidered as connected with their own, who ſincerely eſteemed him, were pleaſed with his talents, and gratified by his pleaſantry; and perhaps it would not have been eaſy to point out a man who poſſeſſed ſuch convivial powers as he did in the younger part of his life. His obſervation was quick, his comprehenſion ample, his manners moſt lively and conciliating; but the ludicrous light in which he ſaw and frequently exhibited any

object

object that presented itself, created him enemies, who, though they were pleased with his wit, had no great relish for his satire, when exercised upon themselves.'

ART. VII. *Poems on several Occasions*, written in Pennsylvania. By William More Smith, Esq. 8vo. 2s. 6d. sewed. Philadelphia printed; London reprinted, by Dilly. 1786.

WE have been much pleased with many passages in these American poems, although most of them turn upon a subject which

'Old as we are, for lady's love unfit*,'

hath no longer the power of compelling our judgment to submit to our feelings. Love-verses, therefore, are not, of all others, the most likely to warp the integrity of the snowy-headed critic.

With Dryden, however, we can with pleasure add, that the subject which 'once inspir'd our souls' still 'inspires our wit;' so that we can yet read a tender tale with sympathy, and melt at the sufferings and complaints of an unfortunate lover, if described in such strains as nature dictates to the pen of elegance: such as those by which an OVID, a TIBULLUS, a PETRARCH, and a POPE, have so successfully made their way to the hearts of their readers!

If these productions of the *western* muse cannot rank with those of the admired bards just named, we think that the Author, if encouraged to cultivate his genius, and give the utmost polish and perfection to his compositions, may take his seat with HAMMOND, SHENSTONE, and GOLDSMITH. At present, however, it seems as though his modesty would with-hold him from coming so forward. He does not appear to have formed too high an opinion of his own literary merit; for he speaks, in his very short preface, with becoming diffidence of the poems here given to the Public. 'They are thrown,' says he, 'into the world by way of experiment. If they are favourably received, they will possibly be followed by others; if they perish, the Author will not be disappointed.'

We shall give a short specimen, extracted from the poem, entled, *The Man of Sorrow*.

An aged American laments the death of his son, which happened during the late bloody contests in that country; and thus describes the aggravating circumstances that attended his loss;

'I had a Son!—Oh pierc'd reflection spare,
In pity spare, an hapless parent's breast;
Long down his age-plough'd cheek the burning tear
Of anguish streaming fast, has broke his rest.

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* Dryden.

A Parent's breaſt!—ah! parent now no more!
From mem'ry's ſeat, oh! blot the fatal morn,
When by the ruffian hand of lawleſs pow'r,
From theſe weak arms my age's hope was torn!

* * * * *

Adorn'd with every grace of blooming youth,
I had a ſon, who bore from all the prize;
His ſoul was ſpotleſs as the ſhrine of truth,
And beam'd the mildeſt radiance from his eyes.

Bright blaz'd his nuptial torch,—the happy hour
Approach'd;—and muſic echoed thro' the grove;
With verdure bloom'd my DAMON's fav'rite bower,
Deck'd by the hand of his officious love:

Deck'd for ALMERIA!—dear unhappy maid!
What pangs do now thy ſnowy boſom tear!
Like *April* bloſſoms do thy beauties fade,
Nipp'd by the froſty hand of pining Care.

ALMERIA came!—the pride of all the plain,
She ſweetly ſmil'd upon my raptur'd boy;
When *Britain*'s ſons;—a fell remorſeleſs train,
Burſt on the ſweet retreat of peace and joy.

Ah!—nought avail'd a kneeling father's tears,
Nor could their rage a mother's ſorrows ſtay;
Regardleſs of her ſex, her feeble years,
They ſternly ſpurn'd her, as ſhe proſtrate lay.

Nor yet avail'd the fair ALMERIA's ſighs;
From her ſoft claſping arms my ſon they tore!
O'erthrew the wreath-bound altar,—curs'd our cries,
And to the embattled field the youth they bore.

What need I more;—my anguiſh ſpeaks the reſt!
On *Monmouth*'s plain, he bow'd his dying head!
The hoſtile ſteel deform'd his manly breaſt,
And at the wound life's crimſon current fled.

On lightning's wings the cruel tidings came;
His boding mother gueſs'd the fatal blow!
The dreadful ſhock o'erpower'd her feeble frame;
She ſunk!—a ſpeechleſs ſpectacle of woe!

Waking at length, ſhe cry'd, with wild deſpair,
Oh! bring my DAMON from the bloody plain;
I'll bathe his wounds with many a falling tear,
And from his boſom waſh the crimſon ſtain!

With wreaths of flowers his body I'll adorn,
On roſe-crown'd ſods his icy head ſhall lie,
And till the ſtars ſhall fade before the morn,
I'll watch my breathleſs child with ſleepleſs eye.

No tainting blaſt ſhall touch my darling boy,
A ſheet of lilies o'er his corſe I'll ſpread;
Come, come, ALMERIA, raiſe the ſong of joy,
Thy well-known voice ſhall wake him from the dead.

But,

But soft, he slumbers in yon balmy grove;
Ye gentlest zephyrs, fan him with your breath;
His are the peaceful dreams of bliss and love:
—Ah no!—they dream not in the sleep of death!

Distracted now, she beat her aged breast;
Wild as the winds, was every word she said;
But soon, to scenes of never-ending rest,
From its weak tenement her spirit fled.'——

The poem entitled, "The Wizard of the Rock," has considerable beauties; but it is too long for our insertion, and incapable of abridgment. There are other pieces in the collection, the merits of which will be duly appreciated by the distinguishing and discerning Reader.

ART. VIII. *The History of Sandford and Merton*, a Work intended for the Use of Children. Vol. II. 12mo. 3s. 6d. bound. Stockdale. 1786.

SANDFORD and *Merton* are already well known by many a fire-side, and have afforded many an hour's instructive entertainment to young people. It is with pleasure we announce to them the continuation of this agreeable tale, and, at the same time, assure them, that, if it be not their own fault, they will receive more improvement from this volume than they have done from the former. The sensible and ingenious Author (Mr. Day) possesses in great perfection the happy art of conveying useful information, just and manly sentiments, and important precepts, in the form of dialogue and story. Excellent lessons of hardy temperance, activity, humanity, generosity, and piety; rational views of society; and, withal, many articles of instruction in science, are, in this little volume, agreeably wrought up into the form of narration.

The following story is an excellent lesson upon good manners:

'It happened that, while Harry was at Mr. Merton's, there was a troop of strolling players at a neighbouring town. In order to divert the young gentry, Mr. Merton contrived that they should make a party to see a play. They went accordingly, and Harry with the rest. Tommy, who now no longer condescended to take any notice of his friend, was seated between his two inseparable companions. These young gentlemen first began to give specimens of their politeness by throwing nuts and orange-peel upon the stage, and Tommy, who was resolved to profit by such excellent example, threw nuts and orange-peel with infinite satisfaction. As soon as the curtain drew up and the actors appeared, all the rest of the audience observed a decent silence; but Mash and Compton, who were now determined to prove the superiority of their manners, began to talk so loud and make so much noise, that it was impossible for any one near them to hear a word of the play. This also seemed amazingly fine to Tommy; and he too talked and laughed as loud as the

reſt. The ſubject of their converſation was the audience and the performers; neither of which theſe polite young gentlemen found bearable. The company was chiefly compoſed of the tradeſmen of the town and the inhabitants of the neighbouring country; this was a ſufficient reaſon for theſe refined young gentlemen to ſpeak of them with the moſt inſufferable contempt. Every circumſtance of their dreſs and appearance was critiziized with ſuch a minuteneſs of attention, that Harry, who ſat near, and very much againſt his inclinations was witneſs to all that paſſed, began to imagine that his companions, inſtead of being brought up like the ſons of gentlemen, had only ſtudied under barbers and taylors; ſuch amazing knowledge did they diſplay in the hiſtory of buckles, buttons, and dreſſing of hair. As to the poor performers, they found them totally undeſerving mercy; they were ſo ſhockingly awkward, ſo ill-dreſt, ſo low-lived, and ſuch deteſtable creatures, that it was impoſſible to bear them with any patience. Maſter Maſh, who prided himſelf upon being a young gentleman of great ſpirit, was of opinion that they ſhould kick up a riot and demoliſh all the ſcenery. Tommy, indeed, did not very well underſtand what the expreſſion meaned, but he was ſo intimately perſuaded of the merit and genius of his companions, that he agreed that it would be the propereſt thing in the world, and the propoſal was accordingly made to the reſt of the young gentlemen. But Harry, who had been ſilent all the time, could not help remonſtrating at what appeared to him the greateſt cruelty and injuſtice. Theſe poor people, ſaid he, are doing all they can to entertain us; is it not very unkind to treat them in return with ſcorn and contempt? If they could act better, even as well as thoſe fine people you talk of in London, would they not willingly do it; and therefore why ſhould we be angry at them for what they cannot help? And as to cutting the ſcenes to pieces, or doing the houſe any damage, have we any more right to attempt it, than they would have to come into your father's dining room and break the diſhes to pieces, becauſe they did not like the dinner?—While we are here let us behave with good manners; and if we do not like their acting, it is our own faults if ever we come to ſee them again. This method of reaſoning was not much reliſhed by thoſe to whom it was addreſſed, and it is uncertain how far they might have proceeded, had not a decent, plain-looking man, who had been long diſturbed with the noiſe of theſe young gentry, at length taken the liberty of expoſtulating with them upon the ſubject. This freedom, or impertinence, as it was termed by Maſter Maſh, was anſwered by him with ſo much rudeneſs, that the man, who was a neighbouring farmer, was obliged to reply in an higher ſtrain. Thus did the altercation increaſe every minute, till Maſter Maſh, who thought it an unpardonable affront that any one in an inferior ſtation ſhould preſume to think or feel for himſelf, ſo far loſt all command of his temper as to call the man a blackguard and ſtrike him upon the face. But the farmer, who poſſeſſed great ſtrength and equal reſolution, very deliberately laid hold of the young gentleman who had offered him the inſult, and without the ſmalleſt exertion, laid him ſprawling upon the ground, at his full length under the benches, and ſetting his feet upon his body, told him that ſince he did not know how to ſit quiet at a play, he would have

the honour of teaching him to lie; and that if he offered to ſtir, he would trample him to pieces; a threat, which it was very evident he could find no difficulty in executing. This unexpected incident ſtruck an univerſal damp over the ſpirits of the little gentry; and even Maſter Maſh himſelf ſo far forgot his dignity, as to ſupplicate in a very ſubmiſſive manner for a releaſe; in this he was joined by all his companions, and Harry among the reſt. Well, ſaid the farmer, I ſhould never have thought that a parcel of young gentlemen, as you call yourſelves, would come into public to behave with ſo much rudeneſs; I am ſure, that there is ne'er a plough-boy at my houſe, but what would have ſhown more ſenſe and manners: but ſince you are ſorry for what has happened, I am very willing to make an end of the affair; more eſpecially for the ſake of this little maſter here, who has behaved with ſo much propriety, that I am ſure he is a better gentleman than any of you, though he is not dreſſed ſo much like a monkey or a barber. With theſe words he ſuffered the creſt-fallen Maſh to riſe, who crept from his place of confinement, with looks infinitely more expreſſive of mildneſs than he had brought with him: nor was the leſſon loſt upon the reſt, for they behaved with the greateſt decency during all the reſt of the exhibition. However, Maſter Maſh's courage began to riſe as he went home and found himſelf farther from this formidable farmer; for he aſſured his companions, that if it had not been ſo vulgar a fellow, he would certainly call him out and piſtol him.

'The next day, at dinner, Mr. Merton and the ladies, who had not accompanied the young gentlemen to the play, nor had yet heard of the misfortune which had enſued, were very inquiſitive about the preceding night's entertainment. The young people agreed that the performers were deteſtable, but that the play was a charming piece, full of wit and ſentiment, and extremely improving: this play was called The Marriage of Figaro, and Maſter Compton had informed them that it was amazingly admired by all the people of faſhion in London. But Mr. Merton, who had obſerved that Harry was totally ſilent, at length inſiſted upon knowing his opinion upon the ſubject. Why, Sir, anſwered Harry, I am very little judge of theſe matters, for I never ſaw a play before in my life, and therefore I cannot tell whether it was acted well or ill; but as to the play itſelf, it ſeemed to be full of nothing but cheating and diſſimulation, and the people that come in and out, do nothing but impoſe upon each other, and lie, and trick, and deceive. Were you, or any gentleman, to have ſuch a parcel of ſervants, you would think them fit for nothing in the world; and therefore I could not help wondering while the play was acting, that people would throw away ſo much of their time upon ſights that can do them no good; and ſend their children and their relations to learn fraud and inſincerity. Mr. Merton ſmiled at the honeſt bluntneſs of Harry; but ſeveral of the ladies, who had juſt been expreſſing an extravagant admiration of this piece, ſeemed to be not a little mortified.'

Perhaps the Author inſiſts too much upon his favourite idea of training up children to do, and to bear, every thing, and requires a degree of paſſive hardineſs ſcarcely to be expected in the preſent ſtate of ſociety: if it be an error, it lies, however, on

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the right side, in an age in which there is so general a bias toward luxurious effeminacy. He has also, we think, expressed himself too strongly concerning the difficulties and hardships of the military life. But these trifles weigh nothing against the uncommon merit of this work; which we trust the Author will continue, till he has conducted his young friend, *Harry*, up to manhood.

ART. IX. *An Essay on the Slavery and Commerce of the Human Species*, particularly the African, translated from a Latin Dissertation which was honoured with the first Prize in the University of Cambridge, for the Year 1785. With Additions. 8vo. 4s. Boards. Phillips. 1786.

'AS the subject of the following work,' says the Author in his Preface, 'has fortunately become of late a topic of conversation, I cannot begin the Preface in a manner more satisfactory to the feelings of the benevolent reader, than by giving an account of those humane and worthy persons, who have endeavoured to draw upon it that share of the public attention which it has obtained.'

We have in this part of the work a review of all that has been written on the subject, from the middle of the fifteenth century to the present time; and also an account of the effects, which have been produced among the humane and religious part of the colonists, in consequence of the writings and exertions of those benevolent men, who have desired to remove sorrow from the heart of the oppressed.

The performance before us is divided into three parts; in the first of which Mr. Clarkson (the Author) gives a concise and learned history of slavery: in which he divides slavery into two distinct kinds, *voluntary* and *involuntary*. The first kind he treats but slightly; confining himself more especially to the latter, which is the immediate subject of his dissertation.

Of involuntary slaves, the first that are here considered, are *prisoners of war*. Our Author traces the antiquity of the custom of devoting prisoners of war to slavery, shews it to have been the practice of the ancient Eastern nations, and that the more modern Western ones, though many and various, adopted the same measures. It was not victory alone, or any supposed right, founded in the damages of war, that afforded a pretence for invading the liberties of mankind; piracy contributed not a little to the slavery of the human species. To these, who were taken publicly by a victorious army, or were privately stolen by the depredations of pirates, the Author adds a third class, namely, the descendents of the two former. He then goes on to describe the treatment these wretched mortals met with from their respective *owners*, and the barbarous and inhuman manner in which different

ferent nations exercised their cruelties over these unfortunate people; and he inquires into the various causes by which they were produced. The first cause whence such treatment originated, was, the commerce of the human species; for, if men be considered as possessions,—if, like cattle, they could be bought and sold, it will not be difficult to suppose that they would be held in the same consideration, and treated in the same manner. Our Author then traces the origin of the slave trade from its earliest date, and fixes the first market for slaves, found on record, in Egypt; he shews, that it travelled over the greatest part of Asia,—that it spread through the Grecian and Roman world, —that it was in use among the barbarous nations who overturned the Roman empire, and that it was universally practised about that period throughout all Europe. The slave trade he proves to have declined in other parts of the world, but especially in Europe, about the time when the Northern nations were settled in their conquests, and to have been totally abolished very soon after. A difference of opinion has arisen respecting the *causes* of its abolition; some having asserted that they were the necessary consequences of the *feudal system*, while others maintain that they were the natural effects of Christianity. The arguments on both sides of the question are set forth, but the Author inclines to the latter, with no small appearance of reason. The Portugueze, within two centuries after the suppression of slavery in Europe, were the first who renewed the slave trade among the moderns: they made their descents on Africa, and in imitation of those piracies, which existed in the uncivilized ages of the world, committed depredations on the coast. Mr. Clarkson enters minutely into the history of this modern slave trade, recites its progress, and the manner in which it is carried on at present. If the Author does not exaggerate, it is a truly horrid trade!

In the second part, which, under glossy language, contains much imperfect reasoning, our Author gives a cursory and unconnected history of mankind,—treats of liberty as the natural and inherent right of man,—of the nature and end of government; and asserts, but without sufficient demonstration, all government to be adventitious. He next endeavours to determine whether mankind can be considered as property, and examines the rights, which the sellers and purchasers of slaves claim, of carrying on the commerce. The learning so amply displayed in the first part of this work, and the tinsel trappings which hide the false arguments in the second, are inconsistent with each other.

The third part is employed in describing the treatment which the African slaves meet with in our colonies, and in refuting the several arguments that have been brought by the colonists, or their friends, to vindicate their conduct. We here again find

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much learning introduced, and the argumentative part of the work becomes more rational. But the language is in general too much laboured, and in many instances too obscure for the simple, unadorned, and clear style of demonstration. Toward the conclusion of his work, we think the Author has sacrificed at the shrine of enthusiasm, where he says, 'The violent and supernatural agitations of *all* * the elements, which, for a series of years, have prevailed in the European settlements, where the unfortunate Africans are retained in a state of slavery, and which have brought unspeakable calamities on the inhabitants, and public losses on the states to which they severally belong, are so many awful visitations of God for this inhuman violation of his laws.'

Art. X. *The Miscellaneous Companions.* By William Matthews. 12mo. 3 Vols. 9s. sewed. Bath, printed; and sold in London by Dilly. 1786.

THE first of these volumes is, in the Author's phrase, a short tour of observation and sentiment, through a part of South Wales. The second contains maxims and thoughts, with reflections on select passages of Scripture. The third consists of dissertations on particular subjects and occasions, together with *Dialogues in the world of spirits.*

The tour in Wales does not furnish so many travelling events, descriptions, or observations on the country, as might be expected from such a title; but it is nevertheless entertaining in a plain and inoffensive way, and always directed to some kind of useful improvement. It gives a few amusing accounts of the country, the inhabitants, and their manners, intermixed with the Author's reflections; among which, Thoughts on Education, and Thoughts on Hunting, occupy many pages: the latter subject is pursued through a course of arguments *pro* and *con*; and, in the conclusion, the amusement is condemned.

Concerning the *Maxims* and *Thoughts*, which constitute a chief part of the second volume, we cannot do better than to extract from them a short paragraph, as follows: 'All I have to say for this part of my work, is, that they [the Maxims, &c.] were written most consonantly with my own occasional views and persuasions of truth: and if they appear sometimes trite, sometimes unflattering to human vanity, and sometimes recurrent of the same sense, they may nevertheless be generally found among the useful way-marks of public and private virtue.' These observations fall very properly under the description of '*way-marks.*' They contain much good-sense, piety, and virtue. A tincture

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* In a note the Author recites the different earthquakes in the West-Indian Islands, and the losses our navy has frequently sustained by the hurricanes in those parts.

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of this writer's peculiar tenets runs through them, and alſo diſcovers itſelf in the *Tour*, and in the whole publication *. It is however to be remarked, concerning intelligent perſons of this denomination, that, making allowance for ſome exceptionable explications, and for what is myſtical and unintelligible, when they ſpeak of *the light*, *the word*, &c. they appear to underſtand, and enter deeply into the real ſpirit of Chriſtianity. We much approve the philanthropy and charity that breathe throughout theſe pages, and the warm attachment which they manifeſt to the juſt liberties of mankind. Thus, indeed, it muſt be with thoſe, who have a true acquaintance with the Chriſtian doctrine; ſuch knowledge and influence will render them advocates for a full and rational freedom, civil and religious. Our Author's maxims, together with the diſſertations which compoſe the remainder of this volume, are chiefly of the grave kind; but, while the reader is edified, as certainly he may, or muſt be, by the peruſal, he will probably be diverted alſo by ſuch a paſſage as the following: 'It may be nearly as edifying to hear two fiſh-women ſcold about reputation, as two grave divines, or any two ſyſtematic religioniſts, diſpute about a right or ſaving faith!'

The third volume preſents us with diſſertations on *Marriage*, on *the Laſt-day*, and on *Everlaſting puniſhment*. In each, the writer manifeſts thought and ingenuity, piety and goodneſs. On the ſecond of theſe topics, he diſcovers ſomewhat of the peculiarity belonging to his immediate party, while he not only ſuppoſes, that death is to every man the *Laſt-day*, and that the *Judgment* is *progreſſive and continual*, as human ſouls are perpetually diſmiſſed from this world; but farther conceives that the accounts of a reſurrection of the body are merely to be explained in a figurative and ſpiritual manner. We ſhall principally take notice of the third diſſertation, written with great modeſty, ſimplicity, and candour; and ſhall inſert what is ſaid relative to it in the Preface:

'The longeſt treatiſe in theſe volumes, *viz.* that on *Everlaſting puniſhment*, will perhaps meet ſome ſtrong objections among the more timorous and inconſiderate part of mankind: while I think it right to ſay in this place, that, under my own full perſuaſions reſpecting the ſubject, I could not, with an eaſy mind, avoid treating on it in the manner I have done. In my childhood, I found it impoſſible to fix my belief in the common notion of endleſs torments; as I grew older, my ſentiments occaſionally became known. I was aſſailed, in conſequence, by ſome few zealous and implicit believers, among my friends; particularly by one, for whom, on account of his moral character, I had conſiderable reſpect. And being under the common frailty of human nature, I was influenced, for a ſhort time, to

* Mr. Matthews is one of the people called Quakers.

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doubt of my right to profess, even contractedly, my belief in the future dispensation of universal refinement from iniquity. In this interval, and at the instance of the person to whom I allude, I was prevailed on to sign something like a condemnation of the freedom of my sentiments. But though this was not a declaration of my belief in a partial ultimate salvation, I soon found condemnation of mind for my wavering and timidity. And I can truly say, that no other single circumstance of my whole life, hath ever given me so much uneasiness. I am now cheered with the rational, scriptural, and, as I think, glorious doctrine of the punishment of Divine justice, being eventually subservient to an universal purification and fitness for heavenly habitations.'

Such is our Author's account of this part of his work; which is concluded by a well-written dialogue, supposed to have passed between four persons, in different sentiments, who had read his dissertation.

We have only to add, that this volume closes with three *Dialogues in the world of spirits:* the first, between *Theophilus*, *Zelotes*, and *Purgatus*; the second, between *Henry* VIII. and *the Dukes of Somerset and Northumberland*; the third, between the *Apostle Paul* and *a Protestant Martyr.* Poor Henry here makes a very different figure, indeed, from what he did in his days of earthly magnificence and violence: all that splendour, luxury, and power are fled, instead of which we see the forlorn, destitute, dejected sufferer; happily too he is stripped, in appearance, of his haughtiness, tyranny, cruelty, and other vices; he is now the humble penitent; and has a glimmering of hope that after some unknown period his miseries may end; for the dialogue proceeds on this writer's plan, that the purpose of punishment is purification, and recovery.

We must dismiss this article with observing, that, if some of the accounts in this Tour should be deemed rather frivolous, or the style not always and equally pleasant, yet this Writer, on the whole, appears to be a person of knowledge, reflection, and ability; and what is of greater worth, the man of piety and benevolence, and a sincere lover of veracity.

ART. XI. *Sermons*, by J. N. Puddicombe, M. A. Fellow of Dulwich College, late of Pembroke Hall, Cambridge, 8vo. 5s. Payne, &c. 1786.

FINDING it somewhat difficult to characterise these sermons in general terms, we shall only copy two short passages, taken accidentally from the volume, as a specimen of the whole:

Speaking of our Saviour's sufferings, the Author exclaims,

'And does the God, the supreme arbiter of nature, submit to her laws, and die! Does he sleep, cold and motionless, in the gloomy mansion of the silent grave! How dreary and narrow an apartment! how unfit for Him who reigned above, pavilioned in eternal day, and inhabited immensity! But short is the triumph of death; soon must he

he surrender up his illustrious prey. On the third morning the wondering stars beheld him burst the barrier of the tomb, and ascend triumphant through the air, leading captivity captive, having subdued and spoiled principalities and powers, and overwhelming his presumptuous adversaries with astonishment and confusion! Ye empyrean abodes, open your everlasting doors, and let in the King of Glory! Thou heaven of heavens, resound with universal jubilee, and admit the celestial Conqueror to the right hand of the paternal Majesty on high! He has completely foiled the prince of darkness, and all his confederate powers.

'In consequence of this victorious and superlatively momentous action, what a metamorphosis takes place in the appearance of the human condition! How wonderful a contrast! Lately, how depreſt! now beyond measure exalted! Where is that vale of tears through which we travelled, struggling with difficulties, and inwrapt in darkness! Where are those horrors which threatened us on every side? They are all vanished, and Paradise succeeds in their room. Behold in the middle of it the Tree of Life, blooming in conspicuous majesty, and loaden with the ambrosial fruitage of heaven. Dismissed are the terrific cherubim, and sheathed the flaming sword, which were appointed at the fall of man to guard the passage to it. The heavenly Jerusalem appears unfolding wide her dazzling portals; stupendous magnificence! her walls of jasper, her foundations adorned with every precious stone, and her streets all of pure gold.'

On the subject of death, he makes this apostrophe to Beauty:

'And thou too, Beauty, consider in what a destiny all thy triumphs must terminate? Frequent the silent mansions of the dead, and attend the lecture of the tomb. What does yonder grave-stone say? How eloquently, how pathetically does it speak! It tells thee that it holds the remains of what was lately vigorous and blooming. Ah! what are *the remains?* An unlovely mass of putrid earth! But hark! the powerful monitor says to thee, or seems to say, 'prepare for a similar doom.' And must that form where symmetry and elegance are so conspicuous, be enveloped in an unsightly shroud, and consigned to the ground, to moulder away and perish! Must that velvet cheek which outblushes the morning rose, fade like that rose, and be shriveled up into deformity: and that dewy lip, which breathes nothing but sweetness, putrefy and become loathsome! Must the radiance of those eyes which sparkle with intelligence and vivacity, which dart life and joy wherever they shine, be extinguished in everlasting night! Ah, mournful spectacle, hideous metamorphosis! That frame so fair, so justly admired, whose every motion is activity and grace, shall be converted into an unconscious *impassive* lump of clay, and become a prey to *corrosive* reptiles! O Death, how dost thou insult the vaunted but visionary accomplishments of humanity!'

In such a strain of exclamation and rhapsody are all these discourses written! What has criticism to do with flights like these, but to lament that their Author has not learnt from his *Alma Mater*—so well able to instruct him—to distinguish between turgid extravagance, and the chaste simplicity and manly dignity of pulpit eloquence.

ART. XII. *Supplement to the Antiquities of England and Wales.* By Francis Grose, Esq. 4to. Vol. I. containing 20 Numbers, at 3s. each. Hooper. 1786.

WE have frequently * had occasion to commend the elegant and accurate works of Mr. Grose, and we are happy in being able to lay before our readers a continuation of, or as the Author styles it, a supplement to, the beautiful and valuable work, of which we gave an account in our 49th, 52d, and 55th volumes.

In the advertisement, prefixed to this Supplement, our Author says, 'on the completion of my fourth volume of the Antiquities of England and Wales, I proposed to have taken leave of the Public, and to have laid down my pen and pencil, for the reason mentioned in the preface to that volume, namely, lest a further continuation might have betrayed the original encouragers of the work into a greater expence than they at first expected, or intended.

'This reason, cogent as it seemed to me, has not by the majority of the purchasers been deemed sufficient, and ever since the last publication I have been flattered with repeated solicitations from a great number of respectable persons, all requiring an extension of the work. In answer to my scruples, they have given it as their opinions, that as the book has been regularly closed, a supplement will not subject the original encouragers to the inconveniences I apprehended. This, with my own fondness for the subject, has induced me to resume my labours, and I will promise the purchasers that all the plates shall be executed in a manner at least equal to the best in the former volumes.'

Mr. Grose has faithfully fulfilled this promise, for in our opinion these plates are executed in a manner truly excellent.

The very learned and curious preface which we have so much applauded, has many additions made to it, containing not only explanations and illustrations of the subjects there discussed, but much new and original matter, that cannot fail of being highly acceptable to the lovers of English antiquities.

Among the views and descriptions given in this supplement, the following have more immediately attracted our notice:—Beverstone Castle, Gloucestershire, the property of the family of Sir Michael Hicks.—Warblington Castle, Hampshire.—Charlcombe Church, Somersetshire.—The inside of Bodyham Castle, Sussex, whose mouldering towers and rugged walls, beautifully mantled with ivy, afford a most picturesque subject for the pencil.—Ipres Tower at Rye in Sussex.—The great Hall in the palace of Mayfield, Sussex.—Two plates of Michelham Priory,

* Vid. Monthly Review, Vol. xlix. 378. lii. 233. lv. 199 & 203. lxxi. 299. lxxii. 373.

Suſſex.—Shelbred Priory, Suſſex: we have here a curious ſpecimen of monkiſh wit, making different animals bear teſtimony of the birth of Chriſt; uppermoſt ſtands a cock in the act of crowing, from whoſe beak is a label with theſe words, *Chriſtus natus eſt*—next a duck, *quando quando*—from a raven, *in hac nocte*—a cow, *ubi ubi*—and laſtly, a lamb who bleats out *Beth-lam.*

From a poſtſcript we learn, that Mr. Groſe is continuing his uſeful labours, and that the Public may expect a ſecond volume of this ſupplement, which is publiſhing with all convenient ſpeed, and with which we are ſorry to hear, the work will finally cloſe.

ART. XIII. *The Works of Arthur Murphy, Eſq.* 8vo. 7 Vols. 1l. 15s. Boards. Cadell. 1786.

MR. Murphy's literary character cannot receive much additional luſtre from any applauſe that we could beſtow on his works. The Public have long been entertained with them; and their ingenious Author hath, for many years, been happy in the enjoyment of that general approbation ſo juſtly due to his merit.

The preſent collection comprehends all that the Author has written, or, as he ſays in his Preface, 'all that he would now be anſwerable for, except an *Eſſay on the Life and Genius of Henry Fielding* *, and a tranſlation of *Marmontel's Beliſarius* †.' Moſt of the pieces which are here offered to the Public have, already, at different times, made their appearance: ſuch of them as we have formerly noticed, we ſhall now barely enumerate; paying, as we proceed, ſomewhat more attention to thoſe productions of Mr. Murphy's pen, which have never before been publiſhed.

The firſt volume contains *The* ORPHAN OF CHINA: we gave an account of this tragedy in our 20th volume, page 575.—ZENOBIA: ſee our Review, vol. xxxviii. 244. 579. The GRECIAN DAUGHTER; vol. xlvi. p. 259: and ALZUMA; vol. xlviii. p. 212.

The ſecond volume contains, The APPRENTICE: ſee Rev. vol. xiv. p. 78. The UPHOLSTERER: vol. xviii. 415. The OLD MAID: xxv. 473. The CITIZEN: xxviii. 166. NO MAN'S ENEMY BUT HIS OWN: xxx. 70. THREE WEEKS AFTER MARRIAGE: liv. 414.

In the third volume we have THE WAY TO KEEP HIM: xxiv. 158. ALL IN THE WRONG: xxv. 472. THE DESERT ISLAND: xxii. 135.

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* For an account of this work, ſee Rev. vol. xxvi. p. 364.

† ——————————— vol. xxxvi. p. 290.

Vol. IV. KNOW YOUR OWN MIND: lviii. 435. THE SCHOOL FOR GUARDIANS: xxxvi. 71. THE CHOICE, a Comedy (written for Mrs. Yates, and acted on her benefit night, at Drury-Lane, in March 1764); in which the characters are well drawn, and the ſtyle is animated by the uſual ſpirit of its Author. This volume concludes with NEWS FROM PARNASSUS; an introductory piece, performed at the opening of Covent Garden theatre, Sept. 23, 1776. It is a lively ſatire on critics, players, bookſellers, &c.

The 5th and 6th volume contain the Gray's-Inn Journal, a weekly publication begun in 1752 and continued for two years. In this edition Mr. Murphy has made great retrenchments. Many things were merely ſuited to the day. All ſuch he has judiciouſly diſcarded, and retained only as much as might ſhew the general plan. Among theſe papers the Reader will find many ingenious eſſays on various ſubjects. The work, being ſimilar to the Spectator, Tatler, &c. affords ample ſcope to a man of genius, for the diſplay of his abilities: and in his imitation of thoſe admired models Mr. Murphy has happily ſucceeded. He has given a true picture of the times, and agreeably ridiculed the prevailing follies of the age. His criticiſms, abounding with learning and judgment, evince the Author's taſte for polite literature, and ſufficiently demonſtrate that he has not ſacrificed to the Muſes in vain: and the morality which he everywhere inculcates, proves the great regard that he conſtantly pays to virtue and good manners.

The ſeventh volume contains a POETIC EPISTLE TO DR. JOHNSON: ſee Review, vol. xxiii. p. 412. THE EXPOSTULATION, *a Satire*; firſt publiſhed in 1761. We find no account of this piece in our Review; unleſs *The Examiner*, a Satire, be the ſame production, with a different title: ſee Rev. for Nov. 1761, p. 398. We imagine that the *Expoſtulation*, and the *Examiner*, are one and the ſame ſatire: the objects of which were Churchill, Lloyd, and other literary characters, with whom our Author was at that time engaged in a paper war.—The other pieces in this volume are a collection of PROLOGUES and EPILOGUES. THE GAME OF CHESS, *a Poem, tranſlated from the* SCACCHIA LUDUS of *Vida*. The original of Vida 'who (to uſe Mr. M.'s words) has given to a game of cheſs all the grandeur of a battle in Homer or Virgil,' has been univerſally admired. The ſecond Canto, which deſcribes the beginning of the Game, is ſo fraught with poetic fancy, that we will ſelect a part of it, in order to give our Readers an idea of the poem itſelf, as well as of the merits of the tranſlation.—The board and men being placed, Apollo and Mercury are ſuppoſed to play the game, by directing two contending armies:

'Th'im-

'Th' immortals take their seats; around them stand
Of lesser deities a duteous band.
The white battalions to Apollo's sway
Submit; and Mercury the Moors obey.
The compact settled, that no pow'r shall show
To either side the meditated blow,
By lot they try, which state shall claim the right,
(A point of moment!) to begin the fight.
To the white nation this the Fates assign:
Their chief conceives a deep well-laid design.
He bids a soldier tempt the Mooriſh hoſt,
Before the Queen who took his faithful poſt.
The soldier marches forth; two paces makes;
The sable warrior the same measure takes.
Now front to front each other they defy,
And seem in wood to roll a threat'ning eye.
Vain menacing! the laws restrain their rage,
Nor let foot soldiers on one tract engage.
Auxiliar aid straight joins each adverse band,
Pour forth their camp and people all the land.
Nor yet the horror of the day is seen,
And Mars but preludes to the swelling scene.——
'And now the cavalry in all their pride
From the left wing descend on either side.
Furious they rush alternate on the foe,
And scatter round destruction, death, and woe;
From all retreat the laws of war debar
The foot, who fall whole hecatombs of war;
O'er the wide ranks the fiery trooper bounds,
And the drench'd field with pawing steeds resounds.'

'Dii magni sedere: Deûm stat turba minorum
Circumfusa; cavent sed lege, et fœdere pacto,
Ne quisquam, voce aut nutu, ludentibus audit
Prævisos monstrare ictus. Quem denique primum
Sors inferre aciem vocet, atque invadere Martem,
Quæsitum: primumque locum certaminis albo
Ductori tulit, ut quem velset primus in hostem
Mitteret: id sane magni referre putabant.
Tum tacitus secum versat,-quem ducere contra
Conveniat, peditemque jubet procedere campum
In medium, qui reginam derimebat ab hoste.
Ille gradus duplices superat: cui tum arbiter ater
Ipse etiam adversum recto de gente nigranti
Tramite agit peditem, atque jubet subsistere contra
Adveniêntem hostem, paribusque occurrere in armis.
Stant ergo adversis inter se frontibus ambo,
In medius campi spatiis, ac mutua tentant
Vulnera, nequicquam: neque enim vis ulla nocendi est
Armigeris, tractu dum miscent prœlia eodem.
Subsidio socii dextra lævaque frequentes
Hinc atque hinc subeunt, late et loca milite complent,
Alternantque voces: necdum tamen horrida miscent,
Prœlia, sed placidus mediis Mars ludit in armis.——
'Nec mora, surgit eques bellator lævis utrinque,
Et mediis hinc inde insultant cæsibus ambo,
Alternique ruunt, et spargunt fata per hostes.
Sternuntur pedites passim, miseranda juventus,
Quod nequeant revocare gradum: sonat ungula campo
In medio et totis miscentur funera castris.'

The

The next piece, in Vol. VII. is a Latin translation of Pope's Temple of Fame. The following lines prove the Translator's happy talent in Latin poetry; and that his taste has been formed and improved by an attentive perusal of the Roman bards:

'Dum spectant oculi cuncta hæc miracula rerum,
Attonitusque animus tantis fulgoribus hæret,
Ære cavo increpitans subito clangore per auras,
Buccina dat late signum, quo protenus omnes
Intremuêre adyti; tremit alto a culmine templum,
Excitæque ruunt diversi a partibus orbis,
Aduläi in medio gentes; coalescit in unum
Dissociata locis, ingens, confusaque turba,
Quam variis induta habitus, tam dissona linguis.
Non æstate nova per amœnos floribus agros
Sic glomerantur apes, spolia exuviasque rosarum
Cum rapiunt, finguntque favos et roscida mella;
Vel cum linquentes patriam croceosque penates
Educunt turmas et rupto fœdere regni
Emigrant; sedesque alias nova mœnia quærens
Obscurat cœlum fugitiva colonia pennis:
Fit murmur, tractimque sonant stridoribus agri
Quis populos numerare queat, qui limen inundant,
Suppliciterque manus tendunt? Stant agmine denso
Imbelles, validique, inopes, auroque potiti,
Indociles, et quos æquat sapientia cœlo,
Et pueri, et longo gaudens sermone senectus.
Nam neque laudis amor generoso in pectore tantum
Accendit flammam; ad summos grassatur honores
Fraude male vitium, et formam mentitur honesti.
Jam Dea per varias dispensans munera gentes,
Exquiritque auditque viros, et facta recenset.
Hic damnatus abit, meritam capit ille coronam.
At non æquali virtus examine semper
Libratur; fallax interdum gratia vincit,
Famaque mendaci multos extollit honore.

Haud

'Around these wonders as I cast a look,
The trumpet sounded, and the temple shook,
And all the nations, summon'd at the call,
From different quarters fill the crouded hall.
Of various tongues the mingled sounds were heard;
In various garbs promiscuous throngs appear'd;
Thick as the bees, that with the spring renew
Their flowery toil, and sip the fragrant dew,
When the wing'd colonies first tempt the sky,
O'er dusky fields and shaded waters fly;
Or settling, seize the sweets that blossoms yield,
And a low murmur runs along the field.
Millions of suppliant crowds the shrine attend,
And all degrees before the Goddess bend;
The poor, the rich, the valiant, and the sage,
And boasting youth, and narrative old age.
Their pleas were different, their requests the same;
For good and bad alike are fond of fame.

Some

Haud aliter, cum cæca ſoror, Fortuna, gubernat,
Nunc pretium ſceleris crucem dat, nunc diadema
Imponit, celerique rotat mortalia caſu.'

The beauties of the foregoing quotation are too evident to eſcape the notice of the intelligent reader: 'Jam Dea per varias diſpenſans munera gentes,' is a happy adoption of Ovid's 'Oſcula diſpenſat natos ſuprema per omnes,' *Metam. lib.* vi. *l.* 278. As 'Exquiritque, auditque viros, et facta recenſet,' is of *Virgil's* 'Exquiritque auditque virum monimenta priorum,' *Æneid. lib.* viii. *l.* 312. not to mention others of a ſimilar kind.

Our Author has added elegant tranſlations of the Odes, 'Happy the man, whoſe wiſh and care, &c.' and 'Buſy, curious, thirſty fly, &c.' in the ſtyle of Horace; and he concludes his collection of Latin tranſlations with *Gray's Elegy in a Country Church-yard*, of which the firſt ſtanza is,

'Eheu! fugaces præcipiti rota
Volvuntur horæ, pronus et aureum
Jubar ſub undis ſol recondit,
Arva mihi tenebris cedens.
Opaca lentis jugera paſſibus
Armenta linquunt: ſaxa remugiunt
Sylvæque et amnes, atque feſſis
Signat humum pedibus colonus.'

A new tragedy called THE RIVAL SISTERS cloſes the preſent edition of Mr. Murphy's works. It was written originally for the ſtage, but was not acted; and the following reaſon for this, is aſſigned in the Preface:

'When the piece was finiſhed, the Author had his moments of ſelf-approbation, and in his firſt ardour, hinted to a friend, that he intended to give it to the ſtage. But ſelf-approbation did not laſt long:—that glow of imagination, which (to ſpeak the truth) is ſometimes heated into a pleaſing delirium with its own work, ſubſided by degrees, and doubt and diffidence ſucceeded. In this irreſolute ſtate of mind the Author's reſpect for the Public, who have done him, upon former occaſions, very particular honour, increaſed his timidity: he was unwilling to appear a candidate for their favour, when he was not ſure of adding to their pleaſure.'

The play is built on the ſame foundation with the ARIANE of the younger *Corneille*, whoſe defects drew down the judgment of that enlightened critic Madame *de Sévigné*. Mr. Murphy has given us a very different performance. The conflict, the vehemence, and the various tranſitions of the paſſions are painted in higher colours than are uſual with French authors; and thoſe languid ſcenes which weaken the intereſt, and are tainted with the familiarity of comedy, ſeem to have been carefully avoided.

Some ſhe diſgraced, and ſome with honours crown'd
Unlike ſucceſſes equal merits found.
Thus her blind ſifter, fickle Fortune, reigns,
And undiſcerning ſcatters crowns and chains.'

We do not lay before our Readers the fable of Ariadne, of which we cannot suppose them ignorant; it forms, beyond doubt, as Voltaire says, the happiest subject for tragedy that has come down to us from antiquity; and Mr. Murphy has not done it injustice.

We are now arrived at the end of this collection, which we cannot quit without thanking the Author for the entertainment which the perusal of it hath afforded us; nor ought we to close the article, without informing our Readers that a good likeness of Mr. Murphy, engraved by Cook, is given, by way of frontispiece to the first volume.

ART. XIV.

FOREIGN LITERATURE.

ITALY.

Art. 1. *ELOGIO*, &c. i. e. *The Eulogy of the celebrated* Abbé FRISI, delivered at a public meeting of the Arcadian Academy. By F. JAQUIER. Rome. 1786.—The Abbé *Frisi* was, without doubt, one of the most eminent mathematicians of the present age, and had he not been tormented with an insatiable thirst for literary fame, which was not seldom disagreeably felt both by his friends and adversaries, his character and conversation (this is said in consequence of a personal acquaintance) would have been as amiable and interesting, as his genius was vast, and his knowledge extensive. The learned and respectable orator, who here offers the tribute due to his memory, exhibits to our view both the *mathematician* and the *man*; and we observe a beautiful mixture of the generous friend, and the equitable and impartial biographer, in this moral and literary portrait. Praise is adopted without suspicion of exaggeration, when censure is, at the same time, administered with justice and candour. No panegyrist could be better qualified to appreciate the merit of Abbé FRISI, as a mathematician, than Father JAQUIER, whose eminence in that branch of science, as well as in many others, is sufficiently known; and accordingly his ample and learned account of his philosophical hero, considered in this point of view, will afford singular pleasure to the mathematical reader. We have here also an account of the *Manfredis*, and other eminent Italian mathematicians, who were connected with the Abbé FRISI.

2. *Saggio*, &c. *i. e.* Mineralogical Observations. By F. SCIPIO BREISLAC. 8vo. Rome. 1786.—This is a very accurate and clear description of the fossils and minerals, that the learned traveller, in his excursions through the *Ecclesiastical State*, or Pope's Patrimony, observed in that extensive district. His *description* is accompanied with explications and remarks on the alums,

alums, the alum-ſtone, the baſaltes, and other natural curioſities that he met with in this excurſion. In that conſiderable ſpace (of 110 Italian miles in length, and 50 in breadth) that lies between the Appenines and the Mediterranean, and comprehends the greateſt part of the Pope's territories, there are evident marks of the ravages of fire, as volcanic productions of every kind are found in this extenſive tract of land, wherever the obſerver turns his view. But that which principally merits attention, according to our Author, is the formation or ſtructure of theſe volcanic hills and riſing grounds, their ſituation, the ſubſtances that compoſe them, and the poſition of their ſtrata. All theſe announce viſibly the violent action of fire, combined with the permanent and regular action of water, and induce our traveller to think, that the ſea formerly covered theſe regions; that rocks and iſles aroſe from it by the efforts of ſubmarine volcanos; and that theſe volcanic eruptions removed, by their volume, the watery element. When the ſea retired, the volcano gradually loſt it activity, and was at length totally extinguiſhed. Thus one of the moſt beautiful diſtricts of Italy was formed by the reciprocal efforts of two diſcordant elements!

3. *Lettera*, &c. *i. e.* A Letter from the Abbé *Fontana* to the Chevalier de Lorgna. Florence. 1786.—This Letter contains new experiments, deſigned to confirm the learned Abbé's opinion, that water, paſſing through hot tubes, which have not a red heat, does not undergo any decompoſition. He repeated the experiments of M. *Lavoiſier*, and other French philoſophers; but he has not drawn from them the ſame concluſions, nor explained the phenomena they exhibit, in the ſame manner. He found, indeed, as they had done, that water, paſſing over the interior ſurface of an iron tube well heated, loſt a part of its volume; and that, on the other hand, a certain portion of inflammable air was formed by this paſſage: he alſo found, that the iron had gained in weight the ſame quantity which the water had loſt, after a deduction made of what had been converted into inflammable air. But, inſtead of concluding from thence, as has been done, that water is a mixed body, compoſed of inflammable air, which it yields in effect, and of dephlogiſticated air, which is *ſuppoſed* to have entered into the hot iron, whoſe weight is increaſed, our ingenious Abbé explains the phenomenon in a very different manner. He conſiders the heated iron as in a ſtate, of all others, the moſt adapted to make it loſe its phlogiſton, and it is to *this* that he attributes the formation and developement of the inflammable air in the experiment under conſideration. He conſiders, moreover, the exiſtence of dephlogiſticated air as an element of the water, and its entrance into the iron, as merely imaginary: and as it was a portion of water, and not of dephlogiſticated air, that was wanting, he thinks it

much

much more natural to ſuppoſe, that it was conſequently this portion of water, which had entered into the iron.—We think ſo too.—But however that may be, this letter is well worth peruſal. The penetrating eye of the Abbé de FONTANA is ſingularly adapted to obſerve nature in her *real* forms, and to perceive the illuſions that ſo often accompany the ſubtile experiments, that are, at this day, made in natural philoſophy,—and his reaſoning is as juſt as his eye is quick and piercing.

4. *Trattato*, &c. *i. e.* An hiſtorical and critical Treatiſe concerning the epidemical Diſorder among the Horned Cattle, in the Year 1784. By M. ZENO BUONGIOVANNI, M. D. at Verona*.—The mortality raged ſo violently among the cattle in ſeveral parts of Italy, in the year 1784, that the inhabitants, and particularly thoſe who lived in the country and the villages, were under the alarming apprehenſions of fatal conſequences to themſelves from this epidemical diſorder, eſpecially as the cattle infected with it were frequently ſlaughtered and uſed for food. The Author of this treatiſe, aſſiſted by other phyſicians of Verona, made ſeveral experiments in order to diſpel the anxiety of the Public. Among other trials, they contrived a method of making dogs and other animals ſwallow the infected fluids of the cows and oxen, and even their bile, which was ſuſpected to be the principal ſeat of the diſeaſe; the reſult of theſe trials anſwered their wiſhes, for to none of theſe animals was the contagion communicated. The detail of theſe experiments, together with the ſymptoms of the diſeaſe, its progreſs, and the remedies employed in the cure, are related with order, perſpicuity, and judgment, in this uſeful work.

5. *Flora Pedemontana*, &c. *i. e.* The Piedmonteſe Flora; or a methodical Enumeration of the native or indigenous Plants of the Duchy of Piedmont. By M. ALLIONI. 3 Vols. Folio, enriched with 92 Plates. Turin. 1785.—The Author of this ſplendid work is conſidered as one of the moſt celebrated Naturaliſts in Italy. His Eſſays on Natural Hiſtory, which are publiſhed in the Memoirs of the Academy of Turin, are well known, and highly applauded by the connoiſſeurs in that line of ſcience; and the preſent important work, which is the fruit of long labour and ſtudy, will, no doubt, add conſiderably to his reputation. He has deſcribed in this work 2813 plants, which he found growing wild in the duchy of Piedmont; thoſe contained in the third volume are the new ones diſcovered by him; thoſe that are already known acquire a kind of novelty by his deſcription, which is drawn from nature, and not from books.

6. ΗΣΙΟΔΟΥ τȣ Ασκραιȣ τα Ευρισκομενα, &c. *i. e.* The Works

* See our account of an epidemical diſeaſe among the cattle, with an anatomical deſcription of its ſeat, in our laſt Appendix, p. 535.

of

of Hesiod, published in large Octavo, at the Royal Printing-press at Parma. 1785.—This edition, which is remarkable for its typographical beauty and splendor, does honour to the munificence and good taste of the Archduke Ferdinand, under whose protection it is published. The original Greek is printed in the same beautiful characters with the Anacreon, of which we gave an account when it appeared. It is accompanied with an elegant translation in Latin verse, by the Abbé *Zamagna*, who has also enriched it with critical Notes, and a learned Preface.

7. *Variæ Lectiones Veteris Testamenti ex immensa MSS. editorum Codicumque Congerie haustæ, et ad Samarit. Textum, ad vetustissimas Versiones, ad accuratiores sacræ Criticæ Fontes ac Leges examinatæ, Opera et Studio* JOH. BERN. de ROSSI, S. T. P. &c. VOLUMEN II. Parmæ. 1785. 4to. 262 pages.—This second volume contains the books of *Numbers*, *Deuteronomy*, *Joshua*, *Judges*, *Samuel*, and *Kings*. We formerly * mentioned the first volume of this important work; a third, &c. are soon expected to bring it to a conclusion.

8. *Lettere Odeporiche*, &c. *i. e.* Letters of a Traveller, or Travels through the Peninsula of *Cizicum*, *Brussa*, and *Nice*. By the Abbé DOMINIC SESTINI, Member of the Academy of Florence. 2 Vols. 8vo. Leghorn. 1785.—We have had several times † occasion to make honourable mention of the itinerary Letters of this instructive and entertaining traveller. The principal objects in the present publication are the cities of *Brussa* and *Nice* in Bythinia, of which our Author's description will be read with pleasure.

9. *Dissertazioni*, *Lettere*, *e altre Operette*, &c. *i. e.* Dissertations, Letters, and other Pieces, composed by the celebrated P. ANT. MARIA LUPI of Florence; revised, digested, and now published, for the first time, by FRAN. ANT. ZACCARIA. 2 Vols. 4to. Faenza. 1785.—The *first* of these volumes contains twelve Dissertations (of which a few were formerly published) on the Baptismal Fonts, and other ancient monuments, relative to the religious customs and worship of the early professors of Christianity, and also on a great variety of inscriptions and symbols, that are connected with the history of the Christian church. In the second volume there are fifteen Dissertations and twenty-three Letters on ancient remains, relative to profane history.

10. *La Vita di Tasso*. i. e. The Life of Tasso, composed by the Abbé P. ANT. SERASSI, and dedicated to her Royal Highness Maria Beatrix d'Este, Archduchess of Austria. 4to. Rome. 1785.—This masterly piece of biography is a new and valuable acquisition to the literary history of Italy. It has long been looked for with impatience, and its appearance has fully answered the expectations of the Public. The life, the adventures,

* Vid. Rev. vol. lxxiii. p. 536.

† Vid. particularly vol. lxxi. p. 584.

the

the calamities and productions of TASSO, form a very interesting subject, both for narration and literary discussion; and the Abbé Serassi has treated this subject with taste, erudition, and critical sagacity.

11. *Memorie per servire à la Vita*, &c. *i. e.* Memoirs of the Life of METASTASIO, together with the Life of JOMELLI; containing an historical Account of the Progress of Dramatic Poetry, and Theatrical Music. 8vo. 1785.—This publication, the Author of which is Sig. XAVIER MAFFEI, will be an agreeable present to the lovers of the fine arts.

12. *Lettera*, &c. *i. e.* A Letter from a Tuscan Traveller, written from the Isle of Cyprus to a Member of the Academy of Florence. Leghorn. 1786.—Entertainment and instruction are agreeably blended together in this epistle. The local descriptions are animated and picturesque: the historical relations are learned and curious, and the whole is enlivened with a happy mixture of judicious reflections and elegant touches of cheerful wit and good-humour.—This is one of the Letter-writers whose correspondence we wish to see continued.

13. *Fisica particolare e generale*, &c. *i. e.* General and particular Views of natural Philosophy, in several *Essays*, some analytical and others elementary. By Father CARLO BARLETTI, Professor of Natural Philosophy at Padua. 4to. 4 Vols. Pavia. 1786.—The 1st of these volumes contains an Analytical Essay on Heat; the 2d, the Principles of Meteorology; the 3d, the Principles of Aerology and Optics; the 4th, Preliminary Discourses on General Physics, and two Lectures on the same subject, which, as we learn, is to be continued in subsequent volumes. This work we have not yet seen; but we have heard it highly applauded, by good judges, as having great merit, both with respect to matter and style.

14. *Delle Scienze utile e delle dilettevoli*, &c. *i. e.* A Dissertation on the useful Sciences, and those that have only Pleasure for their Object, considered in their Relation to the Happiness of Man. 4to. 60 pages. Venice. 1786.—There is a great deal of good philosophy, both moral and dialectical, in the few pages of this ingenious pamphlet.

MONTHLY CATALOGUE,

For NOVEMBER, 1786.

COMMERCE.

Art. 15. *The Situation of Ship Owners*, Shippers of Goods, and Underwriters, since the late Determination as to the Loss of, or Damage to, Goods by Fire, or Robbery, on Ship-board, &c. 4to. 4d. Evans. 1786.

SHIP owners having been declared answerable for the safe delivery of goods committed to their charge for conveyance, with the single exception

exception expressed in bills of lading, of the dangers of the sea; and the writer of this tract declaring on the other part, that ship owners have not hitherto been considered as answerable for loss or damage by robbery or fire: he proposes these dangers to be also excepted in bills of lading, until an application can be made to parliament on the subject.

A carrier by land and a carrier by sea both undertake the same trust of conveyance; but exercising this profession under a very different circumstance, the one travelling on land, and the other on water; an indemnity against the loss of goods by sea was necessary to place them upon an equality: all other hazards being common, and it is reasonable to think, all other obligations. The Author argues that the proposed exception against robbery and fire affords underwriters no claim to an increase of premium, because it will not alter their situation, these hazards being included in their policies. These circumstances may be fairly referred to merchants and underwriters.

AGRICULTURE.

Art. 16. *A Plan and Description of a Drill Plough* which sows all Kinds of Seeds at any Distance or Depth, from three to ten Inches, upon Ridges or flat Land, or sows four equal distant Rows at one Foot, or three at one Foot and a Half, or two Rows at ten Inches: with some different Constructions of Drills. 8vo. 1s. 6d. Hookham. 178[illegible].

The drill here described is one of those mushroom machines which are often seen to start up in this great metropolis to figure for a day or two, and then drop into perpetual oblivion. In the construction of a drill, one particular only has ever occasioned any difficulty to artists—the way of delivering the seeds properly; and that difficulty has never yet, that we know of, been properly removed, though it has been much more obviated by many contrivances with which the Public have been long acquainted, than in this new invention. So imperfect indeed is the machine here recommended, that we suspect it must be the contrivance of one who never saw the practical difficulties that must ever occur in the operation here alluded to. We cannot imagine a more mortifying scene than would be exhibited the proprietor should he be called out, before a respectable company, to exemplify in practice the regulating his machine, in order to make it *perform* what, in theory, it does with such exact mathematical precision.

The contrivance for preventing earth from falling to the left side of the plough in hoeing (which is not mentioned in the title-page) is simple, and better calculated for the end proposed. It consists of a slip of sheet iron to be occasionally fixed between the coulter and breast of the plough. By a skilful ploughman, however, the inconvenience, proposed to be obviated by this contrivance, is not much felt.

NORTHERN FISHERIES, &c.

Art. 17. *Observations on the Northern Fisheries*, with a Discourse on the Expediency of establishing fishing Stations, or small Towns, in the Highlands of Scotland, and the Hebrides Islands. To which is added, the last Report of the Committee appointed by the

the House of Commons to enquire into the State of the British Fisheries. By John Knox. 8vo. 3s. Walter. 1786.

The labours of the indefatigable Mr. Knox, in the laudable view of serving his country in a way little thought of, and scarce attempted by other men, are too well known to the Public to need from us any particular detail on the present occasion, especially as we have already enlarged on the subject, in our review of Mr. K.'s former work *, and of Dr. Anderson's valuable publication, of which an account appeared in our number for the last month. We take this opportunity of briefly observing, that a third, and much enlarged edition, of Mr. K.'s *View of the British Empire* has lately been published †, with many improvements.

POLITICAL.

Art. 18. *A short Treatise on the Institution of Corporations*, and an Enquiry into the Conduct of the *Bench* of the Corporation of Maidstone, from the Accession of the *Tories* under the present Charter to the present Time. 12mo. 1s. (No Bookseller named). 1786.

It appears, by the representation here given, that the freemen of Maidstone are divided into two parties, the *Whigs* and the *Tories*; the latter have long usurped the management of the political concerns of the corporation, which they have arbitrarily governed upon true Tory principles; that much bickering and several law-suits have been the consequence; but that at last the Whigs have been victorious in an election of common councilmen; whence the Author, exultingly, proclaims the downfall of the opposite party. The pamphlet is not ill written; and contains some just observations on the origin of bodies corporate,

Art. 19. *A Letter from Mr. Pigot, near Geneva*, to the Right Honourable William Pitt, on the Necessity and Advantage of a Taxation on the Public Funds. 4to. 6d. Ridgway. 1786.

Poor Old England is in danger, and empiricism hopes to be employed. Some few *Regulars*, however, still continue to prescribe for her:—when she is given over by them, it will be time enough to call in the assistance of *Quacks*.

POLICE.

Art. 20. *An Account of the Societies for the Reformation of Manners* in the last Century, with some Remarks adapted to the present Period, and an Abstract of various penal Laws. 8vo. 6d. Rivington. 1786.

We are told that this performance was published by a Society established in Huddersfield in Yorkshire, with a view to promote a reformation of manners, agreeably to a plan recommended in some resolutions passed at a justice meeting held at Pontefract. It consists chiefly of extracts from a book published in 1699, entitled, 'An Account of the Societies for the Reformation of Manners in England and Ireland, with a Persuasive for Persons of all Ranks to be zealous in promoting the Execution of the Laws against Profaneness and Debauchery, &c.' The intention of the present performance is to shew that the scheme is not unprecedented, and that many advan-

* *View of the British Empire*, &c. See Rev. Vol. lxxi. p. 266.
† In two volumes, 8vo. 10s.

tages

tages may arise from similar societies in this age, in which there is an 'alarming prevalence of vice and immorality.'

Art. 21. *An Address to the Grand Juries, Constables,* and *Church-Wardens.* In which it is proved that they are bound by their Oaths to execute the Laws against Vice and Immorality. 12mo. 21 pages. Wakefield printed. 1786.

This is the production of one of the societies mentioned in the preceding article, with a view to encourage and engage constables and church-wardens to assist them in the prosecution of their design. We would humbly advise these Gentlemen Reformers to be very circumspect in their proceedings, and to take good heed lest, in their zeal for God's house, they give way, in any degree, to the influence of *fanaticism*, throw additional weight into the scale of *ecclesiastical power*, awake the dormant spirit of the *star-chamber*, and pave the way for a *Protestant inquisition.* The horrid *Romish* inquisition was founded on the most *plausible* pretences.

Art. 22. *Thoughts on the Construction and Management of Prisons*; with Reference to the intended House of Correction in Middlesex. 8vo. 6d. Gardner. 1786.

An act of parliament having been obtained to enable the justices of Middlesex to erect a house of correction, the estimate of which amounts to 30,000 *l.*; and the magistrates of Middlesex having been exposed to illiberal and indiscriminate abuse, particularly in the speech of an eminent counsellor before the House of Lords,—for these reasons, the Author of this sensible letter has taken up his pen, to explain the objects in view, in respect to this new building. These are stated to be—security—health—correction—and reformation; four objects that prove the magistrates to have acted from a due sense of the true interests of human society.

EDUCATION.

Art. 23. *M. Corderii Colloquiorum Centuria selecta*; or a select Century of M. Corderius's Colloquies, with a literal Translation of the first sixty, and two Vocabularies at the End. 12mo. 1s. 3d. Becket.

Every attempt to facilitate the method of teaching a language merits the thanks of both master and scholar. The Rev. J. Farrer, master of the grammar-school at Witton le Wear in Durham, whom we find to be the compiler of this work, has divided it into three parts. The first consists of sixty colloquies, with a literal translation in a column opposite to the Latin in the same page; the second of twenty longer colloquies, placed in the order of construction, without a translation; the third, of twenty still longer than the former, in the order of the Author, agreeable to the natural arrangement of the Latin language. At the end are two vocabularies, one containing all the indeclinable words in this selection, and the other, the declinable ones, with their parse and English.

Art. 24. *A Series of Prints of Scripture History*, designed as Ornaments for those Apartments where Children receive the first Rudiments of their Education. Small 4to. 10d. Marshall.

The intention of the Author of these Prints is, to convey in a familiar manner the outlines of universal history, in imitation of Madame Genlis's method: See her *Adelaide and Theodore.* We approve

of

of the idea; and from the execution of the work, which is superior to the generality of books designed for children, we doubt not that it will answer the end proposed. This publication is to be considered as No. I. of an intended series.

Art. 25. *A Description of a Set of Prints* of Scripture History, contained in a Set of easy Lessons. Small 4to. 4d. Marshall.

A plain, concise, and familiar explanation, with a few moral reflections, of the principal facts represented by the prints above mentioned. The ease and simplicity of the language in which these descriptions are delivered, are well adapted to the capacities of those for whom they were intended.

Art. 26. *Traité relatif a la Table gravée pour la Conjugaison des Verbes François et Anglois.* A Treatise relative to the engraved Table for the Conjugation of French and English Verbs. By G. Conte, Master of the French and English Languages. Sold by the Author, No. 32, Bridges Street, Covent Garden. 1786.

To proficients in the French language these tables may appear sufficiently clear and practical; but the Tyro, we think, will be puzzled by them. To him we would always recommend the plain and simple grammar of M. Rogissard.

MILITARY.

Art. 27. *The Private Soldier's and Militia Man's Friend.* Dedicated, by Permission, to Lord Charles Spencer, Representative in Parliament, and Colonel of the Oxfordshire Militia. By Henry Trenchard, Serjeant-Major. 12mo. 3d. Kearsley. 1786.

This little tract is intended to recommend, to soldiers, obedience, œconomy, cleanliness, &c.: it also treats of desertion, disobedience, messing, promotion, &c. and contains receipts for cleaning their fire-arms, hats, caps, and other things. It is well calculated to answer the design, as coming from a fellow-soldier, whom we applaud for having spent his leisure time in this useful manner. We wish him a good sale, though we think that if his little production could be distributed *gratis* among those for whose use and advantage it is intended, it would stand a better chance of doing good, than at present, as very few soldiers can afford to *buy* books: we are also afraid that they cannot spare money to purchase the materials here specified for cleaning their arms, &c. some of which are too dear for the pay of a poor *private*.

HISTORY.

Art. 28. *The History of Modern Europe*, with an Account of the Decline and Fall of the Roman Empire, and a View of the Progress of Society from the Rise of the modern Kingdoms to the Peace of Paris in 1763. In a Series of Letters from a Nobleman to his Son. The 2d Edition enlarged and greatly improved. 8vo. 5 Vols. 1l. 10s. Boards. Robinsons. 1786.

This work is divided into two parts, Part I. entitled, 'From the Rise of modern Kingdoms to the Peace of Westphalia in 1648 *,' first published in 1779, and Part II. 'From the Peace of Westphalia in 1648 to the Peace of Paris in 1763 †,—in 1784.' For the general

* See Review, vol. lxi. p. 180. † See Rev. vol. lxxii. p. 94.

neral characters of the performance we refer our Readers to the accounts we have formerly given of it. The present edition is enriched with copious chronological tables prefixed to each volume, which are a considerable improvement of the work. We could have wished Mr. Russell, whom, by a dedication to the Duke of Bedford, we find to be the Author, had followed our advice in a former article, by subjoining an alphabetical Index to this useful publication.

Art. 29. *The History of the Reign of Philip the Third*, King of Spain. The first four Books by Robert Watson, LL. D. Principal of the United College in the University of St. Andrews; and the two last by Wm. Thompson, LL. D. 2d Edition. 2 Vols. 8vo. 12s. Boards. Robinsons. 1786.

This impression differs from the former * by the addition of an Appendix, containing 'a Journal of the Conference betwixt his Majesty's commissioners and the commissioners of the King of Spain and Arch-dukes of Austria, Dukes of Burgundy, &c. at the treating and concluding of a peace with the aforesaid princes at Somerset-House in London, anno 1604.' This conference, which seems to have been carried on with great dignity and decorum, and ably supported by the extraordinary abilities of the commissioners, beside gratifying the curious reader with a detail of facts, lays open, as the editor justly observes, the views and interests of the Courts of London and Madrid; it throws much light on the state of commerce at that time, and on the sentiments, manners, and general character of the age.

VOYAGES *and* TRAVELS.

Art. 30. *Captain Cook's third and last Voyage* to the Pacific Ocean, in the Years 1776—1780. Faithfully abridged from the 4to Edition published by Order of his Majesty. Illustrated with Copper-plates. 12mo. 3s. 6d. Boards. Fielding, &c.

The narrative part of this celebrated voyage is here given, in a pocket size, and some of the ornamental plates are reduced within the compass of a duodecimo page. There are, no doubt, many readers to whose convenience such an edition will be thought well adapted.

A short account of the life of Captain Cook is prefixed.

NATURAL HISTORY.

Art. 31. *Natural History, general and particular*, by the Count de Buffon. Translated into English, with Notes and Observations, by William Smellie, Member of the Antiquarian and Royal Societies of Edinburgh. Vol. the Ninth. 8vo. 8s. Cadell, &c.

This volume, containing several curious facts relative to the history of the earth, is a supplement to the eight volumes mentioned in our Review for Nov. 1782, which the editor has now added to a second edition of his translation; and, to accommodate the purchasers of the former volumes, it is sold separately.

The system of Buffon being founded on conjectures, requires every aid that can be brought for its support. Additions and corrections to such a work, which tend to remove objections, must be highly

* Of which see an account in our Review, Vol. lxix p. 59.

acceptable to the reader, who may wish for illustrations of those passages that are doubtful and obscure.

These additions and corrections relate to the Count's theory of the formation of the planets, to geography, to the production and situations of strata, and other particulars concerning the internal structure of the earth: but the greatest part of the volume contains facts and arguments in support of the doctrine delivered in the treatise, entitled, *Les Epoques de la Nature*. The translator thinking 'this theory too fanciful to receive the general approbation of the cool and deliberate *Briton*,' has, instead of a translation, given only a general view of the positions laid down in it.

For an account of the *Epoques de la Nature* see our Review, vol. LXI. p. 531. and vol. LXII. p. 397.

MATHEMATICS.

Art. 32. *A Treatise of practical Arithmetic and Book-keeping* by single Entry. By William Tinwell, Teacher of the Mathematics, Newcastle. Printed for the Author. 1785.

Thomas Dilworth, schoolmaster in Wapping, was the first who thought of putting a text-book in arithmetic into the hands of his pupils, and of writing a book proper for that purpose. It was one of those happy thoughts of which every person sees the propriety, the instant it is mentioned, and is struck with surprize that he himself had not thought of before. This mode of teaching has proved of considerable benefit to the scholar, greatly eased the teacher, and has been a vast source of profit to the bookseller. How it operated with respect to the poor Author we can only conjecture; as he continued to drudge on for his master, Mr. Deputy Kent, to the end of his life. Since Dilworth's book was published, fifty others (we are persuaded we speak within compass) have been written on the same plan, and some improvements have been made on the original Author, particularly in the simplicity and conciseness of the rules and directions; and, perhaps, somewhat in the neatness and variety of the examples: but we think there is yet room for great improvement in this respect.

Mr. Tinwell assigns as a reason for appearing in print, that he has endeavoured 'to render the study of practical arithmetic as easy as possible, and to remove those redundancies which are too often found in books of this kind.' That 'in pursuance of this design, care has been taken, especially in the first simple rules, not to harass the scholar with any thing foreign to the rule he is learning.' For example, 'Addition, Subtraction, Multiplication, and Division, are first treated of in integers; and as the gradation in learning, particularly with beginners, cannot, in his opinion, be too imperceptible, the learner is troubled with nothing but merely to add, subtract, &c. after which, the manner of arranging the question, according to the rule, is taught; and lastly, the numbers in the questions are given in words at length, which not only exercises the two first parts, but also exemplifies notation.' How far these minute points merit notice we will not pretend to judge; perhaps they may sometimes be necessary where the capacity is more narrow than ordinary; but we wish not to discourage these humble attempts to be useful.

Art.

Art. 33. *An Introduction to Arithmetic*, consisting of printed Examples in the first four Rules, with approved Tables of Weights and Measures, designed to facilitate the Progress of young Beginners, and to diminish the Labour of the Tutor. By William Butler. 8vo. 2s. Longman, &c.

This being an imperfect work, begun indeed by the schoolmaster, but left to be finished by his scholars, the task of reviewing it must be left in the proper hands. It is merely a common cyphering book, with the several sums stated for resolution in print, instead of being written by the master.

LAW.

Art. 34. *Considerations on the Attorney Tax*, and Proposals for altering and equalizing the same, so as to render it easy in Operation, and just in Principle. 8vo. 1s. 6d. Kearsley. 1786.

According to this writer—'The tax upon attorneys, solicitors, &c. in its present form, is exceeding partial and unequal, and perhaps the greatest curb on genius of any now existing.' The arguments used to confirm this opinion are just and forcible, and the plan which the Author proposes for altering and equalizing the tax merits attention: it appears to be the result of a serious consideration of the subject: and if the estimates are just, without any expence in collecting, much more productive than the present tax. The justice of its principle is at once apparent, since it affects professional men in proportion to the extent of their business: while, according to the present mode of taxation, a man who gains by his practice only 20*l. per annum*, pays equally with him who acquires an immense fortune.

Art. 35. *The Law's Disposal of a Person's Estate who dies without a Will*, &c. To which is added, *The Disposal of a Person's Estate* by Will, &c. By Peter Lovelass, of the Inner Temple, Gent. The 3d Edit. improved. 8vo. 3s. 6d. sewed. Uriel, &c. 1786.

In our last month's Review we mentioned the two former editions of this work; and took a brief notice of the dispute between Mr. Lovelass and Mr. Tomlins, Author of a similar publication reviewed at the same time. In the preface to this new edition Mr. L. still carries on the war with Mr. T.; and, in an 'additional preface,' seems also a little piqued at the Monthly Reviewers for not having censured his competitor's performance, as he thinks they ought to have done, on account of 'the very *gross absurdities* therein contained: although' [he adds] 'it is true I omitted to point out some of the particulars *thereof* in my preface.' Such is the style of Mr. L.'s preface; the very *gross inelegance* of which will be sufficiently obvious to every common reader. He talks too of a suggestion of ours, concerning his having some desire to keep Wentworth's 'Office and duty of Executors' out of print. The Reviewer never meant to convey any such *suggestion*; and would therefore recommend Mr. L. in his next edition, to revise, particularly the last paragraph of this curious 'additional preface;' and to erase from it some of the 'very gross' egotisms 'therein contained.'

Art. 36. *The whole Proceedings on the Trial of an Ejectment between John Doe, on the several Demises of Mary Mellish, Spinster, and others*, against Eliza Rankin, Spinster, at the Bar of his Ma-

jesty's Court of Common Pleas at Westminster, on the 10th and the 11th of May 1786, before Lord Lougborough, and the rest of the Judges of Common Pleas. 8vo. 4s. sewed. Debrett. 1786.

In the 73d volume of our Review, p. 395, we mentioned a former trial between these contending heiresses, in which a verdict was given in favour of Miss Mellish. On this second investigation of the pretensions of the rival ladies, Miss Rankin was victorious. Another trial by bill of ejectment hath since been had, in the King's Bench, Westminster, in which Miss Mellish, the plaintiff, suffered a nonsuit. The public attention hath been very much excited by this extraordinary cause; which, we suppose, is not yet brought to a final issue.

Art. 37. *An Alphabetical Index of the Registered Entails in Scotland,* from the passing of an Act of Parliament in the Year 1685, to February 4, 1784. Containing the Number of the Entail as it stands on Record, the Volume, the Folio, Date of the Entail, Date of Registration, Entailers Names, &c. By Samuel Shaw. 4to. 7s. 6d. Edinburgh printed, and sold by Robinsons, in London.

Every person must, at one time or other, have had occasion to remark the utility of Indexes; and the importance of them rises with that of the subject: this, with the credit of the accuracy advanced to the avowed compiler, is all the notice that a publication of such a nature calls for.

Art. 38. *The Speech delivered by Sir Peter Calvert,* LL. D. preparatory to adjudging a Decree in favour of Mrs. Inglefield. Taken in Short-hand by W. Blanchard. 8vo. 1s. Logographic Press.

This was a case of alledged adultery, the circumstances of which have been abundantly detailed in the newspapers. The learned Civilian, in the speech before us, insisted, and concluded, not only 'that there were no positive acts of adultery proved,' but that there was not '*that situation of the parties proved,*' from which adultery might be implied. He therefore exhorted Capt. Inglefield to take his wife home, and treat her with matrimonial affection: not doubting that, as *both* the husband and the wife 'bear excellent characters,' they may still render the conjugal state very happy. The *decree* was '*a monition*' to the same effect.

Art. 39, *A compendious System of the Bankrupt Laws.* By Wm. Cook, of Lincoln's Inn, Esq. Barrister at Law. 8vo. 8s. Boards. Brooke. 1786.

We have in this valuable publication all the separate acts concerning bankrupts reduced and brought into one point of view;—an undertaking that must prove useful, because all the acts relative to this subject make but one system of law, the whole of which being regularly digested will be of real service to the persons concerned in the practice, as it will enable them with little trouble to become acquainted with the contents of all the acts that have been passed, and with every regulation that has been made respecting bankrupts.

The Appendix, containing the necessary instructions for procuring and carrying on the business of a commission, and also a great variety of precedents, is a performance that will be highly acceptable to those readers for whose use this compendium is intended.

Art. 40. *The present Practice of the Court of King's Bench*; containing ample and complete Instructions for commencing and defending Suits, Actions, &c. By John Sheridan, Esq. of the Inner Temple. 8vo. 7s. Boards. Walker, &c.

As the Court of King's Bench is the '*custos morum* of the realm, and may punish any offence contrary to the first principles of justice*;' its jurisdiction is, consequently, very extensive; it keeps all other jurisdictions within the bounds of their authority; it compels magistrates and others to perform with diligence the duty of their respective offices; it protects the liberty of the subject in a summary manner. From the wide grasp of its jurisdiction, its practice must of necessity be extensive.

The present performance is calculated to guide the attorney, and, by pointing out the various proceedings, to enable him to conduct properly such matters as may occur in the course of his practice. The Author has interspersed his work with several precedents of the various writs, pleadings, entries, declarations, &c. which may be useful to the younger readers of books in this class.

MEDICAL.

Art. 41. *A new System of Midwifery*, in four Parts, founded on practical Observations. The whole illustrated with Copper-plates. By Robert Wallace Johnson, M. D. The 2d Edition, with Additions. 4to. 1l. 1s. Johnson. 1786.

In our account of the first edition of this work, in the Review for August 1769, we observed, that it contained much useful instruction, and might be perused with advantage by that class of readers to whom it peculiarly belongs.

Dr. Johnson hath not been able to discover any *real* improvements either in the theory or practice of the art since the first publication of his system, but hath had the satisfaction of being confirmed in his former opinions by the test of experience; the additions with which this impression is enriched, being either elucidations of what he had before written, or practical proofs of the merit of his theory.

The letters of the late Dr. Redman, of Philadelphia, which our Author has given us in the Appendix, contain very just commendations of Dr. J.'s well-contrived instruments. We sincerely wish practitioners, especially the younger ones, to be peculiarly attentive to the Author's prudent maxims relative to the cautious use of instruments in general; a strict observance of them would effectually repress that impetuosity, which, to the great detriment of the patient, is too often observable in juvenile operators.

Art. 42. *Medical Reports of the Effect of Arsenic* in the Cure of Agues, Remitting Fevers, and periodic Head-aches. By Thomas Fowler, M. D. 8vo. 3s. Johnson. 1786.

Dr. Fowler, who has here published 86 cases of agues, &c. cured by arsenic, seems to consider the administration of that dangerous mineral poison as a new discovery. Had he looked into old writers, a study too much neglected by many modern practitioners, he might have collected from them as many, and as demonstrative, proofs of

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the febrifuge qualities of arsenic, as he himself has here presented to the Public.

As to the propriety of the practice recommended by the Doctor, we have long since given our opinion about it. The dreadful effects of this very corrosive poison have deterred rational physicians from adopting it as a remedy in any case whatever; and the curing any disease by so fiery a medicine, we formerly observed, was *driving out one devil by means of another* *.

Art. 43 *An Essay on Preternatural Labours.* By Thomas Denman, M. D. Licentiate in Midwifery of the College of Physicians. 8vo. 2s. Johnson. 1786.

This Essay contains useful directions and rules for such cases as belong to the class of labours here mentioned. We approve them the more, as they tend, in a great measure, to caution the practitioner against that impetuosity which we have just censured in *Art.* 41.

By some accident this performance was mislaid; otherwise it ought to have been noticed before Article 33 in our Catalogue for July last, that being the fourth, and this the third class of Dr. Denman's division.

POETRY.

Art. 44. *Saint Peter's Lodge*, a Serio-comi legendary Tale, in Hudibrastic Verse. By the Author of the *Register Office.* 8vo. 1s. Davis. 1786.

Mr. Reed has thought proper to resume the task so happily executed a century ago by Butler; though we do not readily conceive what outward call there is for flogging the saints in these free and easy times, when they are not numerous enough to be troublesome.

The argument of the tale is thus prefixed:

'Saint PETER in his easy chair
Sits dozing: to his Lodge repair
Souls made immortal: He inspects
Their Passports: asks their several Sects;
And, after some confabulation,
Shows each where lies his heavenly station.'

After a sufficient sample of different religious persuasions, St. Peter is applied to by the spirit of one, who, contenting himself with a general profession of the leading tenets of natural religion, disclaimed a connexion with any exclusive pious brotherhood whatever.

'O'er-spread with joy th' Apostle's Phiz is,
And strait the Spirit's hand he seizes,
Which shaking heartily, he cries,
Welcome, good Sir, to Paradise.
Should we your virtuous life proclaim,
'Twould fill the priestly tribe with shame;
Or in these Bigots raise some rancour,
Whose hot-brain'd zeal was their Sheet-Anchor.
'Since you the *moral* path have tried,
Reason and not the *Priest* your Guide,

* Vide Monthly Rev. vol. lii. p. 533.

All

All mental ſlavery diſdaining,
Purſuing Good, from Ill abſtaining,
Range wherefoever you're inclin'd,
To no one ſpot of bliſs confin'd:
Range thro' theſe Realms, whoſe ſpace immenſe is,
And view, in rapture loſt your ſenſes,
The countleſs wonders Heaven has wrought,
So far ſurpaſſing human thought.
'When you've a leiſure hour to ſpend
In ſocial converſe with a Friend,
Think of my *lodge*, and hither come;
You'll find me conſtantly at home.
You may even ſtake your Soul to meet here
A friendly welcome from Saint Peter.
If I had judg'd like you, my fate
Had ne'er confin'd me to this Gate.'

The reader may now form his own judgment of the plan of St. Peter's Lodge, and eſtimate the merit of this verſification of an old jeſt.

Art. 45. *A Deſcription of the various Scenes of the Summer Seaſon*, a Poem. 8vo. 1s. 6d. Dilly. 1786.

In four introductory ſtanzas, the Author propoſes his ſubject, and invokes the aſſiſtance of his guardian angels:

'Sweet ſummer, through creation's realm,
With laviſh bounty, has diſplay'd
The charms that ſorrow overwhelm,
Imparadizing all the mead.

I would reſound in kindred ſtrains,
Illuſtrious honours here reveal'd;
And borrow notes from heav'nly plains,
T' attune the theme by cherubs peal'd.

But what ſhall favour me inclin'd
T'extol, of water gems bereft?
What penetrative thought can find
Conceal'd and ſcatter'd jewels left?

Good angels, who attendant wait
To ſerve and guard me, lend your aid;
Arriv'd from the celeſtial gate,
You'll not our Sov'reign's works degrade.'

Theſe good angels muſt certainly have had ſome other earneſt buſineſs in hand at the time the Author called them; for we perceive no marks of their aſſiſtance throughout the whole poem. The next ſtanza will ſhew that he was obliged to proceed alone;

'Morning, with ſolitary gloom,
Lies drowſy in cool Nature's lap:
Faint are the gleams that yet preſume;
No gentle breezes pinions flap.'

Pinions flap! That is, the angels were not come; and ſurely no angel, unleſs he had been as drowſy as the morning is here deſcribed to be, could have ſuffered ſuch a degrading line to ſtand; but would rather have ſubſtituted,

To interrupt the ſocial nap.

That is the nap of Nature, who like an old nurse, sat nodding over drowsy Morning dozing in her cool lap. We would cheerfully assist our Author farther, in the absence of his truant angels, but other business obliges us to give him the slip also: we cannot leave him however, without advising him not to think of describing the other seasons, till a second impression of Summer is called for.

Art. 46. *The Grave*; by Robert Blair. To which is added Gray's *Elegy in a Country Church-yard.* With Notes, by George Wright, Esq. 8vo. 1s. Fielding. 1786.

There is some propriety in publishing, together, an edition of these two celebrated, and, in some respects, similar poems. Blair's very popular production has been, for some time, scarce: though it hath, no doubt, undergone many impressions since the first in 1743.—The Editor is mistaken in referring its original publication to the year 1747.—With respect to Mr. Wright's notes, they chiefly consist of parallel passages from Hervey, Young, &c.

Art. 47. *The Religion of a Lawyer*, a Crazy Tale. 8vo. 1s. 6d. Walker. 1786.

The most miserable ballad that was ever strung against a wall, is a classic composition in comparison with this execrable mess of uniform stupidity; in which we cannot find one couplet good enough to afford us the consolation of knocking down a blockhead with some of his own nonsense.

Art. 48. *The Vindication of Fame*; an Ode in Honour of John Howard, Esq. Inscribed to the Howardian Committee. 4to. 1s. Dilly. 1786.

A well-meant encomium on the philanthropy and benevolence of the age; with particular reference to the promoters of the scheme for a monument in honour of the excellent JOHN HOWARD.

Art. 49. *The Triumph of Benevolence*; a Poem. Occasioned by the national Design of erecting a Monument to John Howard, Esq. A new Edition corrected and enlarged. To which are added, *Stanzas on the Death of Jonas Hanway, Esq.* 4to. 1s. 6d. Nichols, &c. 1786.

We gave an account of this poem, on the appearance of the first edition: See Rev. for Sept. p. 223. Considerable additions are now made, by the very ingenious, but unknown *, Author. We observe not fewer than 22 new stanzas. The verses in commemoration of Mr. Hanway appear to come from the same pen: and they are not unworthy of either the writer or the subject.

Art. 50. *The Vale of Innocence.* A Vision. Verses to an Infant Daughter, and Sonnets on several Subjects. By the Rev. J. Black. 4to. 1s. Johnson. 1785.

> 'A beauteous NYMPH before the Queen appear'd
> Whom to behold, her eyes she gently rear'd:

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* To *us*, at least, totally unknown. The Editor's advertisement speaks of the *Triumph of Benevolence* as 'a present from an anonymous author to the Howardian Committee; who commissioned their Printer to publish it for the benefit of the HOWARDIAN FUND.'

On

On her white bosom, which with easy swell,
Rose soft, yet firm, her graceful tresses fell:
O'er her fair face, Health's rosy hues were spread;
In her moist eyes, Love's purple lightnings play'd:
She lowly bending the fair Queen address'd,
And in few words her humble suit express'd.'

The *fair Queen* might find out who this *Nymph* was, by something that is not *expressed*; but we should have been long puzzled for her name, if the poet had not informed us in the margin that the Nymph was called —— PUBERTY. The Abbess of Quedlinburgh, whom Sterne hath celebrated for her dexterity in drawing of *whiskers* for the entertainment of the chaste sisterhood, would have hit off the Nymph's likeness with more skill and exactness.

He was justly accounted a sorry painter, who having drawn a picture, by which he designed to represent the king of beasts, found it necessary to explain whom it was intended for, and wrote underneath —*This is a lion*, lest it should be mistaken for a less noble animal.

DRAMATIC.

Art. 51. *Richard Cœur de Lion.* An Historical Romance. From the French of M. Sedaine. As performed at the Theatre Royal Drury Lane. 8vo. 1s. 6d. Debrett. 1786.

This *Opera* (for so it might have been entitled) is not very delightful to read; but it has maintained, by virtue of stage embellishments, and good performance, a tolerable footing on 'The boards.' It is founded on the story of King Richard's imprisonment in the dominions of the Duke of Austria, on his return from the Holy War; of the romantic discovery of the place of his confinement, by means of a song, repeated under the castle walls; and of his consequent deliverance: which is, *here*, effected by a party of Richard's friends surprising the Governor, and storming the castle.

NOVELS.

Art. 52. *Appearance is against them.* 12mo. 3 Vols. 7s. 6d. sewed. Jones. 1786.

The main incident in this novel is borrowed, but without acknowledgment, from *L'Ecossaise*, a well-known comedy of Voltaire's. The story, which is an interesting one, is considerably heightened by the present writer, but his language is poor and weak. At the opening of the performance, indeed, where the Author describes the feelings of a person once in affluence, but reduced to nearly a dependent state, we discovered a prettiness of thought and expression, and which really promised well. We were accordingly prepared to 'hail the coming good'—but, alas! as our Author observes, *appearances are often deceitful*; and when we expected to embrace a Juno, we met with nothing but a cloud.

Art. 53. *Emily Herbert*; or Perfidy punished. 12mo. 3 Vols. 7s. 6d. sewed. Jones. 1786.

This Novel comes from the same pen as the preceding "Appearance," &c. and like that performance is entitled to very little praise. The style is pert and flippant, and the story improbable. In the character of Lady Stanley too, the Author has drawn a *monster* of iniquity;—she is continually talking with rapture of her malignant and vindictive spirit, and even priding herself on its success. But it

should

ſhould be remembered, that the revengeful character will never make its purpoſes known to any one. *Iago would always be conſidered as an honeſt man.* In a word, when ſuch a character is ſhewn, it ſhould always be done by *action*, and action only; nothing can be more unnatural than to make it deſcribe itſelf.

Art. 54. *Albina*; a Novel, in a Series of Letters. 12mo. 2 Vols. 5s. ſewed. Lane.

It has been ſaid of an ill-written poem—

"*This is not poetry, but proſe run mad.*"

Though the preſent performance has nothing to do with *poetry*, we ſtill pronounce it to be "proſe run mad." But our Readers ſhall judge for themſelves:

'I have been unwell, but, thanks to kind Fortune, am recovered to the full vigour and life of twenty-one—Oh! charming age! I will enjoy it, tho' 'tis paſt; and live o'er thoſe dear delicious days, long as *health and ſpirits grant permit.*

——'This over, ſhe haſtily retired, followed by that deareſt of women, Lady Clifford, who beheld with conſcious dread, contending paſſions *work her Lord and gueſts.*

'Apropos, Miſs Bingley requeſted my company in a prowl round the park the other evening, which I agreed to unwillingly, *her ſpirits being elated at ſome periods beyond bounds.*'

As to the ſtory, it is the uſual one for a Novel;

"Tom loves Mary paſſing well;
But Mary ſhe loves Harry, &c. &c."

Art. 55. *Theodoſius and Arabella.* A Novel. In a Series of Letters, by the late Mrs. Hampden Pye. 12mo. 2 Vols. 5s. ſewed. Lane.

This is ſo poor and trifling a performance, that it has only one circumſtance to recommend it, which is, that it is very ſhort.

Art. 56. *Arpaſia*; or the Wanderer. By the Author of the Nabob. 12mo. 3 Volumes. 7s. 6d. ſewed. Lane. 1786.

The artifices of villany to betray and haraſs innocence proving abortive, and virtue at length becoming triumphant, is always a pleaſing ſubject. A moderate artiſt, who employs his pencil upon a ſcheme which ſo well accords with the beſt feelings of the human heart, cannot fail of being, in ſome degree, ſucceſsful. The novel before us turns chiefly upon this topic, and, though not abounding with reflection, or remarkable for elegance of language, is a buſy, and not unintereſting tale.

Art. 57. *Rajah Kiſna:* an Indian Tale. 3 Vols. 9s. ſewed. Debrett. 1786.

A wild rhapſody, that tells of Indian gods and goddeſſes, of incantations high, and powerful ſpells; of giants vaſt, and fiery monſters; of royal loves, and groves of paradiſe, and beds of roſes, and —— of a thouſand wondrous things, in words of ſwelling ſound, and dark import. On the myſtic ſcroll we will inſcribe, as its motto,

"Away! intruding common ſenſe *!"

then hurl it down into Tartarian night.

* The firſt line of a ſtupid *Ode to Stupidity*, inſerted in the work.

MISCEL-

MISCELLANEOUS.

Art. 58. *The Two Farmers*; an exemplary Tale; designed to recommend the Practice of Benevolence towards Mankind, and all other living Creatures; and the religious Observance of the Sabbath Day. By Mrs. Trimmer. 12mo. Longman. 1786.

In our Number for September, we recommended to the Public Mrs. Trimmer's little work, entitled *The Servant's Friend*; of which the present tale is a continuation.—*Thomas Simpkins* marries his fellow-servant, turns farmer, and by his good conduct, becomes rich and happy; and ends his days with that greatest of blessings, the consciousness of a well-spent life. On the other hand, we have the example of one *Mills*, a farmer, likewise; who, neglecting his business, and minding only horse-racing, cock-fighting, &c. forms a striking contrast to the character of Simpkins: and reminds us of Hogarth's Industry and Idleness.—Mills going out, one Sunday, on a drinking party, gets a fall from his horse, and breaks his thigh: a fever ensues, and being of a bad habit of body, a miserable end is put to his ill-spent life.

The sentiments contained in this little piece are such as we wish to see more universally inculcated, especially what is here so well said against cruelty to poor *dumb* animals; as we, for want of understanding their language, perhaps ignorantly style them. This species of inhumanity we have always been sorry to see so generally prevalent, and so little noticed, or checked, by those whose office it is to reprove, admonish, and instruct the people. We rejoice, however, that this benevolent lady hath employed her useful pen on the subject:—may success attend all her laudable exertions!

Mrs. Trimmer observes in her dedication, that in consequence of a hint from the Monthly Reviewers *, she resolved to write a short tract, *for the poor*, that might answer the purpose of her "Fabulous Histories." In pursuance of this idea, and from a sincere desire of being useful to 'a very important part of the rising generation,' she has 'exhibited the virtues of Mr. and Mrs. Simpkins in another point of view, in hopes that their history will prove an agreeable vehicle for conveying to *Sunday scholars*, under the idea of amusement for their leisure hours, some lessons which may prove beneficial to them in the future part of their lives.'—The attention of this worthy lady to the scheme of Sunday *Schools* is highly laudable; and it is with pleasure that we learn how extensively she has contributed, in every way that a private individual can contribute, to the encouragement of that useful design, in the neighbourhood of her residence: never sparing her time, her influence [respectable characters have always influence], and even her personal assistance, and attendance for the promotion of that good undertaking.

Art. 59. *A Journal of the late and important Blockade and Siege of Gibraltar*, from the 12th of September 1779, to the 3d Day of February 1783. Containing a minute Detail of the Transactions, Naval, Military, &c. with entertaining Anecdotes, &c. By Samuel Ancel, Clerk to the 58th Regiment. In a Series of Letters

* We suppose this refers to what was said, relative to her *Fabulous Histories*, in the Review for March last, p. 199.

WROTE

wrote on the Spot. 8vo. 5s. Boards. Edinburgh printed; and sold by Robinsons in London. 1786.

Mr. Ancell tells us, in a prefatory Advertisement, that these Letters 'were not intended for the press, *nor neither* would they have been presented to the Public, but from repeated solicitation.—Importunity prevailed.—The recital of the various occurrences and momentous events, as they were wrote and felt amidst all the rage of war, hurry, and confusion, made their appearance at *Liverpool*, in 1784, and experienced a successful and rapid sale, notwithstanding their want of that elegance of diction, which works of labour and study are embellished with. This testimony of public approbation has induced the Author (the first writer, and who has not borrowed or copied from other publications) to continue them in their original style, and to submit this edition to the candour of his readers, who, it is hoped, will overlook any inaccuracies they may meet with, especially when they consider, that a soldier's business is discipline, and not literary fame.'

Though the above apology may, by some, be deemed sufficient, yet we think the Author, when once prevailed upon to publish this Journal, might have taken the trouble to correct the inaccuracies here hinted at, as they certainly are not few in number, and especially as his book has gone through more than one edition; for though in private letters to a friend, elegance, or extreme correctness, might not be thought of much consequence, yet when a written performance is given to the Public, it is the indispensible duty of the author to make it as perfect as possible.—To those who have, or had, any connections at Gibraltar, these Letters will, notwithstanding, be acceptable; as we cannot doubt their authenticity, and as they bear evident marks of attention with respect to all the circumstances of the siege; but when we read Mr. Ancell's numerous attempts at *versification*, we cannot but smile, and express a wish that he had not misemployed his time and talents in fruitless endeavours to *coax* the Muse, with whom he seems by no means to be a favourite.

We have at the end a short (very short) history and description of Gibraltar, Memoirs of General Elliot, &c. &c. also a portrait of the Governor, and six other plates and maps.

Upon the whole, however, as such imperfections as those above mentioned, may be overlooked in a work, whose chief objects are faithful narrative and minute description, we will venture to recommend this performance to those who may be, in one respect or another, most interested about the late attempt for the reduction of this important fortress.

*** For an account of a *former* narrative of this memorable siege, by another hand, see Rev. vol. lxxi. p. 148.

Art. 60. *Considerations on Lotteries*, and Proposals for their better Regulation. Addressed to the Right Hon. William Pitt, Chancellor of the Exchequer. 4to. 1s. Kearsley. 1786.

The design of this publication is to recommend a plan for securing to Government all the advantages proposed by a Lottery, and at the same time repressing and checking the evils attendant on them. The Author would abolish every species of *under* lottery, *viz.* 1st. Gaming on numbers to return money;—2d. Issuing policies on State tickets, promising a less benefit than that granted by Parliament; and, 3d.

3d. Issuing policies as above to return goods; but approves 'of some mode of insurance in order to enable large ticket-holders to secure their property.' The plan he proposes is, 'to return tickets or shares of numbers undrawn, for tickets or shares insured.' Though the Author speaks highly in praise of this mode, and points out the advantages that would accrue from it to Government, yet it seems to us objectionable; for may it not sometimes happen, that the tickets undrawn will not be sufficient to answer all the tickets and shares insured?

Art. 61. *The Case of Mr. Sutherland*, late Judge of the Vice-Admiralty Court of Minorca. 4to. 1s. Kearsley.

In this memorial, addressed to the King, the Author charges the Ministry with neglect, and insult, in reward of past services: no uncommon case! Governments are not remarkable for *gratitude*.

Art. 62. *Sacred Dramas*; written in French, by Madame la Comtesse de Genlis; translated into English by Thomas Holcroft. 8vo. 5s. Boards. Robinsons. 1786.

As we have in our own language, *Sacred Dramas*, executed with much judgment and taste, and adorned with all the graces of simple and elegant verse, there was the less necessity for transplanting an exotic of this kind, especially from a country where, the use of the Bible in the mother tongue being prohibited, a close adherence to the original narrative may be easily dispensed with. In many instances these pieces depart too widely from the Scripture story, both in incident and language, to be agreeable to those who are already well acquainted with the simple, tender, and interesting tales of Ruth and Naomi, and Joseph and his brethren. As the production of so celebrated a pen as Madame Genlis, these Dramas will doubtless, however, engage some attention. The Translator has executed his task with ability, and has very properly taken such liberties with the original, as were necessary to adapt it to the ear and taste of an English reader.

Art. 63. *A Journey from Birmingham to London.* By W. Hutton, F. S. A. Sco. 12mo. 2s. 6d. sewed. Baldwin.

We hope the Author's journey turned out more to his advantage than this performance will turn out to his reputation. If not, he had better have continued at home.

Art. 64. *A Chinese Fragment*; containing an Enquiry into the present State of Religion in England. With Notes by the Editor. 8vo. 5s. Faulder. 1786.

This Author appears to write under a strong conviction of the importance of religion in general, and particularly of those principles which are commonly denominated orthodox. He is a zealous opposer of infidelity under every disguise, and is averse to all accommodation to the heretical taste of this corrupted age. He is very severe in his reflections on the clergy; and exposes their indolence, their levity, their ignorance, and worldly-mindedness, in the most aggravated light.

We are apprehensive that the Writer is more governed by a splenetic and bigotted disposition, than by judgment, truth, or candour. We hope that matters are not *quite* so bad as he hath represented them. There may be a dark spot here and there on ground so extensive.

tensive. Some objects may be deformed. But *all seems yellow to the jaundic'd eye!*

Art. 65. *A Descriptive Journey* through the interior Parts of Germany and France, including Paris: with interesting and amusing Anecdotes. By a young English Peer, of the highest Rank, just returned from his Travels. 8vo. 2s. Kearsley. 1786.

This noble youth, *of the highest rank*, but without name or title, comes to us 'in such a questionable shape,' [like King Solomon in the puppet-shew, 'in all his glory,' *without a* head] that—we will have nothing to say to him.

THEOLOGY, *&c.*

Art. 66. *A Plan of Coalition and Alliance with the Unitarian Church*, on Principles of mutual Moderation and Policy; submitted to the serious Consideration of his Brethren of the established Church, in consequence of a most alarming Discovery in a late Pamphlet, entitled, 'The Importance and Extent of Free Enquiry in Matters of Religion.' By a Clergyman of the Church of England. 8vo. 1s. Robson. 1786.

Dr. Priestley, in the sermon referred to in this pamphlet, has said, that 'the foundation is gradually laying for a future change in the public aspect of things—that what is now doing by the friends of reformation is, as it were, laying gunpowder, grain by grain, under the old building of error and superstition, which *a single spark* may hereafter inflame, so as to produce *an instantaneous explosion*, in consequence of which, that edifice, which has been the work of ages, may be *overturned in a moment*, and that so effectually, that the same foundation can never be built again;—and that we may be certain, that Unitarian Christians will continue to encrease, to the *extermination* of unbelievers on the one hand, and Trinitarians on the other, and thus a permanent and lasting *uniformity* will be brought about at last.'

The present writer, understanding all this literally, as a threatening of extermination by intolerance and persecution, is dreadfully alarmed [if not in *jest*], and cries out—

'O horrible! O horrible! most horrible.'

'Remember, remember,
The fifth of November,
Gunpowder Treason and Plot:'

and, to parry the threatened stroke, proposes (as it should *seem*, very *seriously*) to throw a sop to Cerberus, by offering the Unitarians one tenth part of all the churches in England with their temporalties, and making Dr. P. the Unitarian Bishop. For our part, we are so well persuaded, that however formidable the Doctor may be with his pen, he has no inclination to take up the sword, and we have such confidence in the cause of truth and religion, that we have not caught the smallest portion of our Author's panic at the *most alarming discovery* which he apprehends he has made. We are heartily inclined to wish, that every important subject, in religion as well as philosophy, may be fairly and fully discussed, without bias from terror or interest; for it is a maxim which cannot be too often repeated, *Magna est veritas et prævalebit.*

But we are not sure that our Author is not, all this while, playing the droll with us, for there is much appearance of waggery in various parts of his pamphlet, while an air of the greatest solemnity prevails in the rest of it. If we have understood him seriously, where he means to be ironical, he will, no doubt, enjoy his joke, and exult over the dulness of those unsuspecting readers, and critics too, whom he has so ingeniously *taken in*. *Irony*, however, as we have often remarked, is a delicate weapon; and when we see it handled unskilfully, it never fails to remind us of a story (in the Spectator, if we are not mistaken) of a reader who had a disagreeable tone; Pray, Sir! said one of his hearers, do you read, or do you sing? If you sing, *you sing very ill!*

Art. 67. *The Life and Character of Thomas Letchworth*, a Minister of the Gospel among the People called Quakers. By William Matthews. 12mo. 1s. 6d. Dilly. 1786.

We did not know that it was usual with the Quakers to mention such persons who are *Speakers* among them by the title of *Ministers of the Gospel*, but here one of that number is presented under this character; very deservedly so indeed, for he appears, according to this account, the fidelity of which we cannot distrust, an excellent and valuable man, qualified to do good, and earnest in labouring for it. It would be easy to make extracts from this little volume, which would be acceptable and useful, but this is not consistent with our confined limits.

Art. 68. *Advice to Youth*; or, the Advantages of early Piety. For the Use of Schools, Apprentices, &c. The 3d Edition, corrected and improved. By John Fawcett. 12mo. 1s. 6d. Johnson, &c. 1786.

Our opinion, and recommendation, of this well-intended performance was given in the 60th volume of our Review, p. 243.

CORRESPONDENCE.

*** We have received a letter from the learned M. CORNELIUS VANDEN BOSCH, on occasion of his Prize-dissertation on *Human Liberty*, mentioned in the *Appendix* to our 71st Volume. He is dissatisfied with our having said, that *Dr. Maclaine* had proved, in *his* Dissertation on the same subject, that the words *can* or *cannot* are improperly and unphilosophically applied to *volitions*, or determinations of the *will*. Our Correspondent is of a different opinion, and whether his doctrine be right or wrong, he maintains it acutely, in the letter with which he has honoured us, and which shews that he is well acquainted with this metaphysical subject. We cannot, however, insert this letter in our Review without going *out of our line*, and without exposing ourselves to the disagreeable necessity of contesting with every *Reader*, who may find fault with our opinion of the works that come under our notice. We are, indeed, sometimes obliged to contend a little with the *Authors* whose productions we review, and this cuts out for us work enough, in all conscience. M. *Vanden Bosch* will be pleased to consider, that we are not one of the principal parties concerned in this metaphysical business. He must therefore seek out Dr. *Maclaine*, and decide the matter with him. We

are

are only *spectators*; and though we presume sometimes to be critical ones, yet, by throwing out a word of approbation to one of the competitors in a literary contest, we mean not to assume the office of *seconds*. Nay, were we even professed seconds, it is rather irregular in M. *Vanden Bosch* to draw his sword upon us before he has killed his principal party, or to deal to us the blows, which, after all, he designs for Dr. *Maclaine*. We may, perhaps, in the present case, have stepped a little too far out of the ring, and put ourselves too much in the way of the competitors: be it so. But, as we have no mind to fight, we shall put in our pocket (as the saying is) what we have met with in the scuffle, and conclude by testifying our respect for the character and abilities of our ingenious Correspondent.

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†‡† Our old Correspondent, A. B. has vouchsafed us a long and miscellaneous letter, for which he will please to accept this general acknowledgment; but, at the same time, we must beg an extension of his kind regard, by allowing us to place his last communication on the same shelf with many similar favours, from other Correspondents; till we are happy enough to enjoy a little more leisure for a due consideration of them: there being, at present, as the lawyers say, "a great overflow of business in the court."—Since we wrote the foregoing lines, another long letter, from the same Correspondent, but with a different signature, has been received; which must likewise remain for future consideration, at a season of more leisure.

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‡†‡ We are favoured with a letter from a Correspondent at Bristol, relative to an article which appears in this month's Review, and which we had drawn up before A. B. wrote to us on the subject.

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‡§‡ Our thanks are due to *Cantabrigiensis*, for his favour of Nov. 4. We are happy to find, that there is so little *misunderstanding* between us and our ingenious Correspondent; with whom we will never dispute about a *lock of goat's wool*. We shall therefore only, in general, observe, that we think him both *right* and *not right*, in regard to "*fait l'impossible*;" as, in our opinion his remark on the French phrase does not well apply to the passage in Shakespeare: Vid. Rev. Sept. p. 169.

☞ The vile and contemptible *incendiary*, whose infamous letters have disgraced the Bath-post, is *discovered*, and may expect to receive, in due time, his full reward: though, at present, we have better and more urgent employment than waging war "with Bedlam, or the Mint."—The abominable miscreant may, however, depend on it that he shall not be forgotten.

ERRATA *in our Last*.

P. 277, par. 2, l. 8, in the account of *Long's Astronomy*, for 'partial,' r. *impartial*.

Ibid. in the *note*, for 'Horrebowe,' r. *Horrebow*.

— 318, in the title of Art. 62, for 'The Earl of Chesterfield,' &c. r. *The Ears of Lord Chesterfield*, &c.

THE

MONTHLY REVIEW,

For DECEMBER, 1786.

ART. I. *Dr. Rees's Edition of Chambers's Dictionary*, concluded. See our last Month's Review.

THOUGH the Editor of this extensive work has not been able to advance much on the theory of mechanics, *that* having been sufficiently established before, he has spared neither attention nor labour, to communicate every new invention that later years have produced; among these we may rank the steam engine, invented by Boulton and Watt. The great consumption of fuel, by the common or Newcomen's steam engine, is attended with a considerable expence, not less than 3000 *l. per annum* for one of an ordinary size; and several means have been thought of to construct these machines in such a manner as to save fuel. For this purpose, the fire-place has been diminished;—the flame has been carried round the boiler in a spiral direction;—double boilers have been used, so that the fire might act in every possible point of contact; but these, and other contrivances, have been all found insufficient to produce the desired effect.

Mr. Watt's invention being different from any thing of the kind, Dr. Rees endeavours to give some account of it; premising that its internal structure so much resembles that of the common engines, that those who are acquainted with them will easily understand the mechanism of this. Mr. Watt has contrived to preserve a uniform heat in the cylinder, by suffering no cold water to touch it, and by protecting it from the air, or other cold bodies, by a surrounding case filled with steam, or with hot air or water, and by coating it over with such substances as transmit heat slowly. He makes his vacuum by condensing the steam in a separate vessel, called the condenser, which may be cooled at pleasure, without cooling the cylinder, either by an injection of cold water, or by surrounding the condenser with it; and generally by both. He extracts the injection water, and detached air, from the cylinder or condenser by pumps which are wrought by the engine itself, or blows them out by the steam. As the entrance of air into the cylinder would stop the operation of the engines, and as it is hardly to be expected that such enor-

mous piſtons as thoſe of ſteam engines, can be made to move up and down and yet be abſolutely air-tight; a ſtream of water has been uſually kept running upon the piſton, to prevent the entry of the air: but this mode of ſecuring the piſton, though not hurtful in the common ones, would be highly prejudicial in the new engines. Their piſton is therefore made to fit more accurately: the outward cylinder having a lid that covers it, the ſteam is introduced above the piſton, and, when a vacuum is produced below, it acts upon the top of the piſton by its elaſticity, as the atmoſphere does upon common engines by its gravity. This way of working effectually excludes the air from the inner cylinder, and gives the advantage of adding to the power, by increaſing the elaſticity of the ſteam. But to give our Readers a more juſt idea, we ſhall lay before them Dr. Rees's own deſcription:

'In Mr. Watt's engines, the cylinder, the great beams, the pumps, &c. ſtand in their uſual poſitions. The cylinder is ſmaller than uſual in proportion to the load, and is very accurately bored. In the moſt complete engines, it is ſurrounded at a ſmall diſtance with another cylinder, furniſhed with a bottom and a lid. The interſtice between the cylinders communicates with the boiler by a large pipe, open at both ends; ſo that it is always filled with ſteam, and thereby maintains the inner cylinder always of the ſame heat with the ſteam, and prevents any condenſation within it, which would be more detrimental than an equal condenſation in the outer one. The inner cylinder has a bottom and piſton as uſual: and as it does not reach up quite to the lid of the outer cylinder, the ſteam in the interſtice has always free acceſs to the upper ſide of the piſton. The lid of the outer cylinder has a hole in its middle; and the piſton rod, which is truly cylindrical, moves up and down through that hole, which is kept ſteam-tight by a collar of oakum ſcrewed down upon it. At the bottom of the inner cylinder, there are two regulating valves, one of which admits the ſteam to paſs from the interſtice into the inner cylinder below the piſton, or ſhuts it out at pleaſure: the other opens or ſhuts the end of a pipe, which leads to the condenſer. The condenſer conſiſts of one or more pumps furniſhed with clacks and buckets (nearly the ſame as in common pumps), which are wrought by chains faſtened to the great working beam of the engine. The pipe, which comes from the cylinder, is joined to the bottom of theſe pumps, and the whole condenſer ſtands immerſed in a ciſtern of cold water ſupplied by the engine. The place of this ciſtern is either within the houſe under the floor, between the cylinder and the lever wall; or without the houſe, between that wall and the engine ſhaft, as conveniency may require. The condenſer being exhauſted of air by blowing, and both the cylinders being filled with ſteam, the regulating valve, which admits the ſteam into the inner cylinder, is ſhut, and the other regulator, which communicates with the condenſer, is opened, and the ſteam ruſhes into the vacuum of the condenſer with violence; but there it comes into contact with the cold ſides of the pumps and pipe, and meets a jet of cold water, which was opened at the ſame time with the exhauſtion regulator; theſe inſtantly deprive

deprive it of its heat, and reduce it to water, and the vacuum remaining perfect, more steam continues to rush in and be condensed until the inner cylinder is exhausted. Then the steam which is above the piston, ceasing to be counteracted by that which was below it, acts upon the piston with its whole elasticity, and forces it to descend to the bottom of the cylinder, and so raises the buckets of the pumps which are hung to the other end of the beam. The exhaustion regulator is now shut, and the steam one opened again, which, by letting in the steam, allows the piston to be pulled up by the superior weight of the pump rods; and so the engine is ready for another stroke.'

From this account it is evident that these engines are in many respects superior to the old ones. The great advantage of them in saving fuel can be determined only by practice. From good authority it appears, that the savings amount to at least two thirds, which is a very important object, especially where coals are dear.

In treating on mechanics, the Editor recommends to engineers the consideration of the proportion of the power and weight to each other, in order to produce, in a given machine, the greatest possible effect, in a given time. It is apparent, that this is an inquiry of the greatest importance, though few have noticed it. When the power is only a little greater than what is sufficient to sustain the weight, the motion is too slow; and though a greater weight is raised in this case, it is not sufficient to compensate for the loss of time. When the weight is much less than that which the power is able to sustain, it is raised in less time, and this may happen not to be sufficient to compensate for the loss arising from the smallness of the load. It ought therefore to be determined when the product of the weight and its velocity is the greatest possible; for this product justly measures the effect of the engine in a given time, which is always in the compound ratio of the weight and its velocity. The ingenious Editor investigates this problem with great attention, and wishes that farther improvements might be made in this most useful part of mechanics.

Accurate descriptions, and draughts of various machines, and engines, would be a very curious as well as useful work. In this respect Dr. Rees has not followed the plan of the foreign *Encyclopedie*. The Editors of that Dictionary have crowded their work with a number of slight descriptions of the most uninteresting machines that have been invented. To make a collection of this kind as advantageous as possible, it should contain, beside the descriptions of machines, an analysis of them, pointing out their advantages and disadvantages, with the respective reasons for their construction; and the general problems, implied in each construction, with their solutions, should be extracted. None of these things have as yet been done, in a

complete and satisfactory manner, in any treatise on mechanics, or in any of the many Dictionaries of Arts, &c. that have been published. The Royal Academy of Sciences at Paris have indeed given us a collection of machines and inventions approved by them: this work, published by M. Gallon, consists of six large quarto volumes, containing engraved draughts of the machines, with their descriptions annexed: but a complete institution of practical mechanics is still wanting. The best model for such a work is Emmerson's first edition of his Mechanics; let no one however undertake this arduous task whose mathematical knowledge is in any respect incomplete.

The doctrines of Annuities, Reversions, Expectations, Assurance, &c. are peculiarly attended to by Dr. Rees, who has taken great pains with this subject. He has given every thing that preceding writers had said, and made a judicious extract of the material tables which each of them have furnished. Beside what has been published on these subjects, several *new* articles are added that greatly enrich the present performance; these are chiefly, as we learn by the Preface, the work of Dr. Price, whose assistance the Editor gratefully acknowledges.

Contingent reversions, or those whose titles to them depend on any contingency, as the survivorship of any life or lives beyond other lives, form the most intricate and difficult part of this doctrine. The books in which this subject is treated most at large, and at the same time with the utmost precision, are Simpson's Select Exercises, Morgan on Annuities, and Price on Reversionary Payments; but the Editor cannot admit of De Moivre, because of his adopting the hypothesis of an equal decrement of life through all its stages, which not corresponding well with facts, cannot afford rules sufficiently correct. In the table framed by Dr. Halley, from the bills of mortality at Breslau in Silesia, it may be observed that the numbers dying every year out of a given number born, continue, in the middle stages of life, nearly the same, for many years together. It was this circumstance that led De Moivre to form his hypothesis of an equal decrement of life through all its stages after ten years. In this hypothesis the limit or utmost probable extent of life is fixed to the age of 86; and out of any number living at a given age, an equal number is reckoned to die every year, till at 86 all the lives become extinct. For instance, if there are 76 persons living at 10, one of them will die annually during the term of 76 years, at the end of which time the last surviving life will have failed. Now, in the first and last stages of life, this hypothesis differs too much from fact, as may easily be seen by tables formed from real observations. The rejection of it indeed renders calculations of the values of lives, especially joint lives, a work of more labour and difficulty; but there is an easy theorem given by Dr. Price that

that removes much of this labour. After giving an account of this theorem, and the application of it to the calculations of the values of *joint lives*, the Editor proceeds with an account of the general principles on which the values of life annuities are calculated. Whoever will consult this part of the performance before us, will be abundantly instructed in the best and most expeditious methods of making all calculations of this sort: what renders it also the more valuable, is the very great collection of tables with which it abounds. One objection, however, we must make to the method in which these tables are inserted. The Editor has placed them in different parts of the Dictionary, under the words *Assurance*, *Annuities*, *Expectations*, *Lives*, *Survivorship*, *Reversions*, &c What renders this arrangement inconvenient, is the connection which these articles have with each other; the reader is referred backward and forward from one to the other, continually. This circumstance is the more disadvantageous, as the references are made from one volume to another. We could have wished them to have been inserted all together in one place; and indeed the whole doctrine might have been delivered under one article, as *Annuities*, and references made to it from the rest, for all these subjects are very intimately connected.

Under the word *Assurance*, the Editor highly extols the plan of the EQUITABLE *Society for Assurances on Lives and Survivorships*, instituted 1762, which meet near Blackfriars Bridge. It assures any sums or reversionary annuities, on any life or lives, for any number of years, as well as for the whole continuance of the lives, and in any manner that may be best adapted to the views of the persons assured. This society, the Editor informs us, lately made a particular inquiry into its own state, as to profit and loss, by all the business it has transacted from its first institution, and has found 'that it has for many years been enjoying an income of some thousands *per ann.* greater than it wants, and a surplus stock of near 40,000 *l.* over and above what is necessary to enable it to make good all its engagements.'

De Moivre has furnished ample matter on the subject of gaming, which the Editor has adopted: these curious investigations, though in themselves of no great utility, are nevertheless entertaining, as they comprehend much strict mathematical reasoning.

Chemistry, or as we have it in this work Chymistry, (critics are divided as to the etymology of this word, some deriving it from the Greek χεειν, to melt, whence *chemistry*; others from χυμος, juice, whence *chymistry*; others from the Egyptian *chema*, or *kema*, black, whence *chemistry*; others from the Hebrew חם, heat, or the proper name, making Ham or Cham, the inventor of the art) has received great and material improve-

ments in later years. To these the Editor has been very attentive. His history of the discoveries relative to the different Airs, is, we believe, not to be met with, in such circumstantial detail, in any other work. An elementary treatise on this subject is at present much wanted; the definitions of the new terms, the description of every apparatus, and the method of procuring the several airs, are dispersed through the accounts that the inventors have given of their labours, not only in their own valuable works, but even in various parts of the Acts, Transactions, and Journals of most of the learned societies in Europe. These, if collected in a small compass, would certainly prove very acceptable; and Dr. Rees has, in the great work before us, given an excellent model for others to copy. The doctrine of Affinities hath engaged the attention of chemists for several years, and it has lately been carried to a very great length by many of our principal philosophers of the present time. We were a little disappointed in seeing the immense labours of that truly great chemist, Bergman, on this subject, passed over in total silence. His tables of affinities are so vastly superior to those of Geoffroy and Gellert, that the insertion of them would have been a very considerable addition to this article. The doctrine of Affinities being the foundation of all analysis, could not in our opinion have been too much insisted on. But *omnia non possumus omnes*; and we are astonished how Dr. Rees has done so much as he has.

In the attraction of cohesion we find a mistake that we cannot help noticing. The adhering of two polished plates of marble or brass, with a little oil to fill up the pores in their surfaces, and prevent the lodgment of the air, is attributed to a false cause. It is by the pressure of the *atmosphere alone* that this adhesion is effected; and the attraction of cohesion has nothing to do in the matter. If the oil used in this experiment be very tenacious or gluey, the plates may hang together in a vacuum; but if the oil be fine, or if water be used in its stead, the weight of a few ounces, nay the weight even of the plate itself, will be sufficient to separate them, and before a complete vacuum is made, the under plate will fall; as we have frequently found in our own experiments. But Dr. Rees is not singular in this hypothesis: many Cambridge gentlemen are of his opinion.—That the pressure of the atmosphere is the only cause of the adhesion of the plates, is evident from another circumstance, namely, that they will separate if a weight be applied which is a little greater than, or even equal to, the weight of the pressure of the atmosphere upon their surface, *viz.* 15 pounds to every square inch.

Of the Barometer, Dr. Rees treats very largely, and gives a particular account of the improvements that have been made in that instrument, especially when it is used to determine the heights of mountains, &c. The various constructions of these instruments

inſtruments are minutely deſcribed, and proper directions are given for the mode of filling, fixing them, &c. ſo as beſt to ſuit the ſeveral purpoſes for which they are intended.

On Aeroſtation, notwithſtanding the novelty of the diſcovery, the Editor has collected every thing of note that has been written on the ſubject. We received much real information as well as pleaſure from the peruſal of the hiſtory of theſe atmoſpherical voyages and travels. The uſes of an art ſo lately introduced to our acquaintance, have not yet been ſufficiently aſcertained, but we find many ſuggeſtions of the advantages that may be derived from it, and the œconomical and philoſophical purpoſes to which it may be applied.

The *mechanical* Arts are no leſs attended to by Dr. Rees than thoſe which are ſtyled *liberal*; he has in this edition conſiderably increaſed the articles *Agriculture*, *Architecture*, *Baking*, *Brewing*, *Carpentry*, *Dying*, *Tanning*, *Gardening*, &c. In the execution of this part of the work, we admire the Editor's method of expreſſing common things in a manner that even the learned may profit by them, and the ignorant be inſtructed. When a lexicographer accompliſhes this intention, we think he has not only done his duty, but even every thing that can be expected of him. When he has given an hiſtory of the Art, the improvements that have been gradually made in it, the uſual methods of practiſing it, and the reaſons upon which it is founded, little elſe remains to be done. As in the dictionary of a language, the letters, which are the elementary principles of words, are ſuppoſed to be known; ſo in a dictionary of arts, the elementary principles of ſcience are preſuppoſed. The conſideration of this circumſtance points out to us the boundaries where a ſcientific dictionary ought to begin; but perhaps it is not ſo eaſy to determine where it muſt end. The Editor has much increaſed and improved the work he ſet out with, and when we find that he has faithfully recorded the material advances that have been made in ſcience, we may ſafely conclude that he has arrived at the end of his journey.

The Supplement to Chambers's Dictionary, which was publiſhed about 30 years ago, by Mr. Lewis Scott and Dr. Hill, has been duly attended to by the preſent learned Editor, and though he has incorporated the moſt valuable part of the labours of thoſe gentlemen into the original alphabet, yet his judgment has in every inſtance ſelected only what was neceſſary and uſeful, and rejected the ſuperfluous and redundant. From what has been ſaid of the Supplement in the beginning of this article, it is evident that the ſtate in which it was publiſhed, rendered a reviſal of it abſolutely neceſſary; and that the incorporating it into the original would require a number of articles to be abridged or altered, in order to make them ſuit the places where they ought to be inſerted. This taſk, however laborious and difficult,

seems to have been executed with care and attention; which is not one of the least recommendations to which this work is entitled.

From the account we have given of this new edition of Chambers's Cyclopædia, our Readers may be in some measure enabled to form an idea of the merits of the work. To give a particular circumstantial detail of every article, or every class, cannot be expected. We can with propriety assure our Readers, that, as a repository or storehouse of the arts and sciences, the performance before us is every way entitled to a place in the library of the philosopher, the artist, and the man of polite literature; and we think the learned world under considerable obligations both to the proprietors and the Editor, for producing to them a work of such general and important utility.

ART. II. *Memoirs of the Literary and Philosophical Society of Manchester*, concluded: See our last.

WE next find our attention engaged by Dr. Barnes's Memoir, *On the Influence of the Imagination, and the Passions, upon the Understanding.*

In this elegant essay, Dr. Barnes pleads the cause of the *imagination*, with irresistible force and energy. He finds it necessary to begin with proposing a new idea of human nature. This he conceives to be '*one uncompounded essence, continually in motion, and receiving different denominations, according to the different modes and circumstances of its movement.* Instead of considering the understanding, memory, passions, and will, as distinct and opposite powers, or as unconnected tenants under the same roof, would it not be more just to consider them all as *modes* of the MIND ITSELF, and as each of them bearing the common nature of the whole united spirit? We should then consider the *mind itself* as understanding, the *mind itself* as judging, remembering, feeling, willing. And this idea would be exactly consonant to many facts, and phenomena of human nature, which will be hereafter mentioned.'

The human mind, then, he considers, as 'one *uniform and simple essence*, liable to be moved or affected by the various objects around it, or the flow of ideas continually passing before it—and according to the state and temperament of the *whole indivisible mass*, judging, feeling, willing, acting. Hence it will follow, that it will judge, and feel, and act, not according to the impulse of some *distinct* and *unconnected* faculty, but according to the state and disposition of the *whole mind.*'

Hence he argues, that though truth be at all times the same, yet it appears extremely different to different minds, and even to the same mind at different times, according to its nature and character at the time; that the judgment will fashion itself

to the state of the heart,—and that, in almost every instance, a false taste, or feeling, will lead to false opinion, whether in poetry, painting, music, criticism, oratory, or art in general. Is there not (he adds) an almost universal conformity between the feelings and the judgment? Even vice itself, in the paroxysms of temptation, for a moment seduces the understanding, and blinds the reason. At *that* moment, the sinner promises himself impunity and enjoyment. Nor is it till the temptation is past, that the mind sees again the deformity and danger of vicious conduct.

Our Author having taken great pains to establish this principle, proceeds to define what he understands by the word *imagination*; and we presume that many of those warm disputes which have arisen on the question he here discusses, would have been brought to a very short issue, if the disputants had begun by a definition of this word.

'Imagination, says he, is that *power*, or more properly that *act* of the mind, which assembles, compounds, divides its ideas, *not* in the order in which they first came into the mind, for *that* is the province of *memory*, but in *any* order, and upon *any* principles it chooses. It ranges abroad, through the immense magazine and repository of ideas treasured up there, and joins together, or separates, at pleasure, ideas, qualities, and forms. It may be called the servant or labourer of the mind, continually employed to bring before it, from its amazing storehouse, materials, with which to build up its conclusions. It is the ever busy, patient, indefatigable drudge, toiling for the common benefit and assistance of all the other powers; and does not deserve the indignities and reproaches it is continually receiving.'

When this definition of the powers of imagination is admitted, no one will have any difficulty in allowing, that without its assistance, the mind can form no sort of judgment on any subject whatever, and we are sorry we cannot make room for the variety of illustrations here adduced. We must content ourselves with one:

'Imagination is necessary to represent to the mind, all things *distant*, *future*, *invisible*, and even *past*, when they are not *exactly* recalled by *memory*. How wide! how important its office!' In RELIGION, the happiness of heaven, the nature, character, and employment of superior beings, the solemn processes of judgment,—eternity, and even the Deity himself, can only come before us as drawn by the imagination.

'In *history*, you continually *imagine* characters, events, times, places, circumstances, which you have never seen. These are pourtrayed to your fancy by the pen of the historian; and your pleasure and improvement will very much depend upon the clearness and celerity with which you paint to yourself the different

scenes

ſcenes which are paſſing before you. All the pleaſures of *taſte* depend abſolutely upon a vigorous and cultivated imagination. Even in the actual contemplation of the ſcenes of nature, imagination is as neceſſary to refined pleaſure as the *eye*. Perhaps we might, without great impropriety, call it, the *eye of the mind*. If any perſon ſhould think this appellation would better belong to the underſtanding, let him recollect that the eye of the *body* can give no *exact* information, till rectified by the judgment. It is juſt ſo with the imagination. The ideas *it* preſents muſt be brought before the higher tribunal of the underſtanding, and receive their ſentence, according to its ſuperior determination.'

Imagination, therefore, though a moſt active and valuable ſervant, without whoſe aid the mind could not perform her neceſſary duties, muſt ſtill be conſidered only as uſeful in this ſubordinate capacity; and wherever it is ſuffered to aſſume the ſeat of *judgment*, the whole œconomy is deranged. 'That imagination *may*, that it often does tranſgreſs its proper bounds, we moſt readily acknowledge. That it is neceſſary to hold it in with a *tight rein*, that it may not run away with the underſtanding, and lead to concluſions fanciful and groundleſs, we allow in its fulleſt extent. We contend only for that *degree* which will conſiſt with the exactneſs of judgment.'

On the natural Hiſtory of the Cow, ſo far as it relates to the giving Milk, particularly for the Uſe of Man. By C. White, Eſq. F. R. S. &c.

The particulars here ſpecified, of the natural hiſtory of the cow, are few. The ſize of the udder, the largeneſs of the teats, the capaciouſneſs of the ſtomach, are all paſſed in review; but the circumſtance chiefly inſiſted on as being peculiar to the cow, is the capacity of being made to yield milk, by the hand, for a very long time, without being ſucked. This faculty our Author, and we believe juſtly, attributes to the cow in a ſuper-eminent degree; though it is well known that goats have been kept in milk, at ſea, for a very long time, without being ſucked.

We were ſurpriſed not to find in this article any notice taken of one circumſtance in the natural hiſtory of the cow, that we believe is altogether peculiar to this claſs of animals, and which we do not recollect to have ſeen mentioned by any writer on natural hiſtory. It is that faculty by which ſhe is enabled to retain her milk at pleaſure, or to allow it to be drawn from her by the hand, juſt as ſhe pleaſes. Some other animals, we know, can never be made to ſuffer their milk to be drawn from them by the hand, unleſs when the young is ſucking—but the cow is in this reſpect ſometimes ſo capricious, as to let down no milk to one individual milkmaid, while ſhe yields it freely to others; but more frequently ſhe gives it to ſome favourite maid, and retains

retains it from all others. The fact is inconteſtible, that ſhe has it in her power to retain her milk at pleaſure.

An Inquiry concerning the Influence of the Scenery of a Country on the Manners of its Inhabitants. By William Falconer, M. D. F. R. S.

We do not find much originality in the Eſſay before us. A number of obſervations that have been often made by writers, who grounded their notions on analogical ideas rather than on an accurate examination of facts, and their diſtant and proximate cauſes—ſuch as that a mountainous country produces a ferocious people—that thoſe who inhabit a foggy country are gloomy—that flowery ſcenery inſpires love, &c. &c. are here collected together. We think a much better diſcourſe might have been compoſed, with a view to ſhew that theſe notions are groundleſs, and the impoſſibility of reconciling them to well known facts. The beſt part of the eſſay, is, we think, the beginning of the following paragraph, which contains the moſt conciſe and the juſteſt definition of taſte we have any where met with.

'Taſte, *which is, in other words, the faculty of diſcerning and reliſhing beauty*, is acquired by the compariſon of beautiful objects with one another, and, upon that account, is likely to be found in greater perfection, where thoſe objects abound the moſt, and where, of courſe, ſuch compariſons would be the moſt obvious and eaſy. Hence ſprings, in a good meaſure, I apprehend, the elegant and varied fancy of the eaſtern people, exemplified in ſome of their works of art, particularly the patterns of their manufactures. The diverſified beauty of the vegetables that cover the ground in thoſe countries, could ſcarcely fail to ſuggeſt ideas, far ſuperior to what could be imagined by whoſe who never had an opportunity of ſeeing ſuch delicate productions.'

According to this hypotheſis, the Hottentots ſhould be eminently diſtinguiſhed for their delicacy of taſte in the fine arts, for few countries produce a greater variety of beautiful plants. But who are the eaſtern nations here alluded to? Though we are told that beautiful plants abound in China, it is well known that the *taſte* of the Chineſe in the fine arts, is inelegant, even to a proverb. The perfection of the fabric of ſome of their manufactures, and the brilliancy and durability of ſome of their colours, are as remarkable on the one hand, as their want of taſte in the uſe of theſe is on the other. It is the faculty of obſerving and comparing objects together, and not merely the being poſſeſſed of beautiful objects, that leads to a refined taſte: for men may be often ſo circumſtanced that though they have eyes they ſee not, and therefore think not of ſelecting, or forming agreeable combinations.

Thoughts

Thoughts on the Style and Taste of Gardening among the Ancients. By the Same.

Dr. Falconer seems to delight in classical reading, and therefore is well qualified for the task he has here undertaken. The result of his enquiry is, that the ancients had no idea of any other kind of garden than what would be now called a kitchen-garden, or orchard, until toward the decline of the Roman empire, unless it be the hanging gardens of Babylon, which Dr. Falconer seems to think were in a good taste. Groves of trees, with shady walks adjoining to the houses, seems of old to have been the taste for gardens in Asia, as it is at present. The gardens of Lucullus shew that great extravagance prevailed in this respect, as well as in many others, at that time, at Rome.—But the more accurate description of the gardens of Pliny demonstrate, that a taste for *natural* beauties in an artificial garden had not as yet obtained footing in Italy. Those Readers who have a taste for disquisitions of this sort, and who are not capable, or have no opportunity, of reading ancient authors in their own language, will peruse this essay with pleasure.

On the different Quantities of Rain that fall at different Heights over the same Spot of Ground, with a Letter from Benjamin Franklin, LL. D. By Thomas Percival, M. D. &c.

Every modern discovery tends more and more to impress the mind with a reverential respect for the memory of Bacon; for scarce one has been made since his time, that he did not point at directly, by allusions that were not then understood, or traced the plan of experiments which, if followed, must have long ago led to the discoveries we make, had it been steadily adhered to. Chance lately brought to light the curious fact alluded to in the title of this essay, and which has been confirmed by the experiments of Heberden, Cavendish, and others. This fact, and many more, must have been made known long ago, had the experimental tower he projected been reared on his extensive plan: but philosophers are not, *even yet*, sufficiently enlightened to perceive the very great utility of many of his projected courses of experiments.

The present essay contains nothing new. Dr. Percival recapitulates the heads of a paper, which he published, on this subject, in his Philosophical, Medical, and Experimental Essays; in which he endeavours to account for this phenomenon from the action of the electric fluid, an idea that was many years ago started, as far as relates to the formation of drops of rain, by Dr. Franklin. The letter from that illustrious philosopher, here first published, goes but a little way toward accounting for the fact in question, as he judiciously remarks, that the experiments have as yet been too few, and too little diversified, to enable us to form a thoroughly incontrovertible hypothesis. He well observes, that

that though the operation of the electric fluid may account in a tolerably satisfactory manner for the production of drops of rain, yet the long continuance of small showers, which we often experience, does not seem to be easily accounted for on this principle.

Essay on Crimes and Punishments. By the Rev. William Turner.

No branch of jurisprudence has obtained a greater degree of attention than that which relates to punishments; and we are happy to find that only ONE opinion prevails with respect to the *principles* of the penal code, *viz.* That undue severity only augments the misery of individuals, without benefiting the community. Mr. Turner, with a liberality of sentiment that does honour to his heart, and with a force of reasoning that excites respect for his understanding, adduces many reasons to show how hurtful, severity of punishments is, and how contrary to the principles of common sense and sound reasoning.—He conceives that *capital* punishments, in most cases, argue only a want of capacity in the legislator. It is easy enough, indeed, adds he, for the magistrate to *extirpate* mankind; but it is his business to make them better. Capital punishments, he thinks, took their rise in that state of barbarism and ignorance which prevails in the infancy of every society, and have been since continued through indolence and inadvertency. 'In the infancy of a state,' he observes, 'when any one had committed an offence, and disturbed the peace of society, the question would then first arise, "How shall we prevent these things?" and the answer most likely to occur to a set of barbarians would be, "extirpate the offender, and give yourselves no more trouble about him." But, as civilization increased, it would soon be found a wise method, to provide such expedients as might effectually induce the offender himself not to repeat his offence, deter others from its future commission, and at the same time, preserve an useful member to society. And though I will not undertake to determine universally, that in proportion as political governments have advanced towards perfection, substitutes for capital punishments have been more frequently introduced, yet I think it may be asserted with perfect safety, that government will never arrive at the perfection of which it is capable, till some very essential reform is obtained in our treatment of criminals.'

Our well-informed Author does not content himself with bare general assertions, but enters into particulars, and points out some of those devices that have a natural tendency to prevent the commission of crimes, and even punishments;—but we must refer the curious Reader for farther satisfaction to the essay itself, which, though short, contains many excellent hints, and judicious observations. Nothing, indeed, reflects such disgrace upon the British nation, as to suffer such a multiplicity of severe penal

statutes

ſtatutes to remain unrepealed, long after every man in the nation is ſatisfied of the iniquity of them; and we have reaſon to acknowledge with ſhame, as he juſtly obſerves, 'that ſtealing a ſwan—breaking down a cherry tree—letting out the water of a fiſh-pond—being ſeen in the company of gypſies—with upwards of *a hundred and fifty* other actions, which a man is daily liable to commit, are declared by Engliſh Acts of Parliament, *crimes worthy of inſtant death!*'

Account of an Excurſion through a ſubterraneous Cavern at Paris. By Mr. Thomas White, Member of the Medical Society of Edinburgh, &c.

Though the caverns here deſcribed are ſlightly mentioned in the *Tableaux de Paris*, yet few perſons ſeem to be acquainted with them; and government cautiouſly wiſhes to keep theſe caverns concealed from the generality of the people in Paris, left they ſhould excite alarms, that might be productive of very diſagreeable conſequences.

Theſe ſubterraneous caverns are indeed of amazing extent, and are ſaid to have been formed by digging from them the ſtones with which the city of Paris has been built, and extend under a great part of that city. The depth of this quarry, at the Royal Obſervatory, where our Author entered into it, is three hundred and ſixty feet perpendicular. The general height of the roof is about nine or ten feet, but in ſome parts not leſs than thirty or forty. It branches out into large and ſpacious ſtreets, all marked with names, the ſame as in the city. In ſome places the roof is ſupported by pillars of maſonry, and in others it is propped with wood only, which is in many caſes decayed and rotten, ſo that it is not ſurpriſing that it ſhould ſometimes fall in, as we are told it actually does. What the extent of theſe caverns is, we are not told, as our Author only may be ſaid to have traverſed along one ſtreet, which reached from the Obſervatory to the *Val de grace*, near to the Engliſh Benedictine Convent, where our Author and his party aſcended, after having walked, as they imagined, above two French leagues.

The account of this ſubterranean expedition is enlivened by the deſcription of a kind of ſaloon, cut out of the rock, ſaid to be exactly under *l'egliſe de St. Jaques*, which was illuminated with great taſte for the occaſion. But the naturaliſt will meet with nothing here to ſatisfy his curioſity.

Memoirs of Dr. Bell. By James Currie, M.D. Addreſſed to the Preſidents and Members of the Literary and Philoſophical Society of Mancheſter.

Dr. Currie, it appears, was the intimate acquaintance and friend of Dr. Bell; and drew up theſe memoirs of him at the deſire of the gentlemen to whom it is addreſſed; to whom he

alſo

also presented a translation of Dr. Bell's thesis, *De Physiologia Plantarum*, printed at Edinburgh. Though we do by no means approve of compositions of this nature being inserted in the memoirs of literary societies, as these are necessarily uninteresting to strangers, and have a tendency to degenerate into fulsome panegyric; yet we must do Dr. Currie the justice to say, that he here seems to have been much upon his guard in this respect, and has executed the task that was imposed on him in a way that does him much honour. The thesis is a very good collection of such observations on the subject, as were known at the time when it was written; but it contains little that is new. We cannot help thinking the Society have, on this occasion, deviated somewhat from the plan we imagined they had chalked out for themselves, and have acted with rather less dignity than was becoming so respectable a body, by making themselves the editors of translations of works already published; for the republication of a thesis can scarcely be classed among original works.

Of the voluntary Power which the Mind is able to exercise over bodily Sensation. By Thomas Barnes, D. D.

In this essay the Author adduces many examples to shew, that by a vigorous exertion, the mind may sometimes be so keenly engaged as not to have leisure to attend even to acute bodily sensations; or if it does attend to them, may consider them as of such an inferior kind, as in some measure to disregard them. Thus he accounts for the apathy of the Stoics, the heroism of the patriot, and other similar cases. But, 'the sublimest feelings which can govern the human heart,' he observes, 'are those inspired by religion; for religion carries the soul beyond itself, and centers all its strongest affections upon the Creator, and a better world. If these be properly, that is, habitually felt, they will be most friendly to that self-possession which braces the mind in all its best and most lasting energies. These feelings are permanent in their nature, and large in their object. And how wonderful are, often, their effects! In that awful hour of dissolving nature, when the body is racked with expiring agonies, faith and hope have frequently presented the most astonishing spectacles of fortitude, yea even of triumph! The mind, borne upward towards its Maker, has been able to smile in pangs, and to exult in dissolution.'

The pleasure we have felt on the perusal of many of these memoirs, and our constant desire to cherish the beginnings of any useful institution, having made us extend our remarks on these volumes to an unusual length, we shall only add that the figure which stands as a frontispiece to the first volume appears to us to be delineated in such a natural, unaffected manner, and with such uncommon truth of expression, without any touch

of

of grimace, as does great honour to the taste and execution of the performers. It was drawn by G. Bew, Secretary to the Society, and engraved by Angus.

ART. III. *Transactions of the Society for Encouragement of Arts, Manufactures, and Commerce.* Vol. IV. 8vo. 4s. Boards. Becket, &c. 1786.

THE Public is already acquainted * with the nature of this Society, which has subsisted for more than twenty years, with unimpaired lustre, and at the present moment contains a numerous body of the most respectable members of the community, who generously contribute money to form a joint fund for the encouragement of arts, and, with still more liberality of mind, appropriate some share of their time and attention to promote the prosperity of their native country, by the dissemination of useful knowledge; and we hope their labours will be crowned with such obvious success, as will encourage them not to slacken in their laudable endeavours.

The present volume of the transactions of this respectable Society is divided, as usual, into papers relative to agriculture, chemistry, polite arts, manufactures, mechanics, colonies, and trade; and contains lists of the rewards adjudged in 1785, of presents received, of officers of the Society, of premiums, 1786, and of members. We shall endeavour to give some notion of the principal papers in each of these classes, in order as they occur.

AGRICULTURE.

Thomas White of Retford in Nottinghamshire, Esq. obtained the gold medal for having planted the greatest number of English elms. The first paper in this class contains an authentic account of the different kinds of timber trees planted on that gentleman's estate in the county of Durham, as they were numbered before they were set in the ground, *viz.*

Alders - -	37,230
Ash, Mountain -	4,000
Beech - - -	1,150
Birch - - -	62,692
Elms - -	10,000
Firs, Scotch -	35,135
Larch - - -	240,523
Weymouth Pines -	6,100
Sycamores - -	3,397
Total -	400,227

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* For our account of the three preceding volumes, see Reviews, vol. lxx. p. 199. vol. lxxii. p. 17. and vol. lxxiii. p. 172.

A noble

A noble plantation indeed! We rejoice that so much attention is bestowed on this very useful article, in *England*, by *some* individuals, though we must regret that those individuals are so few; because we are satisfied that no rural improvement can ever turn out so beneficial either to the persons who undertake it, or to the Public in general, as plantations of timber trees made with judgment. We are informed that, in Scotland, it is no uncommon thing for a private gentleman to plant several *millions* of trees; and we have heard of one baronet there, who boasted he had planted, during his own lifetime, FIFTY MILLIONS!—but we knew not before that any private gentleman in *England* had made such extensive plantations as the above.

We cannot, however, help remarking, that in the above list there is not to be found a single plant of the two most valuable trees this country produces, viz. the *oak* and the *ash*, though we are glad to see that the number of *larches* is so great. Perhaps some peculiarity of the soil and situation that we know nothing of, has been the cause of the exclusion of our royal oak—and her useful rival, the ash. But we can scarcely form an idea of an extent of land so considerable, without a proper place for *some* of these trees; and therefore we lament their total exclusion.

The Rev. Mr. Close, of Trimley, near Ipswich, communicates the result of what he seems to think an important experiment, in the second paper. Six acres and a half of a mixed loamy land were set with wheat on the 16th, 17th, and 18th of October 1783, planting alternately two feet two inches, and leaving the same distance unplanted. April 26th, 1784, the intervals were set with the best champion potatoes. The wheat was set with a frame two feet two inches wide, divided into seven tines (five tines he thinks preferable). The potatoes were dropped in a furrow made by a small deep pitched double breasted plough, about ten inches from set to set in the rows.

Produce on the whole, of wheat 32 cooms at 1l. 2s.

per coom - - -	£. 35	4	0
Ditto of potatoes, 100 sacks, which sold at 6s. *per* sack - - -	30	0	0
and 48 ditto, which sold at 7s. *per* ditto - - - - -	16	16	0
In all -	£. 82	0	0
or *per* acre - - - -	£. 11	14	9

Mr. Close considers this as a very great crop, and views this mode of planting wheat and potatoes together on the same ground as a very great improvement. We see it in neither of these lights: 32 quarters of wheat and 296 sacks of potatoes would not be reckoned an extraordinary produce from six acres and a half of

good land in two years. This is only at the rate of 136 bushels of potatoes (supposing the sack to be 3 bushels) *per* acre; and it is well known that three times that quantity has been obtained, and 4 quarters 3 bushels and a half of wheat *per* acre, which would not be reckoned a great crop on any well-cultivated field. It thus appears that neither the crop of wheat nor of potatoes was so great as if the two crops had been obtained in successive years. Nor is it possible to cultivate the ground at any time so perfectly by this *half-husbandry*, as Mr. Close calls it, as could be done by successive crops of potatoes and grain.

We next find an account of some drilled crops, by Mr. Whitmore. The crop of barley he mentions, which, when drilled in rows at 18 inches distance, yielded sixty bushels of barley *per* acre, is a very good one. But Mr. Whitmore, who seems to be but a beginning farmer, has *already* found out one very material defect that will ever attend the mode of culture he is so highly enamoured with, that of giving late and unequally ripe grain. After he has had at least twenty years experience we shall be much more disposed to follow his *practice*, than his *advice* at present. He is certainly in a great mistake, when he supposes the roots of barley extend no farther than six inches in quest of food. Let him consult Tull's experiments, to ascertain how far the roots of plants extend.

The gold medal was adjudged to Mr. Thomas Robins, near Tetbury, Gloucestershire, for the greatest quantity of turnip-rooted cabbages *per* acre. The certified weight *per* acre is 13 tons 10 cwt. and 76 pounds*. This, he admits, is a small produce in comparison of turnips; but he thinks, as it comes into use at a time when food is scarce, the value makes up for the smallness of the quantity. After the turnips were all gone, he found that 200 ewes with their lambs (quere, the average weight of the ewes), could be kept a day on one ton, or twenty hundred weight of these cabbage. The whole value of this crop depends on its keeping as a green food late in the spring. This is the fact therefore that should be chiefly attended to, that it may be fully ascertained.

It appears by a letter from Mr. John Ross, professor of church history in the University of Aberdeen, that the turnip-cabbage resists the severity of the winter in the northern parts of Scotland.

In the subsequent article Mr. Wagstaff, of Norwich, communicates to the Society the result of some experiments which he had made on cultivating unimproved and healthy soils. Those who are possessed of soils which come under that description, should be cautious how they follow his example; for should they attempt it on many soils of that denomination, their

* Seventy tons is no very extraordinary crop of turnips.

crops

crops would be—nothing. Certainly some peculiarity, not mentioned in Mr. Wagstaff's soil, has been the cause of its producing such singular crops under the culture he gave it. Ought not the Society to have taken notice of this peculiarity?

Next follows an account of some experiments on the culture of a giant hemp, which grows to 14 feet high; and of a kind of flax, the seeds of both which were brought from China. But neither of them appears to be adapted to our climate.

The most interesting paper in this department, is an account of the manner of inclosing Rushley island, situated between Great Wakering in Essex, and Foulness island; by which two hundred and sixteen acres of land, which were covered every flood-tide, but left dry on the ebb, were totally recovered from the sea, and effectually defended against being ever overflowed by it. This work was atchieved by Mr. John Harriot of Rochford, between the middle of June 1781, and the 17th of January 1782; for which he obtained the Society's gold medal.

Though this would have been reckoned a small undertaking in Holland, where much land has been recovered from the sea that was in a situation far more difficult to be cleared of water, and secured from it; yet as such undertakings are little known in this country, we think much praise is due to Mr. Harriot for having ventured so far out of the common road, and so happily accomplished his aim. As we think the method he followed was simple, natural, and not very expensive, while it, at the same time, bids fair for being effectual, we shall briefly give an account of it to our Readers, hoping it may stimulate some to follow his example: for we know, from our own observation, that many thousands of acres of valuable land might be recovered from the sea at a small expence, round the skirts of this our native isle, and its appurtenances.

Mr. Harriot, very judiciously, adopted the kind of fence so particularly described in a book, entitled, Essays relating to Agriculture and rural Affairs * (published, if we mistake not, about ten years ago), and there demonstrated to be the only effectual mode of resisting, at a moderate expence, the force of water. This contrivance was nothing more than that of forming the fence in the shape of an oblique inclined plane towards the water. On this principle, Mr. Harriot raised a bank of earth round his little isle, 'thirty feet wide at bottom, seven feet high, and four feet wide at top, giving the advantage of the batter, or slope, full two for one on the outside: that is, every foot in height was drawn in two feet; by this means the violence of the waves is so much abated, that instead of beating, shaking, and tearing the banks, which is the case of all that I have seen, they spend their fury in a gentle curl up the slope of the bank.'

* See Rev. vol. lvi. p. 179, for an account of those Essays.

With all due deference to Mr. Harriot's judgment and experience, we beg leave to offer it as our opinion, that the slope here given to the banks is rather less than perhaps it ought to have been; but more especially we should be apt to dread, that the height may prove to be rather too small. When a strong wind chances to coincide with a high spring tide, we should think there was some reason to fear that the sea might be forced over the top of this dike, especially as it must be supposed that it will gradually subside so far as to remain at last of a much less height than it was at first. Had the base been larger, this defect, if it should be afterwards observed, could have been remedied at a small expence, merely by raising it higher; but in this case, to give much additional height would weaken the fence by bringing it too near to the perpendicular. These remarks we throw out merely with a view to direct others, who may afterwards be induced to attempt undertakings of this sort; and to remove any objections that may arise to the practicability of effecting such a fence with safety, should it chance (which we sincerely hope will not be the case) that any accident should happen to this new acquisition.

We hope Mr. Harriot will succeed, by the plan which he has adopted, of *at last* obtaining fresh water in his pond; but he must not expect it for some time to be entirely so. We do not apprehend that the saltness he complains of is occasioned by percolation through the soil at bottom, seeing the lining preserves water so well from sinking through it, but from other very obvious causes. The whole of the earth that is in this isle has been so long drenched with salt water, that every drop of rain which touches any part of its surface, must wash away some saline particles, so that all the water which runs into the pond *from the surface of the earth*, must necessarily have a saline impregnation. This will be at the first very slight, so as to produce no sensible effect; but as part of the water is evaporated by the summer sun, that part which remains will become sensibly affected, so that it will be necessary once a year to have the pond cleared of all the water, and of the strong saline particles dissolved in it. If this be done, the impregnation will be less and less annually; so that, in time, if this mode be adhered to, it will become entirely sweet. These remarks will apply to every kind of cistern, were it even made of lead, or any other substance totally impervious to moisture. In the mean time, Mr. Harriot will do well to be particularly attentive to preserve the water collected from the roofs of his houses. For that purpose let his cistern there be so large as not to overflow; and so situated as neither to be exposed to the wind nor the sun, to forward the evaporation of it; and if thus preserved, should his island produce any considerable proportion of corn, good water in abundance

dance may be always obtained. For if the open cistern be drained each season, about the beginning of autumn, it will furnish good water during winter; and if all the winter-water collected from the house be preserved in the cistern till summer, it will go a great way *.

We wish Mr. Harriot much profit and happiness from his new acquired domain, and that his success may induce many others to follow his laudable example.

The only remaining paper in this department is a long one from Arthur Young, Esq. being a continuation of the experiments on the clustered potatoe, at Bradfield Hall, Suffolk, from the third volume of these Transactions.

From the account here given, it appears that Mr. Young is himself but very little conversant in the culture of this valuable plant; that he has been groping his way, to discover facts that were well known to many persons long before he began his experiments; and that he has not yet attained a due degree of knowledge on the subject he treats. By those who are less skilful than himself, these experiments will be read with pleasure; but by such as have acquired much skill in this branch of agriculture, they will be regarded as futile. The general inference he draws on the whole is a just one; *viz.* that this plant may be cultivated with profit, perhaps, in every situation; and that it is not yet so generally cultivated as it ought to be. Mr. Young's conjecture about the exhausting nature of potatoes, as a crop, seems not to be well founded.

CHEMISTRY.

Under this head we meet with only one Paper: an Essay on portable Furnaces, by the Secretary to the Society, Mr. More. After specifying the great utility of portable furnaces, and giving an historical account of the means that have been adopted for rendering these as perfect as possible, the ingenious Mr. More mentions a very essential improvement which he has made upon them; *viz.* to have the body of the furnace lined with a thin coating of *fire* bricks, properly shaped for the purpose, instead of the luting that Dr. Black of Edinburgh, and some others,

* Twenty-eight inches of rain is about an average of what falls in most parts of Great Britain in a year. If so, each square foot would yield 4032 cubic inches of water, which is 17 gallons and a half nearly, or 157 gallons for each square yard of roofing, measured horizontally; so that each yard in length of a house which was 21 feet, or seven yards wide, would afford 1099 gallons or about 17 hogsheads a year: of course every 100 yards in length of such a building should afford 17 hundred hogsheads of water; which, supposing the pond water to be good for eight months, would leave about 8 hogsheads a day for the consumption of summer, if it were neither suffered to run to waste nor evaporate.

have recommended. This, he obſerves, can be got at a very ſmall expence in London, and ſeems to be well calculated for anſwering every purpoſe that can be wanted in ſuch kind of furnaces.

POLITE ARTS.

Under this head, we find a deſcription of an apparatus for enabling blind perſons to perform operations in arithmetic with eaſe and celerity, by *Thomas Grenville*, who has the misfortune to be himſelf blind. It differs in ſeveral reſpects from Saunderſon's numerical board, and is an improvement of it. The board is perforated full of holes, in exact lines, horizontally and perpendicularly. The lines conſidered horizontally denote units, tens, hundreds, thouſands, &c. reckoning from right to left, as uſual. And the perpendicular lines permit the figures to be placed below each other, as is uſual in every account. Pegs are made to fit theſe holes, on the head of each of which pegs is printed the figure (number) it repreſents, ſo as that, to a perſon who has the uſe of ſight, the account can be ſeen at once. The figures are diſtinguiſhed by the blind perſon, by means of certain pins placed in the heads of theſe pegs, which it is unneceſſary for us here to enumerate. Between the rows of holes for theſe pegs are rows of ſmaller holes, adapted to receive the bent ends of ſmall wires, which perform the part of lines, placed either horizontally or perpendicularly, as is neceſſary for any arithmetical operation. The box is formed into proper diviſions for holding the pegs and wires, and is doubtleſs a moſt uſeful apparatus for thoſe whom it was intended to aſſiſt; for there can be no doubt but that any blind perſon, with a little attention, by means of this ſimple apparatus, may perform every arithmetical operation that could be performed by him if he had the uſe of ſight.

We cannot help regretting that the Society did not cauſe the plate, which illuſtrates it, to be ſo engraved, as that the parts of it might be felt by the hand (in the ſtile of paper maché) for the uſe of the blind, who may be deſirous of forming an idea of it. This could have been done by means of printers' lines, and dots, even without engraving at all; for by means of theſe, if done upon dry, thick paper, much preſſed in the working, the lines would have been diſtinctly perceptible by the finger.

MANUFACTURES.

Under this head, we meet with an intereſting account of the manner of managing ſilk-worms in England, by Miſs Henrietta Rhodes, of Cann Hall, near Bridgenorth; in which are aſcertained ſeveral important facts relating to this animal, that were not before ſufficiently, if at all known, and will open views to the ſpeculator, big with future conſequences to the proſperity of the manufactures of this country.

The

The breeding of silk-worms, with a view to profit in manufactures, was only introduced into France by Henry IV. in the beginning of the 16th century, contrary to the advice and opinion of Sully, who often remonstrated with his clear-sighted master against that project, because he deemed it a chimerical undertaking to attempt to rear them in such a cold climate as France. Experience has now sufficiently proved, that the enterprising monarch judged more wisely on this subject than the sage and cautious minister; as it is well known that France now produces silk in very considerable quantities. But though France happily succeeded in this hopeless experiment, as it was judged at the time, scarcely an idea seems ever to have been seriously entertained by any one, that it was possible to rear the silk worm with a view to profit in this country, or to establish the silk manufacture on the produce of Britain. Yet we think the facts ascertained by the ingenious and spirited Miss Rhodes, go far to prove that it is not only *possible* to rear silk-worms on the produce of this country with a view to profit, but that it is even highly *probable* that they may be here reared with *equal*, if not with *greater* advantage than in Italy and other warm countries, where only, till very lately, it was believed they ever could be bred.

That the Reader may be enabled to judge for himself in regard to this particular, let him be informed, that our fair experimenter discovered, in the *first* place, that the eggs may be preserved in a dormant state, in this climate, with the greatest ease as long as you chuse; and that they can be brought to life whenever you incline, during the summer months, by merely exposing them to the rays of the sun; so that there is no danger of their coming before the food provided for them has been produced, or of their remaining dormant while it is in perfection.

In the *second* place, she has also found, that in the cool temperature of our summer air, the crysalis remains so long in a dormant state, that sufficient time is allowed to wind off the silk without killing it, whereas in warm climates, where their revivification is much quicker, there is a necessity of killing the crysalis, by exposing it to the heat of an oven for a certain length of time, before the cones are wound off (boiling water is not sufficient to kill it), to prevent them from eating their way through the cone. The silk, by the heat it is thus made to sustain, is considerably damaged, which never needs be done in this country.

III. Where it is necessary to kill the crysalis in all these cones intended for the best silk, it becomes necessary also to select a sufficient number of the largest and best cones, that they may be preserved for producing eggs. All these cones, therefore, are destroyed, and the silk of them in a great measure wasted by the holes that the moth eats through the cones when hatched; and

thus a great waste is incurred, which with us would be entirely prevented.

IV. With a view to lose as little as possible in this way, those who rear silk-worms, in warm climates, suffer no more moths to be produced than are sufficient to lay the number of eggs that are barely necessary for keeping up their stock of worms: so that, if any accident happens either to these eggs, or to the worms after they are hatched, they must, for that season, lose the whole produce of their silk-worms. But as, in England, the eggs of all the moths, without exception, might be preserved, if necessary, without any waste whatever of the silk, it is impossible that those who may *here* follow this business should ever be subjected to the inconvenience above mentioned.

V. It is found by experience that thunder is extremely prejudicial to the silk-worms; so that many millions of them may be killed by a thunder storm, and with them the silk they ought to have produced is entirely lost. But as thunder is much more frequent, as well as more violent in warm countries than in England, the loss arising from accidents of this nature must be *there* much oftener experienced than *here*; so that our chance of success must be much greater on this account than theirs.

From all these considerations it would seem, that silk-worms may be reared in Great Britain with equal, if not with greater probability of success, than in those countries where they have been hitherto reared, with a view to profit in manufactures; and this opinion is confirmed by the observations that follow:

Miss Rhodes has found that the silk-worm can be fed upon lettuce, and kept in perfect good health on that food alone, for *four* out of *five* weeks that it usually exists in the vermicular state; so that it requires only to be fed about *one* week on mulberry leaves. Now, if it be considered that mulberry trees can bear the climate of Britain perfectly well, so as to produce leaves in as great abundance here during the summer months, as perhaps in any part of the globe, it seems impossible to deny that raw silk can be produced here, in any quantity that might be judged proper, at as low a price, or possibly lower, than in those parts of the world from whence we at present obtain it, should the following system of œconomy, or something like it, be adopted.

It was found by experiment, by Miss R. that ten thousand silk-worms consumed, in a day, about one bushel of fresh mulberry leaves. Now, let us, for example, suppose that a plantation of mulberries was made of such an extent, as to yield ten bushels of leaves a day during four months each year. In this case, it would be proper for the owner to hatch about a hundred thousand eggs, four weeks before the mulberry leaves should have attained their full perfection; the worms to be fed during these four weeks on lettuce. At the end of a week or ten days,

or (for the present say) a fortnight, let another hatching of the same number be made. These would be ready to take to the mulberry leaves after the former brood had begun to spin. And if another hatching succeeded these, and so on through the whole season, it is plain, that thus the mulberry plantation (a sufficient supply of lettuce being always kept up at the same time) could rear in one season, at least eight (it might be sixteen) broods; but we shall call it *ten*, that is, one million of worms in a season. Whereas, in the way they are at present managed in Italy, that plantation could have subsisted no more than one hundred thousand; because, in as far as we can learn, the natives of these countries never have been in the practice of trying to preserve the eggs beyond the time the natural heat of the climate produces them; so that the whole brood comes into life at one time; and that number never can exceed that which their food is capable to sustain *at once*, which by the supposition was a hundred thousand.

We are now also brought to see of what importance it is to be able to preserve an inexhaustible store of eggs, without any expence, because these are always in readiness to be hatched in *any* quantities that the supply of food may indicate to be necessary: and in case of the destruction of any part of the brood by thunder, or any other accident, that loss could be speedily retrieved, by hatching a new brood to supply their place.

We may also observe, that considered as a manufacture, calculated to give employment to women and children, many would be the advantages from rearing them in successive broods, as is here proposed, for Great Britain, in comparison of having the whole *at once*, as in other countries. In the first way, constant employment would be given for the necessary hands, for many months, without any extraordinary hurry at one time, the several broods coming in regular succession; so that the cones of one brood would just be finished when another was ready to begin; whereas in the other case, all the work comes only at one time, which then occasions a great hurry,—and idleness afterwards must ensue.

We have enlarged a little on this important article, with a view to bring the subject as generally as possible under the consideration of the Public, and to induce some enterprising individual to make trial of a plantation of mulberries on the plan here develloped. We shall briefly mention a few other particulars, taken notice of by our amiable conductress in this pleasing excursion.

Miss R. found by accurate experiment, that a single cone of her silk, produced from a worm that had been fed only one week on mulberry leaves, yielded a thread of four hundred and four yards in length, which when dry weighed three grains. But,

upon

upon an average, she found that it required about three hundred and sixty cones to yield an ounce of silk; independent of the loose silk round the cones, and other refuse silk, that must be carded, which is at least equal in weight to the pure silk; so that, in all, 360 cones yield about two ounces of silk, fine and refuse together.

Miss Rhodes takes notice of one peculiarity attending the mulberry leaves, that was new to us. It is, that no animal seems to prey upon that leaf except the silk-worm alone. Nor did she find any other vegetable common with us that was wholesome to the silk-worm excepting lettuce only. It is probable, however, some other plants may be found which will answer the same purposes; and it is worth while to continue to try if such can be discovered. She found that neither *Elm*, *Ash*, *Vine*, *Hazel*, *Lime*, *Currant*, *Chesnut*, *Kidney-bean*, *Strawberry*, nor *Raspberry* would do, nor common *Cabbage*. Lettuce is one of the lactescent semiflosculous plants, and among these, trials should be made; especially when it is observed that these plants in general, like the mulberry, are very little liable to be eat by any kind of caterpillars. Have *Dandelion*, *Sow-thistle*, and others of the same nature, been tried? Though most quadrupeds refuse these, we have observed that rabbits prefer them to most kinds of plants.

We congratulate Miss Rhodes on the honour that she has acquired by these experiments; and hope she will have the happiness of seeing many follow her example.

MECHANICS.

Under this head we find a description of a new chime-clock, invented by Mr. Robert Simpson, of Ship Court, Westminster, on a principle that is simple, and it appears to be easily kept in order; but it could not be understood without a drawing. The same may be said of a contrivance, by Mr. Bunce, for stopping the wheel-crane, by means of a ball—of which no figure is given. Two contrivances also are mentioned for a temporary canvass covering to be thrown over hay-ricks while building; one by the Rev. Mr. Warren of Pomphlet, near Plymouth, and the other by Mr. Ailway; for an account of which we must refer the curious reader to the book itself. Mr. John Adams, teacher of mathematics, at Edmonton, Middlesex, also gives a description of an artificial horizon for determining the apparent altitudes of celestial bodies with great exactness, of his own invention. The principle of this improvement consists in adapting a glass with parallel planes, instead of a plane concave glass, to a level. As this discovery was communicated to Mr. Dollond long ago, who has since made many of them, which are now sold under the name of the Dollondian horizon; and as these are now well known over most parts of Europe, a more particular description of it is unnecessary.

COLONIES

COLONIES *and* TRADE.

We are here told that the Mango-tree, and the true Cinnamon, are now flourishing in the West-India islands, having both produced seeds, so that there is no probability of their ever being lost there; as well as the Nankeen cotton; with which we suppose most of our Readers are in some measure acquainted. The plants of the Cinnamon-tree, and the Nankeen cotton, were both captured last war on board a French East Indiaman, by Lord Rodney, and presented by him to the Governor of Jamaica, where we are told they now thrive abundantly. With regard to the Mango-tree, we meet with two accounts, which differ in some respects so far, that we are at a loss how to reconcile them. By the first account we are told, that "Walter Maynard, being a native of the island of Nevis, in the West Indies, and sailing from Madras, touched at the island of Bourbon, in his way to Europe; and having tasted the Mangos of that island, and finding they were a most delicious fruit, was induced to have some Mango plants put into pots with earth, in order, if possible, to plant them in the West Indies, and was happy enough to meet with a West-India packet at sea, which induced him, at that time, to go in her to the West Indies, and was so fortunate as to establish them in the island of St. Vincent; *since which they have fruited, and are now propagated in almost all the West-India islands.*" This happened in the year 1770. The original tree was destroyed by the hurricane 1780; but we are told, "there are now many trees from the seeds of it that will bear this year" (1784).

By another account, we are told that the Mango-tree was planted at a place called the *Guinea*, in Barbadoes, about the year 1742 or 1743, which did not produce any fruit till the year 1760 or 1761, eighteen or nineteen years after it was planted; and that none of the young trees raised from this seed have yet produced fruit: whereas the St. Vincent's tree seems to have produced fruit in five or six years from the time of its being planted. Are these different kinds of Mangos? It does not appear that the natives knew any thing of the Mangos of Barbadoes about the year 1776; though the original tree had then carried fruit at least nine years.

The remainder of this volume consists of lists of premiums offered—Presents given to the Society—Members, &c. &c. of which no abridgment can be given.

ART. IV. Dr. EDWARDS's *Edition of* XENOPHON's *Memorabilia*, concluded. See Review for October, p. 298.

SCHOLARS only are interested in the merits of the edition which is now before us; and by scholars, doubtless, we shall not be condemned for aiming at that exactness, which tends

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to ascertain the sense of Xenophon, and to determine the ability of his editor.

On compositions, indeed, in the learned languages, and on subjects of verbal criticism, we think it neither just nor becoming to employ general observation. In descending, however, to particulars, we cannot always separate accuracy from minuteness; and in examining the opinions of learned men, we shall seldom venture to object, without attempting, at least, to confute. Having made this apology to our Readers, we proceed in the farther selection of notes from Dr. Edwards.

Page 53. l. 10. ὅταν τί ποιήσωσι.] 'Fortasse τί ὅταν ποιήσωσι. Habet enim Plato λέγε, τί καὶ ποιοῦντά σε. *Euthyph.* § 2. *Ed. Forster.*' Of this transposition we approve, and it is fully supported by the passage from Plato.

Page 55. l. 11. καὶ ἅμα πάντων ἐπιμελεῖσθαι αὐτοὺς.] 'Sic et apud Scriptores Sacros pronomen sæpissime abundat. *Conf. Math.* iv. 16. v. 40. viii. 1. 23. *Act. Ap.* vii. 35.' The instances to which Dr. E. refers, are not similar to the passage in Xenophon. Αὐτὸς, we know is, in appearance, often redundant in the sacred writers; but it is always in the same case with some word in the preceding part of the sentence; which is commonly said to be a dative absolute, and is really governed by a preposition understood. Any one of the passages, if produced, will shew the difference: τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς. The redundant αὐτὸς in St. Matthew is generally in the dative: but in the *Acts*, x. 38. it is found in the accusative. Kypke has illustrated this usage, by one passage from Herodotus, two from Arrian, and one from Josephus. *Vid. Observ. Sac.* vol. ii. p. 54. As to the passage in Xenophon, we would expunge αὐτοὺς, which, indeed, is rejected by Zeunius and Ernestus, and is not to be found in several manuscripts.

Page 64. l. 10. διατίθεσθαι εἶναι.] 'Pro εἶναι legendum arbitror ἂν ut vim potentialem inferat propositioni.' This alteration is unnecessary, because εἶναι is put for ἕξειναι.

Page 72. l. 9. εἰς τὰς εἰρκτὰς.] 'Verte, partes domorum prohibitas.' This interpretation he illustrates from the preface of Cornelius Nepos—"Neque sedet mater familias nisi in interiore parte ædium, quæ γυναικωνῖτις appellatur." We take the liberty of referring our Readers to the *Crepundia Jani Gebhardi*, lib. iii. cap. 15.

Page 72. l. 10. ἅ, τε ὁ νόμος ἀπειλεῖ, &c.] 'Cautum est in Jure Attico, ἐὰν τὶς μοιχὸν λάβῃ, ὅτι ἂν βούληται, χρῆσθαι.' He refers to Taylor upon Lysias, in whose note we find, that the laws of the Visigoths were similar in severity, and almost in their terms, to the laws of the Athenians. By the *Lex Julia*, we add, among the Romans, the husband might destroy an adulterer viliori conditionis, si triduana denuntiatio intercessisset: but the father

father might put to death his daughter, and an adulterer cujuscunque conditionis, if they were detected in his own house, or in that of his son-in-law. Vide *Heineccii Elem. Jur. Civ.* part 7. par. 184.

Page 77. l. 1. δεινὸν πάλαισμα.] he properly translates 'fori artificium,' and refers to the oration of Æschines c. Ctesiphon—as Dr. E. in this, and some other instances, does not point out the page, we shall supply the omission—See page 645, *edit Cant. Demosth.* vol. 2. by Taylor. Taylor adopts the explication from Victorius, and refers to his *Variæ Lectiones.*

P. 81. l. 8. μώμεο.]—'forsan μνώεσ. Vid. *Odyss.* Λ. v. 287, et *Toup. Emend. in Suid.* part ii. p. 193.' Though we find not any notice of a typographical error, we suppose Dr. E. to have written μώεο—and so it is spelled by Toup, and by Zeunius, who, as well as Dr. E. refers to Toup, and admits the emendation.

P. 82. l. 1. ἐξελθόντα εἰς ἡσυχίαν] he properly translates ἡσυχία, 'locus desertus,' and refers us to his friend Taylor's Notes on the speech of *Æschines con. Timarch.* p. 51. which we correct for 41.

P. 84. l. 5. οἱ δὲ μισοῦντες με, ὑποκοριζόμενοι, &c.] This is one of the most difficult and most disputed passages in Xenophon. Dr. E. is content with adopting the conjecture of Ernestus, who would insert μὴ. Dr. Owen abides by Suidas, and interprets ὑποκοριζόμενοι, obtrectantes, invidioso nomine appellantes.—Our own opinion has long ago been formed, and in order to form it properly, we had read with care the very full and learned notes on the word in *Mœris*, *Thomas Magister*, and *Timæus in Lex. Platonic.* To these writers, whom Dr. Edwards does not appear to have consulted, and to the note in Zeunius's edition of the Memorabilia, we refer the curious reader. Of Toup's emendation we do not approve, because we have doubts as to the admissibility of μὴ, with the power which is here assigned to it. We agree with Ernestus, in rejecting the opinion of Ruhnkenius, who would carry back ὑποκοριζόμενοι to φίλοι; though it is not impossible, we confess, that Xenophon should, from inadvertency, have put this word into the mouth of Κακία. We do not agree with him in opposing Valckenaer, who would reject it from the text. But must this be done in opposition to the united authorities of *Suidas*, and the *Etymol. Mag.* where the word is interpreted διασύρειν, and where this passage is expresly referred to? Had other passages been produced, or hinted at, we should have acquiesced; but we believe the text to have been early corrupted, and that Suidas, to solve the difficulty, had recourse to this violent mode of interpretation *. Ernestus tells

* We are aware that some words have different significations in different writers or different ages.—Thus βληχρὸς is *strong* in Pindar, and *weak* in Homer. *Vid. Etymol. mag. & Carm. Pindar. Fragm.* by *Schneider*, page 22.

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us, that Aristotle says the word may be applied so as to lessen what is good or bad. True; but what are the instances by which Aristotle illustrates his position?—χρυσιδαρίον for χρύσιον, ἱματιδάριον for ἱμάτιον, λοιδορηματιον for λοιδορία, νοσημάτιον for νόσημα. See *Rhetor. cap. pr. lib. tert. in fine.* These examples, surely, bear no resemblance to κακίαν used as a term τῦ διασύρειν. On the whole, we accede to Valckenaer's conjecture, that ὑποχοριζόμενοι should be expunged. Dr. Edwards properly translates κακίαν vitiositatem, on the authority of *Cic. Tusc. Disput.* vi. 15.

P. 84. l. 11. ἐργάτην αγαθὸν.] 'Hunc vocat D. Paulus ἐργάτην ἀνεπαίσχυντον. 2 *Tim.* ii. 15.' The word is *far* more emphatical and appropriate in St. Paul than in Xenophon, where it is general. The full force of it is most ably explained by Bos, in his Observationes Sacræ, from p. 36 to 38. 'The Deity is considered by the sacred writers as the Dominus fundi, and the Præcones evangelii conferuntur eum operariis servis quorum operâ herus utitur in agro colendo, &c.' The metaphor in this passage has been disputed; some understand cutting of marble, some the distribution made by a steward, &c. &c. We agree with Bos, who explains the words, 'probum ecclesiæ ministrum, qui non negligenter nec dolose in arvo operatur'—this explanation may be illustrated by verse 6, of the same chapter; and for fuller information, our Readers may consult some very learned remarks in *Parkhurst's Lexicon.*

P. 92. l. 1. οἰκήμαλα.] 'οἴκημα pro carcere posuit *Dinarchus.* At pro lupinari *Æschines. Suidas.* Vide quæ dixit *Cl. Taylor* ad *Marm. Sanduic.* p. 59.' The foregoing note seems to be partly a transcript, and partly a translation from a note of Taylor on the speech of Æsc. con. Timarch. p. 97.—οἴκημα is translated by Zeunius, sella meretricia; and Ernestus has told us, οἴκημα, attice for πορνεῖον.

P. 102. l. 7. ἡγεμονικώτερος εἶναί σε πρὸς τὴν φύσιν ταύτην.] Dr. E. would read, πρὸς την φυσικὴν φιλίαν ταύτην—φιλίαν is found in Stobæus for φύσιν—we retain the latter word, which Zeunius explains, amicitia naturalis. See his note.

P. 103. l. 3. μαλακῆ.] 'Dele—*Edwards*—sed fortasse lectus superior vel honoratior mollior erat—*Owen.*' We cannot help observing, that Ernestus had rejected μαλακῆ, and that Zeunius says, 'fortasse ne μαλακῆ quidem est spurium quia non abhorret a vero, sedem honoratiorem fuisse eandem molliorem.' No mention is made of Zeunius's interpretation, or of Ernestus's opinion, in Dr. E.'s edition.

P. 108. l. 5. ἀλλ' ὅμως.] Dr. E. proposes to read ἐπιπόνως, ex antithesi, cum subsequantur voces ἀργῶς καὶ ἀνειμένως: we retain ὅμως. It refers to the preceding sentences, in which the advantages of friendship are enumerated; but (great as they are) some, 'nevertheless, are diligent in cultivating trees, &c.'

P. 110.

P. 110. l. 6. τῦ ἐυρόντος] 'Locus non sollicitandus subint. Χρήμαλος—Anglicè, *at the price it brings.*'—Dr. Edwards is right; but is the interpretation entirely his own? The *Cod. Brodæi* et *edit. Paris* read ἐυρεθέντος—one manuscript reads τυχόντος, which is approved by Ernestus—but Zeunius says, utraque lectio est Glossema τῦ ἐυρόντος longe exquisitissimi. Ευρισκειν autem, cum alibi tum apud nostrum interdum dicitur de re, quæ reditum affert—ergo τὸ ἐυρὸν elliptice dicitur pro χρῆμα ἐυρὸν πόρον. He confirms this explanation by the following passage in the *Oeconomics, cap.* 20. ει πολὺ αργύριον ἐυρίσκοι, p. 128. edit. Zeun. We are sorry to meet with so many instances of inattention and negligence in Dr. E. when he inserts in his own notes the interpretations made by other critics. On the use of ἐυρισκειν, for comparare, see Taylor's Index to Lysias.

P. 114. l. 4. ὥσπερ οἱ ἐχθροί.] Forsan οἱ ἄρκτοι Dr. E. Ernestus had proposed κάπροι, which is neither more nor less probable than ἄρκτοι. The sense admits either reading; and at all events, we suspect ἐχθροῖ.

P. 123. l. 10. οὐχ' ὑπομένουσιν.] Nihil morantur, says the translator. Dr. E. much more properly, 'non sufferunt.' The English words, which occur in this note, should, on every principle of delicacy, have been translated into Latin. The learned reader has not forgotten the offensive expressions which are introduced in a Latin page by Dawes, in his *Miscellanea Critica*; and by Toup, in his *Epistola Critica*, addressed to the late Bishop of Gloucester.

P. 134. l. 11. κυνὸς λόγον.] 'Canis *fabulam.* Hæc fuit olim, ni male auguror, inter fabulas Æsopicas. Hoc equidem pro certo habeo, fabulas Æsopicas e veteribus vocari, λόγους. Sic Plato, εὐλείπας τὰς τῦ Αισώπε λογυς. *Phæd.* 4. *edit. Fost.* This explanation of the word is just, and may be confirmed by the following passage in Aristotle—λόγος δὲ—οἷος ὁ Στησιχόρου πρὸς Φάλαριν, καὶ Αισώπου περὶ τῦ δημαγωγῦ. *Rhetor. lib.* 2. *cap.* 20. *edit. fol. vol.* 2.

P. 136. l. 4. ὑπερορίᾳ.] He translates, 'extra fines,' and refers to Plato's works by Preux, p. 338. Zeunius understands it in the same manner, and derives it, not from ὄρεσι, with Ernestus, but from ὁρίοις.

P. 141. l. 3. οὐχ ὅτι μόνον.] He would retain ὅτι, which Ernestus would reject, and he refers to Hoogeveen de particulis gr. cap. 27. sect. 7. λέγω is understood. In Zeunius we find the same opinion, the same interpretation, and the same reference. Is this coincidence quite casual?

P. 150. l. 5. τατῖειν ἔτε λέγειν.] 'Stobæus, ἔτε ἄγειν, nullus dubito veram lectionem esse Stobæanam'—τατῖειν καὶ ἄγειν apud Xenophontem sæpe conjunguntur. Vid. Cyrop. lib. 1. prope finem.' We agree with Dr. E. and *Zeunius* in writing ἄγειν.

P. 157. l. 4. ὅσα τε νόμῳ μεμαθήκαμεν.] Fr. Portus νόμῳ consuetudine interpretatur recte more et instituto civitatis. *Zeun.*

P. 159. l. 2. ἃ γὰρ τοιοῦτοι εἰσιν Ἀθηναῖοι.] 'Lege, ἰὰ. γὰρ est vox rationem reddens, ἰὰ eheu, tales enim sunt Athenienses. The common reading is intelligible and proper. If we read ἰὰ, γὰρ is misplaced. But the alteration of οὐ is quite unnecessary.

P. 161. l. ult. το προσάτειν] 'Lege προσάτλειν.' Would not the reader give Dr. E. credit for an ingenious conjecture, on seeing merely his note? But προσάτλειν is in Stobæus, and occurs in the text of the *Leipsic edition* of 1781.

Ibid. ἕκάστυς ἐπιληδείυς πράτλειν.] Edwards reads, ἃ χρὴ τὰς ἐπιληδείυς, &c. We prefer the text of Zeunius, ἑκάσλυς τὰ ἐπιλήδεια πρατλειν.

P. 164. l. 6. σὺ ςραληγήσανλα.] 'Ernestus Vir cl. Socratem hæc arbitratur disputasse cum Pericle, cum jam a populo ςραληγὸς esset creatus. Mihi aliter videtur, tum propter verba ipsius Periclis, § 5. Οὐ λανθάνεις με, &c. tum propter verba, ἐι τοίνυν, &c. p. 174. l. 14.' It must be remarked, that the Leipsic edition differs in the same manner from Ernestus, directs his readers to the same passages in Xenophon, and adopts (or *proposes*) the same emendation, ςραληγήσανλος, with Dr. E.

P. 165. l. 7. οὐδὲ ἐν τούτοις Ἀθηναῖοι μεμπλοί.] 'Hæc verba Pericli *ad*judico.' The reason Dr. E. gives is, that the speech of Pericles is strongly expressive of indignation against the Athenians, and that he commends them sparingly. We therefore suspect a false print, and that the reading in Dr. E.'s note was *ab*judico. In assigning these words to Pericles, Dr. E. follows other editors. On this supposition the note is unnecessary; but if he meant to take them from Pericles, we do not accede to the observation; for, angry as was this proud Athenian, he had allowed his countrymen much merit in the three preceding answers; and the context requires in this place some answer, and even the very answer which Pericles makes in favour of his countrymen.

P. 174. l. 9. μέχρι τῆς ἐλαφρᾶς ἡλικίας.] '*Per ætatem.* Ita vox ἡλικία reddi debet *Matth.* vi. 27. et *Luc.* xii. 25. potius quam per *staturam.* Ita quidem redditur, *Joan.* ix. 21. 23. et *Ep. ad Hebr.* xi. 11.' We understand the passage in St. Matthew, as Dr. E. does, and as to the word, πηχυς, or cubit, applied to the measure of time, St. Matthew's words may be illustrated by the following lines in Mimnermus—

Πήχυιον ἐπὶ χρόνον ἄνθεσιν ἥβης
Τερπόμεθα. V. Brunck's Anal. vol. 1. p. 60.

Page 175. l. 5. ἐδέπω εἴκοσιν ἔτη γεγονώς.] As Dr. Edwards has not favoured his readers with any note upon this passage, we hope our readers will not be much displeased with us for laying before them the substance of some learned and acute observations

tions in the Inscriptiones Atticæ of Corsini. The Athenian citizens, when they had finished their 18th year, were enrolled under the general name of Ephebi; who again were divided into the Adscriptitii in their 19th year, and the Ephebi in their 20th. Vehemens certe suspicio mihi suboritur Adscriptitios ipsos, Epheborum instar, in Athenienſium civium numero habendos esse: nec alio prorsus discrimine, Ephebos ab Adscriptiis distingui posse, quam quod illi, secundum inter Ephebos annum agebant; hi vero, inter Ephebos nuper relati, primum, in hoc militiæ genere, annum agerent. Etenim, ut opportunius alibi demonstravi, ii, qui octavum decimum annum ætatis impleverunt, Ephebis inscribi tenebantur, donec vicesimum ætatis annum egressi in militum albo recenserentur. After reasoning upon this subject very ably, he thus concludes: Ephebi nomine in nostro Marmore, aliisque pluribus, cives illos indicatos existimo, qui secundum hujus militiæ annum agerent; Adlectos vero, vel Adscriptitios vocari censeo, qui nuper ejus Archontis anno labente Ephebis aliis adjecti, recensque adscripti forent; proximoque demum anno nobiliori Epheborum nomine appellandi, adjectaque tribuum serie recensendi fuerant, p. 14. and 15.

P. 181. l. 1. μυρίων οἰκιῶν.] Dr. E. tells us, that the number of Athenians was 20,000, and refers us to Demosth. adv. Aristogit. and the Vespæ of Aristoph. l. 705. Before the Persic war, it was 30,000, teste Herodoto, lib. 5. The information given by this note is trifling. They who would understand the subject more fully, should consult Meursius de Fortuna Athen. cap. 4. Hume's Essay on the Populousness of ancient Nations, p. 458, &c. and above all, Wallis on the Numbers of Mankind, p. 54.

P. 191. l. 1. Dr. Edwards would lop off the conclusion of the eighth chapter, from γραφαὶ to προσιέναι—'præcedentibus enim,' says he, 'non cohærent.' The transition, we confess, has not the usual perspicuity of Xenophon; but as the passage is quoted by Stobæus, and found in all the Manuscripts, we cannot venture on the desperate measure proposed by our Editor. From γραφαὶ to παρέχεσι might be spared; but we cannot part with the opinion of Socrates, on the best site of temples.

P. 192. l. 12. τὰ μὲν καλὰ τε καὶ ἀγαθὰ γιγνώσκοντα χρῆσθαι αὐτοῖς.] The two last words Dr. E. thinks, 'sensum perturbant;' which, if they be rejected, becomes 'sole meridiano clarior. "Omnes virtutes in scientia positas esse asseruit Socrates;" repugnante quidem Aristotele, apud quem virtus moralis οὐ γνῶσις ἀλλὰ πρᾶξις.' This reasoning is specious, but not decisive, or well-placed; for Socrates, as Ernestus observes, does not enquire, in what virtue, abstractedly considered, may consist, but describes a virtuous man. Χρῆσθαι αὐτοῖς, as opposed to τὸν τὰ αἰσχρὰ εἰδότα εὐλαβεῖσθαι, is good sense; and as to the construction, χρῆσθαι obviously and properly depends on ὥστε understood.

P. 197. l. ult. ταχιστ' ἂν ἀπολέσθαι.] Dr. E. proposes to read κάκιστα—' opponitur enim, τῷ ὡς ἔτυχε, ζημιοῦσθαι.' Surely, certain and immediate destruction is sufficiently opposed.

P. 211. l. 9. for προσφέρηται in the middle voice, he would read προσφέρῃ. Dr. E. does not tell us, that προσφέρῃ is the old reading, which Stephens changed into προσφέρηται, and which Zeunius has replaced in the text of his very correct edition. We take this opportunity of saying, that we do not approve of the censorious and contemptuous spirit, with which the Dutch Reviewer treats the criticisms of Zeunius upon the Memorabilia of Xenophon. See Part 6. p. 116. In his Examination of the *Cyropædia* and the *Opuscula Politica, Equestria, et Venetica*, published by the same editor, he has shewn more justice and candour. Vid. *Part* 5. p. 128. and 130.

P. 212. l. 6. τὴν ἴυγγα.] Dr. E. contents himself with quoting a well-known line from the second *Idyllion* of *Theocritus*. He would have obliged his readers more effectually, by supporting or confuting the very learned and judicious note of *Ernestus*, who confirms the interpretation of *Suidas*, where the ἴυγξ is said to be put for the rhombus used in incantations, with the bowels, probably, of this bird fastened to it, and rolled round with it.

P. 218. l. 6. ἀκύμενος.] Dr. Edwards would read ἀκεόμενος, in which he follows, but without acknowledgment, *Leunclavius*. We follow *Stephens*, and many other respectable critics, in supposing ἀκύμενος to be the name of a celebrated physician.

P. 224. l. 10. το ἐυωχεῖσθαι.] 'Hoc verbum, quod iis qui bene et frugaliter vescuntur, tribuit Socrates, *Div. Petrus*, 2 *Epist.* ii. 13. ad epulones voluptuarios traduxit.' St. Peter used the word in a general and lax sense; Socrates in a more limited signification, accommodated to his own derivation, which we will confirm by quoting at length a passage from *Athenæus*, which is partially cited by *Zeunius*. Τας δὲ ἐυωχίας ἐκάλουν ἀπὸ τῆς ὀχῆς, ἥ ἐστι τροφή, ἀλλ' ἀπὸ τοῦ καλοῦ τοῦτο ἐὺ ἔχειν, εἰς ἃς δὲ συνιόντες, οἱ τὸ θεῖον τιμῶντες, καὶ εἰς ἐυφροσύνην καὶ ἄνεσιν αὐτοὺς μεθιέντες, τὸν μὲν πότον μέθυ, τὸν δὲ τοῦτο δωρησάμενον θεὸν, Μεθυμναῖον καὶ λυαῖον, καὶ ΕΥιον, καὶ ἰηΐον προσηγόρευον. p. 363. Aristophanes, in the *Lysistrate*, applies the word to the temperate meats of the Lacedemonians—

ὅπως αν οἱ Λάκωνες ἔνδοθεν
καθ' ἡσυχίαν ἀπιωσιν ευωχημένοι. l. 1225.

But in the *Vespæ*, he uses it in the lax and general sense of feasting—

ὥσπερ καχρύων ὀνίδιον ευωχημένον. 1297.

And in the *Plutus*, Blepsidemus says,

ἐθέλω πλουτεῖν
ἐυωχεῖσθαι μεθ' τῶν παίδων
τῆς τε γυναικος. l. 604.

We

We would observe by the way, that μεθύω is used by *St. John* ii. 10. for those who drink freely, though not to any great degree of intoxication; and thus Lucian, when he would express excessive drunkenness, adds Πάροινος to μέθυσος, as if the latter word were not emphatical enough. See vol. i. p. 171. *Edit. Reitz.*

P. 226, l. 8. καὶ τὸ ὅλον.] Κατὰ τὸ μέρος in prioribus libris dictum est; in hoc dicitur κατα το ὅλον, universim, *i. e.* in genere. Hinc mihi videtur, quod

I*mus* Liber continet officium hominis erga numen et seipsum.

II*dus*—Erga familiares, Scil. μέρμον τῶν οἴκων.

III*tius*—Erga Cives: μόριον τῆς πόλεως.

IV*tus* Liber erga omnes universim—seu omnium hominis officiorum repetitionem summariam.' E.

P. 235. l. ult. καὶ καλεῖται βασιλική.] Ita et *Div. Jacobus Epist.* ii. 8. νόμον τελεῖτε βασιλικόν. E. There is a similar image in *Varro* de linguâ Latina. Quartus (explicandi gradus) ubi est aditus et initia *regis. Lib.* 4. p 7. *edit. Scal.* Βασιλικόν τι το καλεῖσθαι. *Xen. Symp. cap.* 1. But on the word νομους (for so we should read) joined with βασιλεῖς, πόλεως. *Vid. Arist. Rhet. cap.* 2. *lib.* 3. with a sensible note in the Oxford edition.

P. 236. l. 6. τῶν δικαιῶν ἔστιν ἔργα, ὥσπερ τῶν τεκτόνων.] Ἔστιν ἂν ἔργον ἀνθρώπου, κ. τ. λ. 'Opus igitur hominis est functio muneris animi rationi consentanea, aut certe ratione non carens. *Arist. Eth. N. lib.* 1. *c.* 7.' The most curious interpretation we have seen of the word ἔργον is in a note of *Perizonius* on *Sanctius, de Vocibus Homonymis.* Perizonius there shews, that in Greek it often emphatically denotes 'quotidianum alicujus hominis *opus.*' This criticism, though not immediately applicable to the passage in Xenophon, deserves to be pointed out and recommended to the learned reader. On the rhetorical sense of ἐργασία, see *Capperon: Quintilian*, p. 239.

P. 244. l. 10. καὶ οἵτε ὅμοιοι.] 'Mea quidem sententia οἱ ὅμοιοι denotant επιτυγχάνουσας, et contrariantur τοῖς ἀπολυγχάνουσι in hac ipsâ periodo. Legendum forsan καὶ οἱ μὲν ὁμοῖοι—οἷδε ἀποτυγχάνοντες. Οἱ ὅμοιοι sæpe apud nostrum, videntur esse *nobiles*, viri dignitate, virtute, et prudentiâ clari. *Xen. Hellenic.* iii. 3. *De Republ. Athen.* 1. 6.' This note, we suspect, was suggested by the following observation of Zeunius. 'Sed ὅμοιοι, apud nostrum omnino dicuntur, qui sunt ejusdem conditionis dignitatis, muneris. Conf. *Ind. Cyrop.* et *Opusc. politic.*' Thus in the book *De Republ. Laced.* ὅσοι αν σύσκηνοι ὦσι τῶν ὁμοίων. But the interpretation is not original even in Zeunius. We therefore shall illustrate and confirm it by two quotations from the *Exercitationes Jacobi Palmerii.* The first occurs in his observations on the 4th book of *Xenophon's Hellenica, Steph. edit.* 289. οὗτος δὲ ἦν καὶ τὸ εἶδος νεανίσκος καὶ τὴν ψυχὴν εὔρωστος, ὁ μέν τοι των ὁμοιων:

Το ὁμοίων videtur hic sumi in *raro* significatu, nimium, pro nobili et aliis nobilibus Spartiatis æquo vel pari. Ea vox, ut puto, fuit Laconibus peculiaris, certe alibi (credo) non occurrit in eo significatu, saltem non memini me legisse. Sic inter Gallos, ordo quidam sublimioris dignitatis dicuntur *les pairs*, pares, ὁμοῖοι, ea tamen voce in eo significatu videtur uti *Demosth. contra Leptinem.* The second occurs in his criticisms on this speech of *Demosthenes contra Leptinem, edit. Pr.* p. 323. Post 375. Μετὰ τῶν ὁμοίων.—ὅμοιοι apud Lacedæmonios aliud significabat, quam apud alios Græcos. Sic enim vocabunt nobiles suos, ex quibus Senatus, ἡ γερουσία, constituebatur. We say in English, *the Peers.*

P. 245. l. 3. καὶ ἀτιμαζόμενοι.] 'Post verba ἄδοξοι καταγέλαστοι, et καταφρονούμενοι, frigidum est ἀτιμαζόμενοι—et curiosa Xenophontis felicitate prorsus indignum. Insignem aliquam depravationem, quam nemo criticorum, quantum scio, suspicatus est, huic verbo subesse nullus dubito; et felici conjecturâ usus, textum in genuinam puritatem restituere posse confido.' He then ascribes the common reading to the ignorance of the Librarians, and, with great probability, would substitute ἀτιμούμενοι. In support of this reading, he quotes the following words from Taylor's Notes on the speech of *Demosthenes*, περὶ παραπρεσβείας. "Ἀτιμαζω ad privatam infamiam, ad contumeliam significandum easque ignominias, quæ homini ab homine, non a lege, infliguntur. Ἀτιμόω est vox ritualis et tota forensis." In addition to the criticism of Taylor, which is supported by numerous authorities from the prose writers, we would remind our Readers, that the same exactness is observed by the Attic poets.

Τοὺς φεύγοντας καξαπαλῶντας καὶ τυπτομένους ἐπίτηδες
Ἐξηλας ἀτιμιωσας πρωτῳ. *Aristoph. in Pac.* v. 741.

Ψήφον ἔθεντ' αἰτιμώ
σαντες ἔριν γυναικῶν. *Æschylus in Supp.* p. 652.

We know a learned friend, who in the 22d line of the *Antigone* of *Sophocles* would read ἀτιμώσας for ἀτιμάσας.

P. 252. l. 5. ἐπῆλθεν.] 'Obiter hic emendandus locus vexatissimus *Div. Petri* 2 *Epist.* i. 20. Pro voce ἐπιλύσεως quæ vehementer torsit theologos, lege ἐπελεύσεως, et plana fiunt omnia, et sibi maxime congruentia.—The passage in St. Peter is extremely difficult, and we presume not to decide upon the true reading, or the true sense; but we refuse to Dr. E. the merit of originality; for ἐπελεύσεως had been proposed by *Grotius*, by *Calvin*, by *Alexander More*, and by *Curcellæus.* We refer our Readers to a long and elaborate note in the *Curæ Philologicæ* of *Wolfius*, p. 169. vol. 5. On the word ἐπελθὼν, Valckenaer has some acute and ingenious remarks, in the 464th page of his Notes on the *Phœnissæ.*

P. 263. l. 2. ἵππον δὲ βίν τῷ βουλομένῳ δικαίως ποιήσασθαι.] Δικαίως dicitur vel de re vel de persona, quæ muneri suo *par est.*

Ita *Lucianus de Hist. conscrib.* § 39. Xenophontem vocat δικαίου συγγραφέα, *i. e.* idoneum et historiæ conscribendæ parem auctorem. Ad eam normam scriptum reperimus apud *Longinum*, § 44. παιδομαθεῖς εἶναι δυλείας δικαίας "videmur a pueritia imbuti esse justâ vel absolutâ servitute." Latini multa cum liberalitate, voce, *justus*, ad eam rem utuntur: ut volumen, prœlium, exercitus dicuntur, *justi*. Quicquid scil. functionem suam recipit; quicquid suo muneri respondet, et omnibus numeris est absolutum; id apud eos scriptores *justum* dicitur.' We confirm Dr. Edwards's criticism by 'justum poema' in the 4th *Sat.* of *Horace*, *lib.* 1.

P. 290. l. 12. αυτίκα.] *Exempli gratiâ*, Vide *Xen. Cyropæd. lib.* v. p. 319. *Ed. Hutch. de Republ. Laced. cap.* 1. § 3. The Leipsic editor had translated this word *primum*, and then substituted *exempli gratiâ*; which explanation he also affixed to the word in the *Oeconomics* of *Xenophon*, published in 1782. Vid. cap. 19. p. 121. Dr. E. perhaps had seen one or both of these explanations. He acknowledges neither!

P. 293. l. 3. ἐκεῖνος γαρ λέγων, &c.] 'Hæc omnia usque ad sectionis finem, cujusdam Scioli esse additamenta puto. Uncis ea inclusi, prorsus rejicere non ausus.' We applaud Dr. E.'s sagacity in suspecting the genuineness of these ten lines, and we approve of his diffidence in not excluding them from the text.

P. 296. l. 3. Δήλια.] 'Omnia Athenienſium festa neutro genere efferuntur, absque ulla exceptione, nisi me fallat memoria.' This perhaps is not entirely true. We have selected the following names of feasts from *Meursius* in his *Græcia Feriata*, Βαλλήνιος—βορεασμοὶ—δωδεκάτη—ἑβδόμη—φελλὸς—these were Athenian feasts. Those of other nations were generally in the neuter; but there are exceptions—δαιλὶς, a feast among the Argives—πλήις, among the Milesians—κισσοτόμοι, among the Phliasians—καρυατὶς, and διαμασλίγωσις, among the Lacedæmonians.

From the notes which we have produced, our Readers, probably, may be inclined to agree with us, in considering Dr. E. as a good scholar, rather than as a sagacious critic. His erudition, certainly, was not very extensive, nor very deep; and for many of his observations he is indebted to his friend Dr. Taylor. He seems, indeed, ambitious of acknowledging his obligations to the illustrious editor of Demosthenes; and we wish that he had been equally attentive in mentioning some *other* sources, from which his criticisms are evidently derived. We cannot follow him in his favourite opinion, that the Memorabilia of Xenophon contain a complete and regular system of ethics; but we readily allow his taste and judgment in the explanation of some particular parts. As to the style of his Notes, we think it neither remarkably elegant, nor uniformly correct; but we are happy in finding it not deformed by any affectation of uncouth and unusual phraseology: we are yet more happy, in being able to in-

form our Readers, that it is quite exempt from that arrogance of temper, and that bitterness of invective, in which philological writers often indulge themselves to a most unjustifiable and most odious excess. As no work of Xenophon is more generally read, or more justly admired, than the Memorabilia, we have employed our remarks upon the editor rather than the author. The limits of our Review will not permit us to enter minutely into the merits of the several manuscript readings. Upon one of those readings there is the following note:

P. 3. l. 1. ἐγίγνωσκεν.] ἐγίνωσκεν, Par. 1. et γίνωσκω sæpius apud Xenophontem, ut dulcius et ἀττικωτερὸν, invenitur.' We differ toto cœlo from the very candid and learned writer, for γιγνωσκω, not γινώσκω, is the Atticism. Γίγνεται, ἀττικῶς. γίνεται, ἑλληνικῶς. *Mœris.* In confirmation of our opinion, which ought to be confirmed by every possible proof, when we differ from an authority so respectable as Dr. Owen's, we will produce a note of Valckenaer shewing, γίγνωσκειν et γιγνεσθαι veterem esse verborum scriptionem: 'firmat illam Latinam *Gigno.* Græcorum obsoleta forma fuit activa multiplex: γίνω· γείνω· γίνω· ἀ γίνω, γιγίνω, γίγνω· sicut a πέτω, πιπίτω, πίπτω· μένω, μιμένω, μίμνω.' This note is on the 1396th line of the *Phœnissæ.*

We suspect that Valckenaer's observation had been read, though it is not acknowledged, by the acute writer of the *Fragmenta Grammaticæ Græcæ*, published in Edinburgh 1782, while we observe that he deduces πίπτω from πίτω, not πέτω. To put the spelling of γιγνώσκω beyond all doubt, we will quote a passage from *Heraclides*, quoted by *Eustathius* on *Odyss.* M. p. 489. Γιγνώσκω δὶα τῶν δύο γ ὡς εἶναι τῷ λόγῳ αὐτῷ, ἡμαρτημένον τὰ γινώσκω δια μόνε τὲ κατ' ἀρχὴν γάμμα. εἰ δὲ τῦτο τοιῦτον καθ' Ἡρακλείδην, πλαιοῖτο ἂν ὁμοίως, καὶ τὸ γίνεσθαι καὶ τὰ κατ' αὐτὰ πάντα. εἷς οἱ μὲν παλαιοὶ, ἐν δυσὶ γάμμα ἐχρῶντο, γίγνομαι λέγοντες καὶ γιγνόμενοι, ὕυτω δὲ καὶ τὰ ἄλλα.

We will close our reasons for dissenting from Dr. Owen, with quoting the note of Brunck on the 52d line of the *Ranæ* of *Aristophanes*—'ἀναγιγνώσκουσι μοι—sic B. duplici γ, rectè—propriam hanc Atticis scripturam, tum codicum, tum veterum grammaticorum auctoritate utique apud comicum restitui.' Eustathius, p. 1064. l. 1. τὸ δὲ γινώσκειν, οἱ μὲν ὕστερον Ἀττικοὶ μέλα κῆ δευτέρου γάμμα γιγνώσκειν φασιν ὡς κῆ ὁ κωμικὸς δηλοῖ, καθά, καὶ τὰ γινεσθαι, γγνεσθαι. He then refers to the note of Valckenaer, quoted above. We add, that Zeunius in all his indices to the works of Xenophon, of which he is the editor, preserves the true spelling.

We shall conclude our remarks on the V. L. with the following observation of Mr. Belin, to which, after mature consideration, we cannot accede: 'Page 69. line 7. Si verba, ῥιγῶν, θάλπεν et πόνε, cum πρὸς ἐπιθυμίαν congruere, viris quibusdam doctis,

doctis, non visa sunt, in animo non habebant non solum *desiderii*, sed *cujus libet animi dispositionis* ἐπιθυμία esse significationem, inde dici potest ἐπιθυμία πόνου, θάλπους ἰσχύος, *Cl. Belin.*' Upon comparing the criticism of Belin with the text of Xenophon, we, at first, did not absolutely reject this interpretation; and we shall now endeavour *in some measure* to illustrate, for we mean not directly to justify it, by a passage in *Andronicus Rhodius* περὶ παθῶν: *Vid.* p. 739. *edit. Leyden.* Τὰ γενικώτατα πάθη τέσσαρα, λύπη, φόβος, ἐπιθυμία, ἡδονή. He then defines ἐπιθυμία—ἐπιθυμία ἐστὶν ἀλόγου ὄρεξις ἢ δίωξις προσδοκωμένου ἀγαθοῦ—Ἐπιθυμίας δὲ εἴδη, says he, p. 742. are, Ὀργή. θυμός χολῶν. πικρία. μῆνις. κοτός. ἔρως, ἵμερος. πόθος. δυσμένεια. δύσνοια. ἀψυχαρία. ῥιψοδαλμία. σπάνις. τραχύτης. ἐρισπροσαλπάθεια. φιλήδονία. φιλοχρηματία. φιλοτιμία. φιλοζωία. φιλοσωματία. γαστριμαργία. οἰνοφλυγία. λαγνεία. Andronicus afterwards proceeds to explain these words in detail, and his explanation shews the latitude in which ἐπιθυμία, when used to express the animi affectus, is understood. We confess, however, that Belin's interpretation of Xenophon is circuitous, and somewhat harsh; and therefore, on the whole, we would understand the passage according to the plain and well-founded canon, which Ernestus would apply to it.—'Substantiva ad idem verbum referri simul, quæ singula commode non possent, et sufficere, quod proximum verbo locum occupet, ei accommodatum verbum esse.' Dorville, as Zeunius well observes, has most ably and most fully illustrated this usage, in his notes on *Chariton*; and who can recollect without indignation, the injurious and illiberal treatment, which that great scholar has experienced from the author of a *Commentary* on the Epistle to Augustus, not quite so READABLE as David Hume's History of England?—In grafting system on writings, where system, probably, was never designed, Dr. E. and Dr. H. seem *Arcades ambo*. The Fellow of Jesus College was perhaps not quite equal to the Pastor of "Thurcaston's Low Vale," either in acuteness of reasoning, or ingenuity of refinement; but *he* had too much good sense to scoff at philology, and too much liberality to sneer at his superiors.

ART. V. *Poems, chiefly in the Scottish Dialect.* By Robert Burns. 8vo. Kilmarnock printed. No Bookseller's Name, nor Price. 1786.

POETA *nascitur, non fit*, is an old maxim, the truth of which has been generally admitted; and although it be certain that in modern times many verses are manufactured from the brain of their authors with as much labour as the iron is drawn into form under the hammer of the smith, and require to be afterwards smoothed by the file with as much care as the burnishers

of Sheffield employ to give the laſt finiſh to their wares; yet after all, theſe verſes, though ever ſo ſmooth, are nothing but *verſes*, and have no genuine title to the name of *Poems*. The humble bard, whoſe work now demands our attention, cannot claim a place among theſe poliſhed *verſifiers*. His ſimple ſtrains, artleſs and unadorned, ſeem to flow without effort, from the native feelings of the heart. They are always nervous, ſometimes inelegant, often natural, ſimple, and ſublime. The objects that have obtained the attention of the Author are humble; for he himſelf, born in a low ſtation, and following a laborious employment, has had no opportunity of obſerving ſcenes in the higher walks of life; yet his verſes are ſometimes ſtruck off with a delicacy, and artleſs ſimplicity, that charms like the bewitching though irregular touches of a Shakeſpear. We much regret that theſe poems are written in ſome meaſure in an unknown tongue, which muſt deprive moſt of our Readers of the pleaſure they would otherwiſe naturally create; being compoſed in the Scottiſh dialect, which contains many words that are altogether unknown to an Engliſh reader: beſide, they abound with alluſions to the modes of life, opinions, and ideas, of the people in a remote corner of the country, which would render many paſſages obſcure, and conſequently unintereſting, to thoſe who perceive not the forcible accuracy of the picture of the objects to which they allude. This work, therefore, can only be fully reliſhed by the natives of that part of the country where it was produced; but by ſuch of *them* as have a taſte ſufficiently refined to be able to reliſh the beauties of nature, it cannot fail to be highly prized.

By what we can collect from the poems themſelves, and the ſhort preface to them, the Author ſeems to be ſtruggling with poverty, though cheerfully ſupporting the fatigues of a laborious employment. He thus ſpeaks of himſelf in one of the poems:

> 'The ſtar that rules my luckleſs lot,
> Has fated me the ruſſet coat,
> And damn'd my fortune to the groat:
> But, in requit,
> Has bleſt me with a random ſhot
> Of country wit.'

He afterward adds,

> 'This life, ſae far's I underſtand,
> Is an enchanted fairy land,
> Where pleaſure is the magic wand,
> That, wielded right,
> Makes hours and minutes hand in hand
> Dance by fu' light.

The

The magic wand then let us wield;
For ance [a] that five and forty's speeld [b]
See crazy, weary, joyless Eild [c],
With wrinkled face,
Comes hostan, hirplan owre the field [d],
With creeping pace.

When ance life's day draws near the gloamin [e],
Then farewell vacant, careless roamin,
And farewell cheerful tankards foamin,
And social noise;
And farewell dear deluding woman,
The joy of joys!'

Fired with the subject, he then bursts into a natural, warm, and glowing description of youth—

'O life! how pleasant in thy morning,
Young Fancy's rays the hills adorning!
Cold-pausing Caution's lesson scorning,
We frisk away,
Like school-boys at th' expected warning,
To joy and play.

We wander there, we wander here,
We eye the rose upon the brier,
Unmindful that the *thorn* is near,
Among the leaves;
And though the puny wound appear,
Short time it grieves.'

'None of the following works' [we are told in the Preface] were ever composed with a view to the press. To amuse himself with the little creations of his own fancy, amid the toil and fatigues of a laborious life; to transcribe the various feelings, the loves, the griefs, the hopes, the fears in his own breast; to find some kind of counterpoise to the struggles of a world, always an alien scene, a task uncouth to the poetical mind; these were his motives for courting the Muses, and in these he found poetry its own reward.'

These poems are chiefly in the comic strain. Some are of the descriptive cast; particularly *Hallow-e'en*, which contains a lively picture of the magical tricks that still are practised in the country at that season. It is a valuable relic, which, like Virgils eighth Eclogue, will preserve the memory of these simple incantations long after they would otherwise have been lost. It is very properly accompanied with notes, explaining the circumstances to which the poem alludes. Sometimes the poems are in the elegiac strain, among which class the Reader will find

[a] Once. [b] Attained, or past. [c] Age. [d] Comes coughing, halting, [hirplan means rather walking crazily, through age and pain, than *lamely*, strictly so called] over the field. [e] *Gloamin*, glooming; the close of day; after sun-set, before it be dark.

much

much of nature in the lines to a mouse, on turning up her nest with the plough, in Nov. 1785—and those to a mountain-daisy, on turning one down with the plough, in April 1786. In these we meet with a strain of that delicate tenderness, which renders the Idylls of Madam Deshouliers so peculiarly interesting. Some of the poems are in a more serious strain; and as these contain fewer words that are not pure English than the others, we shall select one as a specimen of our Author's manner.

The poem we have selected exhibits a beautiful picture of that simplicity of manners, which still, we are assured, on the best authority, prevails in those parts of the country where the Author dwells. That it may be understood by our Readers, it is accompanied by a Glossary, and Notes, with which we have been favoured, by a friend, who thoroughly understands the language, and has often, he says, witnessed with his own eyes, that pure simplicity of manners, which are delineated with the most faithful accuracy in this little performance. We have used the freedom to modernise the orthography a little, wherever the measure would permit, to render it less disgusting to our Readers south of the Tweed.

The Cotter's[f] *Saturday Night.* Inscribed to R. A**** Esq.

I.

My lov'd, my honour'd, much respected friend,
No mercenary Bard his homage pays;
With honest pride, I scorn each selfish end,
My dearest meed, a friend's esteem and praise;
To you I sing, in simple Scottish lays,
The *lowly train* in life's sequester'd scene;
The native feelings strong, the guileless ways,
What A**** in a *cottage* would have been;
Ah! tho' his worth unknown, far happier there I ween!

II.

November chill blows loud with angry sugh[g];
The short'ning winter-day is near a close;
The miry beasts retreating from the pleugh;
The black'ning trains of craws[h] to their repose:
The toil-worn *Cotter* from his labour goes,
This night his weekly moil[i] is at an end,
Collects his *spades*, his *mattocks*, and his *hoes*,
Hoping *the morn* in ease and rest to spend,
And weary, o'er the moor, his course does homeward bend.

---

[f] *Cotter* is a labouring man, who rents a small house from a farmer.

[g] *Sugh*, the sound made by a stick, or other thing, drawn forcibly and quickly through the air; or the sound of the air among trees, or other opposing objects. [h] Crows, or rooks. [i] Labour; *moil* is used in this sense, in many parts of England.

III.

III.

At length his lonely *Cot* appears in view,
Beneath the shelter of an aged tree;
Th' expectant *wee-things* [k], toddlan [l], stacher [m] through
To meet their *Dad*, with flightering [n] noise and glee.
His *wee bit ingle* [o] blinking [p] bonilie,
His clean hearth-stane, his thrifty *wifie*'s smile,
The lisping infant, prattling on his knee,
Does all his weary *kiaugh* [q] and care beguile,
And makes him quite forget his labour and his toil.

IV.

Belyve [r], the elder bairns [s] come dropping in,
At service out, among the farmers roun' [t];
Some ca' [u] the pleugh, some herd, some tentie rin
A cannie errand to a neighbour town:
Their eldest hope, their *Jenny*, woman grown,
In youthful bloom, love sparkling in her e'e [x],
Comes home perhaps to shew a braw [y] new gown,
Or depositе her sair-won [z] penny-fee [a],
To help her *parents* dear, if they in hardship be.

V.

With joy unfeign'd brothers and sisters meet,
And each for other's welfare kindly spiers [b].
The social hours swift wing'd unnotic'd fleet;
Each tells the uncos [c] that he sees or hears.
The parents partial, eye their hopeful years;
Anticipation forward points the view;
The *Mother*, with her needle and her sheers,
Gars auld claes look amaist as well's the new [d];
The *Father* mixes all with admonition due.

VI.

Their master's and their mistress's command
The younkers all are warned to obey;

---

[k] *Wee*, a diminutive, little; a fondling expression; wee-things, little ones. [l] *Toddlan*, a word only applied to denote the unsteady trot of children, who are beginning to walk. [m] *Stacher*, reel, a kind of stagger. [n] *Flightering*, unsteady, unequal, joyfully.

[o] *Wee bit ingle*, little fire; a diminutive, which has no synonym in English. [p] *Blinking* is applied to a small light, that does not burn steadily, but breaks forth by interrupted flashes.

[q] *Kiaugh*, carking; distress of mind. [r] *Belyve*, by and by.

[s] *Elder bairns*, elder children. [t] *Roun'*, round. Frequently the *d* at the end of a word is not sounded in the Scottish dialect; the *o* is also changed into *e*, as in pleugh, plough; elder, older; but more frequently the *o* into *a*, as hame, for home; amang, among, &c. [u] Drive. [x] *E'e*, eye. [y] *Braw*, a phrase denoting finery, or the satisfaction finery produces. [z] *Sair won*, sore won; won with labour. [a] *Penny fee*, wages; the word penny is here a diminutive, denoting that it is a small matter.

[b] Enquires. [c] *Uncos*, new things that are uncommon.

[d] Makes old clothes look almost as well as new.

And

And mind their labours wi' an eydent[e] hand,
And ne'er, tho' out of sight, to jauk[f] or play:
"And O! be sure to fear the LORD alway!
And mind your *duty*[g] duely, morn and night!
Lest in temptation's path ye gang astray,
Implore his *counsel*, and assisting *might*,
They never sought in vain that sought the LORD aright."

VII.

But, hark! a rap comes gently to the door;
Jenny, wha kens the meaning of the same,
Tells how a neighbour lad[h] came o'er the moor,
To do some errands, and convoy her hame.
The wily mother sees the *conscious flame*
Sparkle in *Jenny*'s e'e, and flush her cheek,
With heart-struck anxious care, enquires his name;
While Jenny, hafflins[i], is afraid to speak;
Well pleas'd the mother hears, its nae wild worthless *rake*.

VIII.

With kindly welcome *Jenny* brings him ben[k];
A *strappan youth*[l]; he takes the mother's eye;
Blythe *Jenny* sees the visit's no ill ta'en;
The father cracks[m] of horses, pleughs, and kye[n].
The youngster's artless heart o'erflows with joy,
But blate and laithfu'[o], scarce can well behave;
The mother, with a woman's wiles, can spy
What makes the *youth* sae bashfu' and sae grave;
Well pleas'd to think her *bairn*'s respected like the lave[p].

IX.

O happy love! where love like this is found!
O heart-felt raptures! bliss beyond compare!
I've paced much this weary, *mortal round*,
And sage EXPERIENCE bids me this declare—

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[e] *Eydent*, constant, steady, uninterrupted diligence.

[f] *Jauk*, to neglect work; to loiter when unperceived.

[g] *Mind your duty*, forget not your *duty*; that is, your prayers: a very common expression in Scotland. The whole of this stanza contains advice very strongly inculcated, with great seriousness, in the manner here done by parents in that country. The transition to the first person is beautifully poetical; but it was naturally suggested by what the Author must have often seen in real life.

[h] *Lad*, a young man; applied only to those in a low station.

[i] *Hafflins*, hesitatingly; in some measure afraid; timidly.

[k] *Ben*—the inner part of the house is called *ben*, the outer part of it *but*—to bring one *ben* then, is to bring them from the door towards the place where the family sit.

[l] *Strappan* youth, well-grown, well-shaped youth; promising strength.

[m] *Cracks*, talks; generally means with glee, or cheerfulness.

[n] *Kye*, cows. [o] *Blate and laithfu'*, bashful and backward.

[p] *Like the lave*, like the rest; like other people; like her neighbours.

"If

"If Heaven a draught of heavenly pleasure spare,
One *cordial* in this melancholly *vale*,
'Tis when a youthful, loving, modest pair,
In other's arms breathe out the tender tale,
Beneath the milk-white thorn that scents the ev'ning gale."—

XI.

But now the supper crowns their simple board,
The healthsome *porritch* [q], chief of Scotia's food:
The soupe their *only Hawkie* [r] does afford,
That 'yont the hallan [s] snugly chews her cood [t]:
The Dame brings forth, in complimental mood,
To grace the lad, her well hain'd *kebbuc*, fell [u],
And aft he's prest, and aft he ca's it good;
The frugal *Wifie* garrulous, will tell,
How 'twas a towmond auld, sin' lint was i' the bell [x].

XII.

The chearfu' supper done, with serious face,
They round the ingle [y] form a circle wide;
The *Sire* turns o'er, with patriarchal grace,
The big *ha' Bible*, ance his father's pride [z]:

His

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[q] *Porritch*, a mess, made of oatmeal and water, boiled to the consistence of a pudding, seasoned with a little salt. This homely dish, eat with a little milk, is the common food of most of the labouring people in Scotland, both at supper and breakfast.

[r] *Hawkie*, a common name of a cow. Their only hawkie, is their only cow. The soupe here mentioned is that to be eat, by way of sauce, along with the porritch.

[s] *That 'yont the hallan*—beyond the hallan. *Hallan* is the name of a kind of fixed partition, or screen, which, without being closed by a door, separates the part of the house where the fire-place is, from another part, which is usually without light. In this dark corner, behind the hallan, the cow, in poor people's houses, is usually kept. [t] Cud.

[u] *Her well hain'd kebbuc, fell.*—To hain, is to preserve with care for some particular occasion; usually applied to the abstaining from some favourite kind of food, that it may be ready for any particular purpose. *Kebbuc*, a cheese,—*fell*, sharp, acrid, piquant—Her well-preserved, piquant cheese.

[x] *How 'twas a towmond auld when lint was i' the bell*—how it was a twelvemonth old when flax was in the bloom. This way of fixing dates from the state of vegetation of different plants is common in Scotland; it forms the natural rural kalendar. [y] Fire.

[z] Family worship, in these seats of innocence and peace, is still universally practised; and after supper, that worship is as naturally expected, as the bottle and glasses after dinner at the tables of the Great. If any one of a family has been able to purchase a folio, or a quarto bible, it is carefully covered with leather, and reverently preserved from father to son, for several generations, and is deemed a most honourable mark of distinction. It is here called the *ha'—hall* Bible,

His bonnet rev'rently is laid aside,
His *lyart haffets*[a] wearing thin and bare:
Those strains that once did sweet in Zion glide,
He wales[b] a portion with judicious care,
"And let us worship God!" he says with solemn air.

XIII.

They chaunt their artless notes in simple guise;
They tune their *hearts*, by far the noblest aim:
Perhaps *Dundee*'s wild warbling measures rise,
Or plaintive *Martyr*'s, worthy of that name[c],
Or noble *Elgin* beets[d] the heav'n-ward flame,
The sweetest far of Scotia's holy lays:
Compar'd with these, *Italian trills* are tame;
The tickled ears no heartfelt raptures raise;
Nae unison hae they with our CREATOR's praise.——

XVI.

Then kneeling down to HEAVEN'S ETERNAL KING,
The *Saint*, the *Father*, and the *Husband* prays;
Hope springs exulting on triumphant wing,
That *thus* they all shall meet in future days:
There ever bask in *uncreated rays*,
No more to sigh, or shed the bitter tear,
Together hymning their CREATOR's praise,
In *such society*, yet still more dear;
While circling time moves round in an eternal sphere.

XVII.

Compar'd with *this*, how poor religion's pride,
In all the pomp of *method* and of *art*,
When men display to congregations wide,
Devotion's ev'ry grace—except the *heart!*
The POWER, incens'd, the pageant will desert,
The pompous strain, the sacerdotal stole;
But haply in some *cottage* far apart,
May hear, well pleas'd, the language of the *soul*;
And in his *book of life* the inmates poor inrol.

XVIII.

Then homeward all take off their sev'ral way;
The youngling *cottagers* retire to rest:
The parent-pair their secret homage pay,
And proffer up to Heaven their warm request,

Bible, because it cannot be carried out of the house; and was usually preserved in a particular shelf, in the common-hall, in families of distinction, who had such an apartment. Family worship is universally thus performed: first, a portion of the Psalms is sung by the whole family; then the master of the family devoutly reads a chapter of the Bible; and lastly they all kneel down, and he prays extempore.

[a] *Lyart*, streaked white, with other colours. *Haffets*, temples.
[b] Selects. [c] Names of different church tunes.
[d] *Beets*, furnishes fewel to, feeds, keeps alive.

That

That HE who ſtills the *raven*'s clam'rous neſt,
And decks the *lily* fair in flow'ry pride,
Would, in the way *His Wiſdom* ſees the beſt,
For *them* and for their *little ones* provide;
But chiefly, in their hearts with *grace divine* preſide.

XIX.

From ſcenes like theſe, old SCOTIA's grandeur ſprings,
That makes her lov'd at home, rever'd abroad:
Princes and Lords are but the breath of Kings;
"An honeſt man 's the nobleſt work of GOD:"
And *certes*, in fair Virtue's heavenly road,
The *cottage* leaves the *palace* far behind:
What is a lordling's pomp? A cumbrous load,
Diſguiſing oft the *wretch* of human kind,
Studied in arts of hell, in wickedneſs refin'd!

XX.

O SCOTIA! my dear, my native ſoil!
For whom my warmeſt wiſh to heaven is ſent!
Long may thy hardy ſons of *ruſtic toil*,
Be bleſt with health, and peace, and ſweet content!
And O! may heaven their ſimple lives prevent
From *luxury*'s contagion, weak and vile!
Then howe'er *crowns* and *coronets* be rent,
A *virtuous populace* may riſe the while,
And ſtand a wall of fire around their much lov'd iſle.

Theſe ſtanzas are SERIOUS. But our Author ſeems to be moſt his own element when in the ſportive, humorous ſtrain. he poems of this caſt, as hath been already hinted, ſo much ound with provincial phraſes, and alluſions to local circumincès, that no extract from them would be ſufficiently intellible to our Engliſh readers.

The modern ear will be ſomewhat diſguſted with the meaſure many of theſe pieces, which is faithfully copied from that hich was moſt in faſhion among the ancient Scottiſh Bards; it hath been, we think with good reaſon, laid aſide by ter Poets. The verſification is in general eaſy; and it ſeems have been a matter of indifference to our Author in what eaſure he wrote. But if ever he ſhould think of offering y thing more to the Public, we are of opinion his performances ould be more highly valued were they written in meaſures leſs tiquated. The few Songs, Odes, Dirges, &c. in this collecon, are very poor in compariſon of the other pieces. The Auor's mind is not ſufficiently ſtored with brilliant ideas to ſuced in that line.

In juſtice to the Reader, however, as well as the Author, we uſt obſerve that this collection may be compared to a heap of heat careleſsly winnowed. Some grain of a moſt excellent ality is mixed with a little chaff, and half ripened corn. ow many ſplendid volumes of poems come under our review,

in which, though the mere chaff be carefully separated, not a single atom of perfect grain can be found, all being light and insipid. We never reckon our task fatiguing, when we can find, even among a great heap, a single pearl of price; but how pitiable is our lot, when we must toil and toil, and can find nothing but tiresome uniformity, with neither fault to rouse, nor beauty to animate the jaded spirits!

ART. VI. *Experiments and Observations relating to* Acetous Acid, Fixable Air, Dense Inflammable Air, Oils, and Fuel; the Matter of Fire and Light, Metallic Reduction, Combustion, Fermentation, Putrefaction, Respiration, and other Subjects of Chemical Philosophy. By Bryan Higgins, M. D. 8vo. 6s. Boards. Cadell. 1786.

THE Author informs us in the Preface, that the publication of this work has been long delayed, from various causes, of which he gives an account; that more than a third part of it was printed the beginning of last year; that all that was new in the experiments, or interesting in the doctrines, was introduced in his public course of chemistry, which commenced in the April following (viz. in 1785); and that, by this communication to a very respectable and scientific audience, he has deprived the work of every advantage of novelty. These particulars are doubtless proper to be known, in case of any disputes arising about priority of discovery; but we cannot suppose that the work has lost any advantage of novelty, or suffered any diminution of its importance, with respect to the Public at large. The philosopher will see in it many abstruse objects elucidated; he will find particularly the chemical constitutions of the aeriform fluids, and of animal and vegetable productions, of which those fluids or their principles make the discriminating component parts, investigated with sagacity, and placed in a light different from that in which they have hitherto appeared.

The immediate subject matter, in most of the leading experiments, is the acetous acid. The Doctor begins with the method of obtaining this acid, in its purest and most concentrated state; *viz.* dislodging it, by means of vitriolic acid, from pure acetated alcali (commonly called *terra foliata tartari*, and *sal diureticus*), in like manner as the nitrous and marine acids are procured from their respective neutral salts: he gives full directions for conducting the operation with success, pointing out the precautions which the nature of the vegetable acid renders necessary, especially where the quantities operated upon are large, as was the case in almost all his own experiments.

This acid, which, by itself, is more volatile than water, and distils unchanged, he combines with fixed alcalies, lime, magnesia, and other bodies capable of detaining it in the fire till it

receives

receives a degree of ignition; examining attentively the changes produced by that heat, and collecting, in a proper apparatus, the substances that are detached by it. The general result is (for our limits will not admit of our entering into particulars), that by ignition the acid is decomposed, and new products generated; that fixable air, inflammable air, and an oil, come over into the receivers; that a part remains combined with the fixed matter employed, in the state of black combustible coal or tinder; and that no part arises, or remains, in the form of acetous acid.

From these, and other phenomena, it is inferred, that phlogiston is one of the component parts of this acid, and enters its composition in great quantity:—that, as fire is the only matter which has access to the acid in the circumstances of these experiments, and as the products issue cold, though the mass which they rise from be red-hot, a large quantity of this fire is absorbed, fixed, or rendered latent:—that some principle or principles of the acid, combined with the fire, make the fixable air:—that so much of the remainder as combines in like manner with fire, forms the inflammable air:—that the part which escapes the necessary ignition makes the oil; whilst that which is obstinately retained in a fixed body makes the coaly substance. Not that these several products result from so many distinct or appropriated substances in the acid: the principle of acidity is contained in them all, and their differences depend upon proportions, and other circumstances, which the Author successively developes.

Every portion of the acid requires its due charge of fire before it can be transmuted at all; nor does the acid affect any intermediate state between that of acetous acid and the elastic fluids, which, with the due charge of fire, it never fails to produce. Some of the phlogistic part is indeed expended in forming oil, while the remainder forms inflammable air, and therefore the part of the acid that is turned into inflammable air may be said to affect the intermediate form of oil; but still the oil appears to be nothing more than the substance of inflammable air before it combines with fire, for on being pushed through red-hot sand, &c. it is almost wholly convertible into inflammable air, and the quantity of that air originally obtained from the acetous acid is in proportion to the heat which it undergoes.

Though the oil becomes *inflammable air* when duly heated, without communication with the atmosphere, it produces *fixable air* when pure air is admitted to it; and the quantity of fixable air produced is in proportion to the quantity of pure air admitted, conjointly with the degree of heat. Thus the quantities of all the products vary according to the circumstances in which the operation is conducted, and a diminution in one is accompanied with an increase of another; a proof, that the same matter,

which is an essential component part of one, is equally so of another.

More of the fixable air is retained in the alcaline or earthy residue (which are thereby rendered mild), than is expelled along with the inflammable air; and in the air thus retained, the matter of fire does not appear to be combined in so great quantity as in that which assumes the elastic form. Fixable air, the Doctor observes, never becomes elastic, till it is saturated with fire, and unrestrained by other matter. For in detaching it from mild alcalies, chalk, &c. so as to produce it in the elastic state, we are obliged to use fire, and we observe a great *expenditure* of fire; for the body never conceives near so much heat, while it emits fixable air, as it would, in the same fire, if it contained none of this matter; and that the fire thus expended upon the elastic fluid does not desert it, but remains combined, appears from hence, that the vessels, which it runs through in a rapid stream, are not warmed by it. This theory is confirmed by the action of acids; which, in uniting with *pure* alcali, quicklime, or calcined magnesia, cause great heat, and consequently emit a great quantity of fire; whereas, in the detaching of fixable air by them from the same substances, little or no heat is discoverable, all the emitted fire being transferred to the fixable air, and consumed in giving it elasticity: when any heat *is* discoverable in these operations, it proves only, that more fire is emitted by the acid and the solvend in their union, than is necessary for the constitution of that quantity of fixable air which issues in the elastic form.

That matter which, in combination with fire, makes inflammable air, is strongly attracted by fixed alcali, lime, and magnesia, and forms, with each of them, a species of coal or fuel; and these very soluble substances, by this union with the matter of inflammable air, become indissoluble. From this artificial fuel, similar to charcoal or coak, the Author elucidates the composition of the natural. Thus charcoal appears to consist of phlogiston, and the acid principle of acetous acid, with a small quantity of alcali and calcareous earth.—Hence all fuels, and combustible bodies, yield in combustion fixable air, and by due ignition in close vessels inflammable air; which last produces also fixable air in *combustion*, that is, with the accession of pure air.

The effect of nitrous acid, upon the oil obtained in these operations, is pretty remarkable; they mutually decompose each other, without the aid of extraneous fire; the phlogiston of the oil uniting with the acid principle of the nitrous acid into nitrous air; while the pure air, which is the other component part of the nitrous acid, unites with the vegetable acid principle of the oil into fixable air; and as a great quantity of fire is liberated or emitted during their action on each other, it is concluded

cluded that the quantity of fire originally combined in them is much greater than can be retained by their new products. The nitrous acid undergoes a similar decomposition in many other operations; for, in metallic solutions, and all others in which this acid is phlogisticated, in all calcinations and combustions of phlogistic bodies in which nitrous substances perform the office of atmospheric air, and in every known instance of the phlogistication of nitrous acid, and the formation of nitrous air from it, the acid principle loses a part, or the whole, of its pure air, and, by receiving phlogiston instead of it, becomes nitrous air. The quantity of nitrous air disengaged depends upon the capacity of the materials to retain pure air preferably to the nitrous, and in these the consequent predominance of pure air may be easily discovered: hence the nitrated calces of metals yield abundance of pure air, and little or no acid. Nitrous air, on the admixture of pure air, becomes nitrous acid somewhat phlogisticated: a great part of the pure air is expended in the formation of the acid, while the remainder contributes to the formation of water: in this, as in every other instance of the entry of pure air into a phlogistic body, heat is generated, or fire is emitted, shewing, that the nitrous air and pure air, severally, hold more fire than the nitrous acid and water formed of them can retain.

All the other acids consist, in like manner, of an acid principle (which has no character of acidity by itself) united with pure air. When vitriolic acid is employed in forming sulphur, its pure air is expended in producing fixable air or water: the acid character of the residue is lost in the union with phlogiston, and cannot be restored till pure air is administered; which pure air combines partly with the acid principle, and partly with the phlogiston, forming acid with the one, and water with the other, for these are the two products of the combustion of sulphur. Vitriolated alcali, in long continued fusion, retains obstinately its pure air, and consequently its acid character, that is, the alcali continues neutralized: on adding a little charcoal, the air is absorbed or extricated, and a hepar is produced, which, though containing nearly all the acid principle that belonged to the vitriolated alcali at first, is no longer neutral, but strongly alcaline and caustic: this alcaline mass, exposed to pure air, greedily imbibes it, and, without the concurrence of any other matter, the acid resumes its proper characters, the salt becoming again neutral. The Author pursues this mode of induction through the other acids, and shews, that all the phenomena agree with these notions, and with no others.

The Doctor supports the foregoing inductions by experiments on metallic bodies, which afford at the same time a new theory respecting their calcination and reduction. He finds that metals in calcination imbibe pure air, but do not part with their phlo-

gifton, the air uniting with the phlogifton into a ſtate approaching to water; and that the phlogiſtic ſubſtance employed for the *revival* of the metal, imparts nothing to the metal itſelf, being wholly expended in uniting with the air of the calx, and facilitating its expulſion by converting it perfectly into water and fixable air. He examines ſeveral late experiments, which have been otherwiſe interpreted, and ſhews, that they are perfectly agreeable to theſe notions. In the ſolution of metals by acids, a part of the acid is decompoſed, its pure air uniting with the metal, and the remainder appears in a phlogiſticated ſtate merely from this abſtraction of air. In Dr. Prieſtley's experiment of reviving calx of lead by inflammable air, the phlogiſton of that air only extricates the pure air of the calx, by uniting with it into water. He gives ſeveral experiments of the decompoſition of acetous acid with calces of lead by ignition, ſimilar to thoſe with alcaline ſalts and earths; and one, in which the acid was totally converted, by uniting with the pure air of the calx, into fixable air and water, without the aſſiſtance of fire, barely by triturating litharge with ſo much of the diluted acid as was barely ſufficient to make it look white: the maſs when dried was found, like white lead, to yield no acid, but fixed air in abundance, mixed with a ſmall quantity of inflammable air, both by ſolution and diſtillation.

With reſpect to the compoſition of the aeriform fluids, ſo often mentioned, the Author's notions appear upon the whole to be, That they all conſiſt of one or more *gravitating principles*, combined with *fire*; to which laſt their elaſticity, or the mutual repulſive power of their parts, is owing: that the gravitating matter of pure or empyreal air is no other than the aerial principle of nitrous acid: that the gravitating baſis of fixable air conſiſts of the ſame aerial principle, united with the acid principle of acetous acid: that inflammable air, at leaſt the denſe or heavy ſpecies which charcoal and other combuſtible bodies produce when urged with intenſe fire, has for its baſis the ſame acid principle united with phlogiſton: that the proportions of the ingredients are not conſtant and invariable, either in the fixable or inflammable airs, the differences in ſpecific gravity and other properties indicating a diverſity in this reſpect: the denſeſt inflammable air produces in combuſtion the greateſt quantity of fixable air, and the light inflammable air of metallic ſolutions yields none. With regard to the pure acetous acid, its component parts appear to be, its proper acid principle, pure air or rather the gravitating baſis of air, phlogiſton, and water.

The Doctor has given, throughout, various meaſurements and calculations of the quantities of the products, in ſupport of his general inductions. He ſeems, however, to lay no particular

ſtreſs

ſtreſs upon theſe, and makes a decent apology for any errors that may be found in them.

'It is impoſſible' (he ſays) 'for a man, who muſt employ the greateſt part of his time in the duties of a profeſſion which allows no vacation, to ſuperintend ſuch experiments as thoſe on which the foregoing eſtimates have been founded, from the commencement to the termination; and being thus circumſtanced, I think it neceſſary to obſerve, that ſome part of every one of theſe experiments and menſurations was committed to the care and fidelity of my operator. If any unintentional errors on his part ſhould happen to conſpire to the encreaſe of mine, my eſtimations may be very incorrect in regard to the proportions; but I have no reaſon to doubt that the notions of metallic reduction, of the principles of fixable air and denſe inflammable air, and of all that does not depend on accurate proportion, will abide the teſt of future experience.'

We hope the Doctor's operator has been more attentive to his duty than the compoſitor, or corrector of the preſs, whoſe miſtakes are more apparent, and pretty numerous; and have a like apology made for them. Beſide thoſe which are noticed in the *errata*, and which, in general, are of no great conſequence, we ſhall mention one or two that happen to occur to us at the moment, and which may poſſibly embarraſs an ordinary reader. In page 228 and 29, we are told, that a cubic inch of one ſpecies of air weighs 260 grains, and of another leſs than 2 grains; that the medium of thoſe two numbers is 23; and that if one cubic inch weighs 23 grains, 46 cubic inches will weigh between 10 and 11 grains: theſe apparent abſurdities have ariſen merely from the omiſſion of a point of ſeparation between integers and decimals; for 260 and 23, read 2.60 and 2.3, that is $2\frac{6}{10}$ and $2\frac{3}{10}$, and the whole becomes clear and conſiſtent.—The other inſtance we allude to is in p. 181. The Author has ſhewn in the preceding pages, that as pure air is a conſtituent part of metallic calces, the tranſition of metal, by ſolution, to the ſtate of ſalt or calx, can take place only as the menſtruum ſupplies this air; that in making aqua regia with a mixture of nitrous and marine acids, a part of the nitrous acid is decompoſed, nitrous air being emitted, and its pure air united with the marine acid, which, in virtue of this acceſſion of air, becomes capable of diſſolving metals that reſiſt the common ſpirit of ſalt. On this occaſion he communicates a very remarkable fact, that when two pounds of manganeſe are mixed with two or three of ordinary ſpirit of ſalt, the elaſtic fluid that iſſues in diſtillation may be nearly all condenſed in a ſolution of fixed vegetable alcali; and that the ſolution will then yield a conſiderable quantity of *nitre* as well as ſea ſalt: he finds alſo that manganeſe, by mere ignition, yields a great quantity of pure air with phlogiſtic air, as nitre does; and from theſe facts he concludes, that manganeſe contains nitrous acid, or its principles, in great quantity. 'But'

(continues he) 'red lead, and the calces which serve to dephlogisticate marine acid, or to produce the change expressed by that word, yield also pure and phlogistic air by ignition; and I venture to prognosticate, that *nitrous* acid will also be found *in these cases* to make aqua regia with marine acid, exclusive of any change producible in the marine acid by its union with empyreal air supplied from the calx.' Now, we apprehend the Doctor meant to say, not that *nitrous acid*, but that *calces of lead* would be found to make aqua regia with marine acid, and we can easily conceive how the perversion of his meaning may have happened: he might write *nitrous acid* by mistake, and inadvertently insert the correction *these calces* in a wrong place; and the printer might retain both, changing *these calces* (which would have been nonsense in the situation where he found them) into *in these cases*. Whatever may be in this conjecture, if the Author really means that *calces of lead are capable of producing nitrous acid*, it is a pity that so important a hint should be lost to any of his readers.

After the particular facts and inductions, of which we have been endeavouring to give a concise view, the Doctor proceeds to enquiries of a more extensive and abstruse nature, respecting the matter of fire, and the explication of various operations and phenomena in which it is concerned. His primary notions of fire are, That it is subject to laws of attraction, by which it is fixed or disguised in divers substances; and that it produces heat, or acts as fire, only when it is extricated from other kinds of matter:—that its homogeneal parts repel each other:—that the mutual repulsion of its own parts, and their attraction to other matter, is the cause of the elasticity of aeriform fluids:—that the charges of repellent matter, by which the gravitating particles form elastic fluids, are distinct atmospheres of fiery matter, in which the densities are reciprocally as the distances from the central particles, in a duplicate or higher ratio:—that the repulsion of the particles of fire limits the quantity that can be engaged by bodies;—and that the matter of fire limits the quantities in which aeriform fluids, and other bodies containing it, can combine chemically. He conceives *light* to consist in a *rapid projectile motion* of the fiery fluid, independent of its density; and *heat* to consist in the *density of the fluid*, independent of progressive motion.—We cannot say that we are entirely satisfied with this last notion; for if *heat* and *light* be one and the same fluid, differing *only* in velocity, some reason ought to be assigned for that immense difference, and for the immense differences also in their permeation of gross bodies.

ART.

ART. VII. *An Essay on the Life, Character, and Writings, of* Dr. Samuel Johnson. By Joseph Towers, LL.D. 8vo. 2s. 6d. Dilly. 1786.

IN this Essay, we have a sober and candid *Review* of Dr. Johnson's literary and personal character. The judicious Author allows all his excellencies to their full extent; but he is not blind to his imperfections. He communicates, indeed, to the Public, little that is new; but he adverts, with strict attention, to whatever has been advanced by the various biographers, and the numerous relators of anecdotes concerning this great and singular man,—this *noble Heteroclite*, as some one hath, not unaptly, styled him.

After a series of just criticisms on Dr. Johnson's writings, throughout, interspersed with occasional remarks on his genius, principles, prejudices, &c. our Author, in the conclusion of his Essay, thus briefly *sketches*, to use his own expression, the *principal features* of the Doctor's character:

'He possessed extraordinary powers of understanding, which were much cultivated by study, and still more by meditation and reflection. His memory was remarkably retentive, his imagination uncommonly vigorous, and his judgment keen and penetrating. He had a strong sense of the importance of religion; his piety was sincere, and sometimes ardent; and his zeal for the interests of virtue was often manifested in his conversation and in his writings. The same energy, which was displayed in his literary productions, was exhibited also in his conversation, which was various, striking, and instructive; and, perhaps, no man ever equalled him for nervous and pointed repartees.

'The great originality which sometimes appeared in his conceptions, and the perspicuity and force with which he delivered them, greatly enhanced the value of his conversation; and the remarks that he delivered received additional weight from the strength of his voice, and the solemnity of his manner. He was conscious of his own superiority; and when in company with literary men, or with those with whom there was any possibility of rivalship or competition, this consciousness was too apparent. With inferiors, and those who readily admitted all his claims, he was often mild and gentle: but to others, such was often the arrogance of his manners, that the endurance of it required no ordinary degree of patience. He was very dextrous at argumentation; and, when his reasonings were not solid, they were at least artful and plausible. His retorts were so powerful, that his friends and acquaintance were generally cautious of entering the lists against him; and the ready acquiescence of those with whom he associated, in his opinions and assertions, probably rendered him more dogmatic than he might otherwise have been. With those, however, whom he loved, and with whom he was familiar, he was sometimes cheerful and sprightly, and sometimes indulged himself in sallies of wit and pleasantry. He spent much of his time, especially in his latter years, in conversation: and seems to have had such

an aversion to being left without company, as was somewhat extraordinary in a man possessed of such intellectual powers, and whose understanding had been so highly cultivated.

'He sometimes discovered much impetuosity and irritability of temper, and was too ready to take offence at others; but when concessions were made, he was easily appeased. For those from whom he had received kindness in the earlier part of his life, he seemed ever to retain a particular regard, and manifested much gratitude towards those by whom he had at any time been benefited. He was soon offended with pertness, or ignorance: but he sometimes seemed to be conscious of having answered the questions of others with too much roughness; and was then desirous to discover more gentleness of temper, and to communicate information with more suavity of manners. When not under the influence of personal pique, of pride, or of religious or political prejudices, he seems to have had great ardour of benevolence; and, on some occasions, he gave very signal proofs of generosity and humanity.

'He was naturally melancholy, and his views of human life appear to have been habitually gloomy. This appears in his *Rasselas*, and in many passages of his writings. It was also a striking part of the character of Dr. Johnson, that with powers of mind that did honour to human nature, he had weaknesses and prejudices that seemed suited only to the lowest of the species. His piety was strongly tinctured with superstition; and we are astonished to find the author of the Rambler expressing serious concern, because he had put milk into his tea on a Good Friday. His custom of praying for the dead, though unsupported by reason or by scripture, was a less irrational superstition. Indeed, one of the great features of Johnson's character, was a degree of bigotry, both in politics and in religion, which is now seldom to be met with in persons of a cultivated understanding. Few other men could have been found, in the present age, whose political bigotry would have led them to style the celebrated JOHN HAMPDEN "the zealot of rebellion;" and the religious bigotry of the man, who, when at Edinburgh, would not go to hear Dr. Robertson preach, because he would not be present at a Presbyterian assembly, is not easily to be paralleled in this age, and in this country. His habitual incredulity with respect to facts, of which there was no reasonable ground for doubt, as stated by Mrs. Piozzi, and which was remarked by Hogarth, was also a singular trait in his character; and especially when contrasted with his superstitious credulity on other occasions. To the close of life, he was not only occupied in forming schemes of religious reformation, but even to a very late period of it, he seems to have been solicitous to apply himself to study with renewed diligence and vigour. It is remarkable, that, in his sixty-fourth year, he attempted to learn the Low Dutch language; and, in his sixty-seventh year, he made a resolution to apply himself "vigorously to study, particularly of the Greek and Italian tongues."

'The faults and the foibles of JOHNSON, whatever they were, are now descended with him to the grave; but his virtues should be the object of our imitation. His works, with all their defects, are a most valuable and important accession to the literature of England. His political writings will probably be little read, on any other account than

than for the dignity and energy of his ſtyle; but his Dictionary, his moral eſſays, and his productions in polite literature, will convey uſeful inſtruction, and elegant entertainment, as long as the language in which they are written ſhall be underſtood; and give him a juſt claim to a diſtinguiſhed rank among the beſt and ableſt writers that England has produced.'

We ſhall conclude this article with another, but *more brief*, ſketch of Dr. Johnſon's character, ſtruck out, *currente calamo*, a few years before his death, by a celebrated *northern* writer, in a familiar letter to a literary friend:

"I think not highly of his learning, but very highly of his underſtanding; as a critic he is to be read with caution: his ſtrong ſenſe often directs him right; he is then great; but his prejudices often miſlead his judgment: in his temper he is benevolent, in his life charitable to an extreme; in his writings he is ſour, contemptuous, and malignant: with theſe faults, if he had not great virtues, he would be inſufferable; with theſe virtues, if he had not great faults, he would be highly reſpectable: nay, with all his faults he muſt be reſpected."

ART. VIII. *A Diſſertation on the Antiquity of the Earth*, read at the Royal Society, 12th of May, 1785. By the Rev. James Douglas, F. A. S. 4to. 10s. 6d. Boards. Nicol. 1785.

THOUGH we firmly believe that this work was preſented to the Public with a ſincere intention of rendering ſcience a material ſervice, yet we are ſorry to find that ſo ſtrenuous and warm an advocate for the promotion and advancement of natural knowledge, as the Author ſeems to be, ſhould have deviated from the true method of philoſophizing, by admitting hypothetical arguments to influence his reaſoning, inſtead of guiding his inquiries by the unerring principles of demonſtrative evidence; and we are the more ſurpriſed that he ſhould fall into this error, ſince he acknowledges the ſuperior excellence of the latter in philoſophical ſubjects. 'Having the paſſions and prejudices of mankind to combat, which mathematical certainty can alone effectually ſuppreſs, we muſt content ourſelves only with making converts of thoſe who have minds ſufficiently expanſive to liſten to hypothetical arguments, without the ſhackles of Euclid, and the vanity of diſplaying their own learning and pedantry. Much may be ſaid in favour of that reſtriction which the human mind would be ſubject to, when, on the flight of imagination, it may be induced to ſoar to the dangerous regions of conjecture; but were we only to admit mathematical argument into our inquiries, men would be reſtrained from their ardour of conception, and, becoming languid in their purſuits after knowledge, they would ſink into a laſting ſupineneſs.' Pref. p. v.

We ſhould inſult the judgment of our readers were we to offer any remarks upon a paſſage ſo inconſiſtent with the preſent true mode of purſuing philoſophical inquiries,

Mr.

Mr. Douglas's design, in this performance, is to prove the antiquity of the earth, from the consideration that petrifactions of animal substances require a vast space of time to become totally changed in their texture, and acquire the stony form in which they are found. Naturalists universally allow petrifactions to be undeniable proofs of the great age of the world, but we do not recollect that any one, like our Author, has pretended, from the various phenomena attendant upon these substances, to determine what length of time would be necessary to produce the changes they have undergone: and indeed with very great reason; for the situations in which animal relics lie buried are so various, and the circumstances of their lodgments so widely different, that no arguments of any weight can be brought to shew how long this or that must have lain before it could have been in part or wholly petrified.

The principal fact on which Mr. Douglas builds his arguments, is the discovery of some petrified bones at Chatham, 12 feet below the surface of the earth. They were deposited in a stratum of drift or river sand, blended with a kind of clay, of a yellowish grey tinge: the incumbent soil was a compact loam with horizontal veins of a blackish hue running through it. This vein of loam extends itself, in an horizontal direction, through the town of Chatham, about 20 feet above the level of the river Medway at highwater-mark. By the position of the bones, and the fragments that were preserved, they appear to have belonged to one entire animal. Our Author procured part of the under jaw with two teeth (of which he has given an excellent aquatinta plate), and some other fragments; they were wholly deprived of their animal salt, and some of them, especially the jaw, are 'permeated with a lapidescent matter.' Mr. D. enters into a long disquisition about animal salt, and the component parts of animal substances, but in a manner which shews that he is not yet an adept in chemical knowledge.

Returning to the bones, he concludes, and indeed with every appearance of probability, that they are the remains of an Hippopotamus, at present an inhabitant of the Nile, and other large rivers of Africa; and since they were discovered petrified and entire in 'a soil which had been formed by the *residue* [subsiding] of the water,' it should seem that they must have been deposited by this cause, that the animal must have lived near the place where it was found, and, consequently, could not have been brought from any of the African rivers by Noah's flood. From a consideration of these circumstances, Mr. D. makes the following conclusions:

'That this island has been under a warmer influence of climature than at this present æra.

'That the animal called the Hippopotamus, the inhabitant of the continent of Africa, must have been deposited on the

strand

ſtrand of the river Medway by waters, ſeparable from that epoch recorded in holy writ which ſubmerged the world in forty days.

'That the earth was once endued with a power of tranſmuting bodies into ſtoney or hard ſubſtances, which it ſeems no longer to poſſeſs *; or that by the undoubted teſtimony of theſe petrified animal bones, they muſt have been interred much anterior to any written record, from ſome extraordinary convulſion of the globe.'

It is ſtrange that the earth ſhould have been once endued with a power which it ſeems no longer to poſſeſs. We have ever been of opinion that one of the principal properties of nature is to be *ſibi ſemper ſimilis*, and it muſt be acknowledged that her operations are carried on in the ſame manner *now* as *formerly*: as an inſtance of which we mention the petrifaction of a human body found in 1722, which lay buried about 50 years in the copper-mines at Falhan in Dalecarlia, vid. *Linn. Syſt. Natur. tom.* iii. This is a recent fact, which we look upon as furniſhing an undeniable proof that petrifactions have been produced within theſe laſt 100 years.

Our Author next conſiders the petrifactions of elephants' bones and tuſks, ſo frequently found in various parts of Europe. The Emperor of Germany's muſeum at Vienna furniſhed him with numerous ſpecimens of this petrifaction, ſome of which are throughout calcareous, while others are entirely changed to the hardeſt black agate. Theſe are conſidered as having required an immenſe length of time to become ſo 'fully ſaturated with lapideſcent matter.'

Mr. Douglas has had various opportunities of finding human bones in many different ſoils, with the date of their depoſit interred near them; and one in particular with a variety of relics found in the grave, he 'takes the liberty to introduce as perfectly eſſential to the matter of the preſent diſquiſition. The bones, which were entire during the ſpace of 1300 years, were not calcined, but contained almoſt as much gluten or animal phlogiſton as a recent bone; and an ivory armilla, not a quarter of an inch in thickneſs, found in the ſame grave, alſo preſerved its animal

* 'I beg to obſerve, when I ſpeak of petrifaction, that I mean a quality which the earth appears to have had of indurating bodies, by the operation of certain acids, and not of that quality with which certain ſoils are endued, of depoſiting an earthy or ferrugineous incruſtation on the bodies encloſed in it; or of that power which produces ſparry or ſtalactical matter, and which is ſometimes found to encloſe heterogeneous bodies; in ſhort, of that power which is known to come within the ſcope of human definition, and to which a phyſical cauſe can be aſcribed.'—Indeed, Mr. Douglas, this is a very curious chemical note!

ART. X.

FOREIGN LITERATURE.

ITALY.

Art. 1. *NUOVO Methodo*, &c. *i. e.* A new Method of treating certain Disorders under chirurgical Inspection. By M. FULGONI. 4to. With Plates. Rome. 1786.—The *first* of four dissertations contained in this work treats of *aneurisms* in the lower extremities, the *second* of the fracture of the collar bone, the *third* of the fracture of the knee-pan, and the *fourth* of the use of camphor in the cure of external wounds. To these dissertations our Author has prefixed some critical reflections on chirurgical practice, and historical accounts of several eminent practitioners, whose merit is celebrated with due applause. To these are added two remarkable observations; one, of an imperfect conformation, in which the parts of generation, and the urinary bladder, were wanting; the other, of two heterogeneous substances which found a passage into the bladder, one by the mouth, the other by the urethra.

2. *Delle Ossa*, &c. *i. e.* A Memoir concerning the Bones of Elephants, and other natural Curiosities, found in the Mountains of Verona. By the Abbé FORTIS. 8vo. Vicenza. 1786.—We have received information concerning this work, but we have not yet seen it: when it comes to hand, we shall communicate the ingenious Abbé's explication of the matter. As the bones in question announce elephants, in great number, of all ages and all sizes, these fragments cannot be supposed to belong to the elephants which are said to have been brought into Italy by Hannibal and Pyrrhus.

3. *Lettere fisiologiche*, &c. *i. e.* Physiological Letters of Dr. ROSA, President of the College of Physicians at Modena. 4to. Macerata. 1786. These letters do honour to the penetration and industry of their learned Author, whose discoveries and observations have contributed not a little to explain several curious and important phenomena both in the animal and vegetable world.

4. *Memorie*, &c. *i. e.* Historical Memoirs of the East-Indies. By Father EUSTACHIO DELFINI, a Piedmontese Carmelite. 8vo. Turin. 1786.—This Monk, who accompanied the French admiral *Suffrein* in his expedition to the Indies, gives us a topographical description of that extensive region, together with an historical account of the different forms and tenets of religion that distinguish its inhabitants. Like all new comers on the historical scene, this Author corrects, on several occasions, the relations of preceding travellers and observers. Among other things, we find in this publication a life of the famous *Hyder Ali*, together with a relation of many singular events.

5. *De*

5. *De Igne*, &c. *i. e.* Philosophical Theses concerning the Nature of Fire. Dedicated to Pius VI. By Count CHARLES RESTA, Patrician of Milan. 4to. Rome. 1786.——Those who are acquainted with the recent and multiplied experiments of the Doctors Priestley, Black, Crawford, Bergman, Scheele, Abbé Fontana, and other learned men, relative to the subject here announced, will meet with nothing very new in this performance. They will, however, find in it the heads of an elementary treatise upon Fire, judiciously proposed, and elegantly arranged; and in this point of view the work before us has a considerable degree of merit. In the noble Author's plan for the composition of such a *treatise*, the theses, or propositions, announced in the title of his work, are distributed into three classes; the 1st, containing all that relates to the *nature* of the igneous fluid in general;—the 2d, all the *intimate combinations* of this fluid, considered as *principle*;—the 3d, the freer union of *fire* with other bodies in a state of mixture only, and aggregation. Under the three heads of this division, the Author, without professing to give a complete treatise on the subject, furnishes, nevertheless, by reasonings upon the facts which experiments have discovered, very good materials for such a treatise.

Under the *first* he proves that fire is not a modification of other bodies, but a substance *sui generis*, simple, peculiar, elementary, and not composed, as some learned men have imagined, of phlogiston intimately combined with pure air. He considers it, moreover, as the universal dissolvent, the cause of all fluidity, and the principle, by whose influence, air, water, and all other *menstrua* exercise activity. He looks upon it as the principle of several crystallizations, as the cause of the aeriform appearances, of which many substances are susceptible, and the great agent from whose presence and quantity, the preservation or destruction, both of vegetative and sensitive life, are equally derived.

After having unfolded the nature and general properties of the igneous fluid, M. RESTA, in the *second Part* of his work, considers this fluid in its combinations; and here he goes over the same ground that has been trod, before him, by the *Priestleys*, the *Fontanas*, the *Sennebiers*, and other eminent men. In the third Part, already announced, he follows and illustrates the theory of Dr. Crawford.

6. *Memorie Istoriche*, &c. *i. e.* Historical Memoirs concerning *Cerignola*. By M. THEODORE KIRIATTI, M. D.—The Author shews that Cerignola is the ancient Gerionum (which is no new discovery), and that it was founded by the *Ausonians*; which may have been the case. His account of the flourishing state of Apulia, when Hannibal made himself master of that country, and of its present state with respect to population, agriculture, commerce, industry, towns, and public edifices, is more interest-

ing. His work is terminated by an essay on the natural history of this fertile region, and an enumeration of the experiments he made to ascertain the non-existence of the venom attributed to the *Tarantula.*

7. *L'Iliade*, &c. *i. e.* Italian translations of the Iliad of Homer. Vol. I. By the Abbé CESAROTTI. Padua. 1785.—We announce this translation, on account of the treasure of historical and critical erudition with which it is accompanied. We have, here, indeed two translations; the one literal, in prose, which is to supply the place of the original text;—the other poetical, and made with a certain freedom, into which our Author has endeavoured to transfuse the spirit of the Grecian bard. The prose translation is accompanied with a multitude of mythological, historical, critical, philosophical, and grammatical observations, which constitute the most instructive part of the work. Many volumes, ancient and modern, have been laid under contribution to furnish these observations, to which the Abbé has added a certain number of his own. These are followed by whole dissertations, borrowed from eminent critics and philologists, and designed to illustrate a variety of subjects relative to the Iliad. But this is not all: for, to render this work useful to the lovers of Grecian literature, M. CESAROTTI has placed at the end of the volume, the most considerable *various readings* of the Greek scholiasts, which are in the library of St. Mark at Venice, and are to be published in the edition of Homer, promised by the learned M. *Villoison.*—There is also prefixed to the translation before us a *Preliminary Discourse*, containing an ample account of Homer's life and writings.

*** Since writing the above, we have, by accident, met with the 3d edition of Abbé Cesarotti's Italian translation of the works of Ossian; and we purpose to give an account of it in our Appendix—which will be published next month, as usual.

MONTHLY CATALOGUE,

For DECEMBER, 1786.

POLITICAL.

Art. 11. *The Treaty of Navigation and Commerce between his Britannic Majesty and the most Christian King.* Signed at Versailles Sept. 26, 1786. In French and English. 4to. 2s. 6d. Harrison.

WITH respect to this article, the Public are all critics, to a man; it would be, therefore, impertinence in us, were we to pretend to give a review of it.

Art. 12. *The two Treaties between Great Britain and France.* The former in the Reign of Queen Anne, the latter in the Year 1786, compared, Article by Article, in opposite Columns. Together with

with the Substance of 46 Petitions presented against the former Treaty, by the Manufacturing Interests of Great Britain, faithfully transcribed from the Journals of the House of Commons. Likewise a Narrative of the Reception of the same Treaty by the Public, and the final Decision upon it in Parliament. 4to. 1s. Debrett. 1786.

The design of this publication is to shew the great similarity of Mr. Eden's commercial Treaty, with that of Utrecht, in the year 1713, which was strongly objected against by manufacturers and tradesmen of various descriptions, under the apprehension of the bad effects it would have on the commerce and manufactures of the kingdom; and which was rejected by the House of Commons.

Mr. Eden's Treaty is, in substance, and generally in words, an exact copy of the former; the compiler of the present comparative performance, seems to think that there is the same cause for apprehension now that there was in 1713; and he wishes to have this plain question determined, *viz.* 'Why the very Treaty, which, in 1713, was, with one voice, scouted through the kingdom, should, in 1786, be quietly acquiesced in, as a matter of national honour and advantage?'

Art. 13. *A Collection of Letters on interesting Subjects*; in which the Benefits of Whiggism are pointed out, and the Origin of the Revolution is investigated; that the Public may know to whom they are indebted for this wonderful Change in our political Hemisphere. 12mo. 1s. Bramwell. 1786.

King William, a Papist! the Pope, chief instrument in bringing about the Revolution! The Whigs, a pack of knaves! &c. &c. is the language of this anonymous politician.

'What generous mind can refuse to rejoice when truth emergeth from obscurity, when facts which have been so long the theme for eulogiums are stripped of their varnish, and appear in the odious and detestable light which they deserve?' Preface, p. iv.

What pity that we are left ignorant of the sagacious discoverer, who thus brings forth the *truth*, and proclaims these *great tidings!*—especially as we are not favoured with references to any other authority for the paradoxical facts here advanced, beside the mere *ipse dixit* of Mr. Anybody, or Mr. Nobody.

GEOGRAPHY, *&c.*

Art. 14. *Cary's Actual Survey of the Country Fifteen Miles round London.* On a Scale of one Inch to a Mile. Wherein the Roads, Rivers, Woods, and Commons, as well as every Market Town, Village, &c. are distinguished; and every Seat shewn, with the Name of the Possessor. Preceded by a General Map of the Whole. To which is added, an Index of all the Names contained in the Plates. 8vo. 8s. sewed.

Art. 15. *Cary's Actual Survey of the Country Ten Miles round Hampton Court and Richmond.* On a Scale of One Inch to a Mile. Wherein, &c. 8vo. 3s. sewed. Cary, No. 188, Strand.

In our Review for April last, we made mention of Mr. Cary's *Actual Survey of Middlesex*, and recommended it to the notice of the Public, as being "peculiarly convenient for occasional consultation—both as a county-map, and as a road-directory." And the same

degree of commendation may be honestly due to the present publications, only that they do not come under the denomination of *County-maps*.

Mr. Cary's Surveys are, without question, the most accurate and elegant of any that have appeared since the days of *Roque*. His maps too, are possessed of this very peculiar excellence, that when cut, and pasted on canvas for the pocket; the names of the several places are no way mangled or injured by it, but remain whole and entire:—this gives clearness and distinctness to the various parts of the dissected map, and adds considerably to the beauty of the whole.

HISTORICAL.

Art. 16. *The History of the War with America, France, Spain, and Holland*, commencing in 1775, and ending in 1783. By John Andrews, LL.D. 8vo. 4 Vols. 1l. 10s. Boards. Fielding. 1786.

This History is chiefly compiled from the public prints, and the proceedings of the House of Commons; and is frequently interspersed with pertinent political remarks. The facts *in general* are well recorded; in some circumstances we think the Author has not been fully informed, but these are few. Impartiality, the greatest recommendation of an historian, especially the historian of his own times, seems to have been much attended to by the Author; and though, on the whole, he has placed things in a proper light, and apparently attributed them to their true causes, yet we are doubtful that TIME has not yet sufficiently detected the hidden motives that actuated the contending powers in their various operations.

AGRICULTURE, *&c.*

Art. 17. *National Improvements upon Agriculture*, in Twenty-seven Essays, by David Young, Perth. 8vo. 5s. Boards. Edinburgh, Bell. 1785.

We have seldom read a performance that assumes a more uninviting appearance than that now before us. The language is vulgar, and abounding in Scotticisms, so as to be scarcely intelligible; the style prolix, and embarrassed, full of digressions that have no connection with the subject, and repetitions without end. The Author is evidently unacquainted with the first principles of philosophy; yet the greatest part of his performance consists of attempts to account for the various phenomena of nature; and he talks in a decisive manner on the most intricate subjects. The formation of the universe, the internal structure of the earth, the changes that have been produced on the earth's surface, &c. &c. are favourite subjects with our Author, to which he returns in almost every page of his book. He is likewise particularly fond of treating of the singular substance called *peat*, or, as he styles it, *moss*; though it is very evident to an intelligent reader that he knows little of its nature and qualities, and that he recommends it, for many uses for which it is altogether unfit. In short, there is such a jumble of nonsense to be met with in almost every page of the book, as will probably disgust most readers, and prompt them to throw it aside before they have perused one half of it.

Notwithstanding this severe censure, which justice obliges us to pass upon this work, the same justice obliges us to own, that an intelli-

gent reader, who can pass over its imperfections, will discover that some fundamental principles of agriculture are laid down in this work, and frequently inculcated with great and laudable zeal; such as, that ground should be, at any rate, made perfectly clean, and before any other improvement should be attempted—that it is of importance to lay ground into grass when perfectly clean, and fully enriched by manures—that it is a great improvement to keep a large proportion of ground, thus cleaned and enriched, in grass: with several other general axioms of the same kind, that are not sufficiently adverted to: but, while we approve of these fundamental principles, as advanced by our Author, we must condemn, as absurd and impracticable, the greatest part of the measures he recommends, for bringing the ground into that good order which he wishes. The object that he is desirous to attain is good, but the means he prescribes for that purpose are altogether inadequate, and many of them are so exceedingly whimsical, as to excite compassion for the man who could seriously recommend them.

EDUCATION.

Art. 18. *A Chart*, shewing the Gender of every Noun in the French Language, included in two Tables of Masculine and Feminine Terminations. A Sheet in large Folio. 1s. Law.

French grammarians have found great difficulty in making rules for the genders of nouns. This chart, shewing the rules in one view, may have some advantages over a grammar, where the rules are not placed together.

ECCLESIASTICAL LAW.

Art. 19. *The Arguments of Counsel* in the Ecclesiastical Court, in the Cause of Inglefield. With the Speech of Dr. Calvert, July 22, 1786, at giving Judgment. 8vo. 2s. Murray.

These speeches were printed from Mr. Gurney's short-hand notes; and are curious specimens of the abilities of the learned Civilians. As to the *nature* of this extraordinary cause, delicacy commands our silence.

POETRY.

Art. 20. *Poems*, and other Pieces, by Henry Headley. 8vo. 1s. 6d. Robson. 1786.

Mr. Headley, we understand, was a Member of Trinity College, Oxford, and now resides at Norwich. The greater part of these poems, or, as he himself quaintly says, 'the majority,' have been before made public. They are dedicated to Doctor Parr, as a mark of the gratitude and respect, which an ingenuous scholar thought due to his able and faithful master. The application of the passage from *Laurent. Valla*, does credit to the judgment of Mr. Headley, and expresses, very justly and fully, the merits of Dr. Parr. In the Poems themselves there is much taste, and some poetry; many nervous expressions, some harmonious verses, a few sentiments that have traces of originality, and a general felicity in the choice of subjects. The character of Lothario is well drawn; and we were much pleased with the Invocation to Melancholy, which seems to mark, not merely the powers of the writer, but the peculiarities of his character.—A young man, educated under Dr. Parr, cannot but reflect, with pity and re-

verence, upon the neglected genius and virtues of Peter Elkington, to whose memory Mr. H. has paid a handsome tribute of respect in an ingenious prose epitaph. We think, with Mr. H. that many of these pieces were originally 'published too hastily;' and we allow that his attempts 'to render them somewhat less exceptionable' have not been totally unsuccessful. Many of the lines are, however, languid and inharmonious: the diction is sometimes incorrect, and sometimes even coarse; and there is a general deficiency in that art of *finishing*, which every young writer should endeavour to attain, before he presumes to encounter the discerning eye of the Public. We think favourably of Mr. Headley's abilities; we are willing to encourage his exertions; and we advise him not to slight those powerful and judicious objections, which his Master is well known to employ against precipitate publication.

Art. 21. *Folly triumphant over Wisdom.* A Poem. 4to. 1s. Robinsons, &c.

This piece is too dull to be called satire, and too prosaic to deserve the name of a poem; it is nothing better than feeble sense in rhime.

Art. 22. *An Ode on the Immortality of the Soul:* occasioned by the Opinions of Dr. Priestley. And Life, an Elegy. By the Rev. John Walter, M. A. Master of Ruthin School, and late Fellow of Jesus College, Oxford. To which is added, An Ode to Humanity, founded on the Story of Scipio: by the Rev. John Walter, Senior, Rector of Landough, Glamorganshire. 12mo. 1s. 6d. Johnson. 1786.

In the first of these pieces, the Author has unquestionably started, and is combating, a bugbear; for every one who is acquainted with Dr. Priestley's writings, must know, that he is a believer in the doctrine of Immortality, on the authority of Divine Revelation. These Poems are of that middle character, which neither engages admiration, nor provokes censure. The sentiments expressed in them are, in general, such as will give pleasure to the pious reader; and the numbers are not inharmonious.

NOVEL.

Art. 23. *The Rambles of Fancy*; or moral and interesting Tales. Containing, The Laplander. The ambitious Mother. Letters from Lindamira to Olivia. Miranda to Elvira. Felicia to Cecilia. The American Indian. The Fatal Resolution. The Creole. By the Author of the Adventures of the Six Princesses of Babylon*. 12mo. 2 Vols. 5s. sewed. Buckland. 1786.

Take care, fair lady! you are by no means safely mounted—Fancy is a runaway tit, and stands in particular need of the curb. Without a figure, we would recommend it to Miss Peacock, in her future writings, to keep a little more within the line of nature and probability. Her stories are too romantic to affect us, and her language much too pompous to please. We must farther observe to her, that in the present times, a tale about Genii and enchanted palaces has but little chance of being read.

* Miss Lucy Peacock.

We

We mean not, however, to discourage the lady: she is not without abilities—but the finest soil requires the hand of culture to make it valuable. Let Miss Peacock attend to this; and we doubt not but that her imagination, when meliorated by time, will bring forth good and wholesome fruit.

DRAMATIC.

Art. 24. *He would be a Soldier*; a Comedy. In Five Acts. As performed at the Theatre Royal, Covent Garden. Written by Frederic Pilon. 8vo. 1s. 6d. Robinsons. 1786.

In his Preface, Mr. Pilon informs the reader, that 'the very great success which has attended the performance of this comedy, induces the Author to state a circumstance which, *on the first blush of the business*, must appear rather singular. *He would be a Soldier* was presented to Mr. Colman in the course of last summer, and returned—because *that gentleman did not like a line of it*.'—If our Author means by this anecdote, to impeach Mr. Colman's judgment, he, at the same time, does him complete justice, by printing the play.

MEDICAL.

Art. 25. *Two introductory Lectures*, delivered by Dr. W. Hunter, to his last Course of anatomical Lectures at his Theatre in Windmill-street. To which are added, some Papers relative to Dr. Hunter's intended Plan for establishing a Museum in London for the Improvement of Anatomy, Surgery, and Physic. Printed by Order of the Trustees. 4to. 6s. Boards. Johnson. 1784 *.

The two lectures here published contain the history and the eulogium of anatomy; also the proper method of pursuing anatomical studies with advantage.

Though we do not perfectly agree with the late Dr. Hunter in all the opinions advanced by him, yet we think this performance, especially the latter part of it, merits the peculiar attention of the anatomical student; the advice it delivers must, if duly attended to, be singularly useful.

We have in this publication a memorial from Dr. Hunter which was presented to the King by Lord Bute, shewing the usefulness of anatomy, and the necessity of its being cultivated. The Doctor proposed to establish an anatomical school for teaching this science more advantageously than it had hitherto been taught in this kingdom. Toward executing this plan, he solicited Lord Bute to obtain from the King a grant of a piece of ground for building a theatre, museum, and dwelling-house for the professor; offering to expend six or seven thousand pounds in the building, and in the endowment of a perpetual lectureship, over and above furnishing the museum with his very valuable and curious collection of preparations and books. After repeated applications, he had the mortification to find that his proposals were unacceptable. At length, wearied by long delay, he wrote to Mr. Grenville, begging pardon for having given so much trouble, and withdrawing his generous offer.

That Government should discountenance a scheme, so well calculated to promote the advancement of a useful science, seems unaccountable!

* This article has by some accident been overlooked: it ought to have appeared sooner.

Art. 26. *An Essay on the Virtues and Properties of the Ginseng-Tea.* By Count Belchilgen, M. D. and J. A. Cope. M. D. and P. R. B. With Observations on the pernicious Effects of Tea-drinking in general. 8vo. 1s. Mrs. Randal, Royal Exchange. 1786.

Not an essay on the virtues and properties of that fine aromatic and cordial Asiatic plant known by the name of *ginseng*; but a recommendation of we know not what farrago of herbs, roots, and flowers prepared by the Author.

The observations on tea-drinking are extracted from Dr. Lettsom; and a few cases are added, of people who have been cured by the use of the Author's infusion.

Art. 27. *An exact Representation* of the very uncandid and extraordinary Conduct of Dr. John Coakley Lettsom, as well previous to, as on, the Day of Election for Physician to the Finsbury Dispensary. By Thomas Skeete, M. D. 8vo. 6d. Fielding. 1786.

Art. 28. *A Vindication* of Dr. Lettsom's Conduct relative to the late Election at the Finsbury Dispensary, in a Letter from J. C. Lettsom, M. D. to S. Hinds, M. B. 8vo. 6d. Fielding. 1786.

The Public is not interested in private disputes. There are few to whom this contest relates, and still fewer to whom it will afford any entertainment.

Dr. Skete has published a reply to Dr. Lettsom's *letter*, in a half sheet, of eight pages, 8vo. given *gratis*.

Art. 29. *An Essay on the medical Character*, with a View to define it. To which *is* subjoined, Medical Commentaries and Observations adapted to several Cases of indisposed Health. By Robert Bath. 8vo. 2s. 6d. Laidler.

An imitation of Dr. Gregory's "Duties and Office of a Physician." The commentaries and observations, which occupy three fourths of the work, are sometimes judicious; but we cannot accede to all Mr. Bath's doctrines, nor do we admire his style, which is in general singular and affected.

Art. 30. *A concise Relation of the Effects of an extraordinary Styptic*, &c. By Barth. Ruspini. 8vo. 2s. 6d. Johnson. 1786.

This performance, which is to be considered as a second edition, contains farther confirmations of the efficacy of the styptic mentioned in our Review for August last, page 156.

Art. 31. *A short Essay on the Nature and Symptoms of the Gout*; with a View to recommend a Medicine to the Attention of those who are afflicted with the irregular and flying Gout. By James Rymer, Surgeon. 12mo. 4d. Evans. 1785.

Short, but containing just observations. Not knowing Mr. Rymer's specific, we can say nothing of its good qualities. We therefore refer our readers to his own account of it.

Art. 32. *Some useful Observations, from long Experience, on the Virtues and Efficacy of those celebrated Medicines*, James's Powders, and Norris's Drops. By a Physician. 8vo. 6d. Bew. 1785.

The Author of these observations impartially examines the merits of two well-known antimonial preparations, one in a solid, the other in a liquid form. He justly observes, that in some cases the powders

powders seem to be more efficacious than the drops; and, that in others, the liquid form is preferable to the solid. The good effects of each of these medicines are fully set forth in former publications.

Art. 33. *The present Practice of Surgery.* By Robert White, M.D. 8vo. 6s. Boards. Johnson. 1786.

The art of surgery has of late years been greatly improved, and many useful practical rules have been added to those delivered by former writers. Dr. White's intention in the present work is, to offer to the young practitioner 'a general system, as compendious as its nature would admit of, formed from the general practice, in its present cultivated state, and founded on positive facts.'

We acknowledge his good wishes, and the desire he expresses for the improvement of the art; but we sincerely regret that the rational and theoretical parts of surgery should have been not only neglected by the Doctor, but even the study of them discouraged. He complains heavily, that, 'in this refined age, theory has too much the ascendency.' The expression is by no means a proof, that the Author of it, lives in an age and country which is in the least refined. He reprobates the state of learning too; 'Education,' he says, 'is wrought up beyond the limits of useful knowledge.' How many parts of useful knowledge are we not in want of? Does not the medical art, in all its branches, afford sufficient proofs of our deficiency in useful knowledge? How many miserably distressed objects daily implore in vain the assistance of our best practitioners? Useful knowledge has not yet arrived at its *limits*; nor is it in the power of man to define these limits, supposing them even to exist.

The work before us contains many good practical observations, and, though it is by no means a complete system of surgery, it will, in several instances, afford instruction to the practitioner. It is concise, and in some places so brief, as to afford but little assistance to the student.

The language is frequently laboured, hard words are often unnecessarily introduced, and what is worse, misapplied. 'Exorbitant flesh *,' in fungous ulcers, for *exuberant*. 'Purity' of the wound, for *cleanness*. 'Lay' frequently occurs for *lie*: With many others of a like kind, which are unpardonable.

Art. 34. *An Inquiry into the Origin and Antiquity of the Lues Venerea*; with Observations on its Introduction into the Islands of the South Seas. To which is added, a short View of the various Remedies recommended in that Disease, from its first Appearance in Europe to these Times. By William Turnbull, Surgeon in his Majesty's Navy. 8vo 2s. 6d. Murray. 1786.

We suppose most of our medical readers are sufficiently acquainted with the history of this dreadful calamity: they will, however, in the present performance, meet with a concise and faithful account of the means by which it has been propagated, and a detail of the various remedies which practitioners in different countries and ages have usually recommended for its cure.

Art. 35. *Observations on the Use of crude Mercury or Quicksilver*, in Obstructions of the Bowels, arising from Inflammations or

* This, however, we imagine, may be an error of the press.

other Causes. With Remarks on the Use of Castor Oil. By R. S. Nevinson. 8vo. 1s. 6d. Newark printed, and sold by Baldwin in London. 1786.

We scarcely expected to have seen this dangerous mode of practice, which has been so universally reprobated by all rational practitioners, recommended by a writer of the present day. The quotation of the following maxim is a sufficient proof of the Author's literary abilities. 'Anceps remedium melior est quam nullam;' and his frequent use of egotism marks his self-opinion.

Art. 36. *A Lecture*, containing plain Descriptions of the Situation of the large Blood-vessels of the Extremities; the Instrument called Tourniquet; and the Methods of making effectual Pressure on the Arteries, in Cases of dangerous Effusions of Blood from Wounds, &c. By W. Blizard. 8vo. 1s. 6d. Dilly. 1786.

The laudable design of giving instruction to young men who are intended for the army or navy, of the means by which they may stop violent hemorrhages until the assistance of a surgeon can be procured, deserves encouragement; and we are happy to find a gentleman, so well qualified, heartily engaged in the execution of it.

Art. 37. *A Treatise on the Gout*; with the Recommendation of a new Medicine. By Onslow Barret, M. D. 1s. 6d. Stockdale, &c. 1785.

An advertisement for the Author's *specific pills*.

Art. 38. *An Essay on natural Labours*. By Thomas Denman, M.D. 8vo. 2s. Johnson. 1786.

A continuation of the Doctor's works on the obstetrical art. The present performance is similar to those of which we have frequently given our opinion.

MISCELLANEOUS.

Art. 39. *A candid Defence of the Appointment of Sheriffs Brokers*, as originally instituted by Sir Barnard Turner, Knt. and Thomas Skinner, Esq. late Sheriffs. 8vo. 1s. Davis, &c.

From the representations here given, we find that where goods were taken in execution, the officers who took them had the appointment of brokers to value them, who managed so well their mutual interest as to oppress both debtor and creditor; and that the connection between them was understood by finding particular brokers always standing securities for several sheriffs officers under all changes that took place. In annual offices, those who pass through them seldom understand their business till their term is nearly expiring; so that the under-officers, who are stationary, taking continual advantage of the inexperience of their successive principals, continual abuses are practised, and under this office they are exercised on the unfortunate! Happily Mr. Sheriff Skinner understood the nature of this business too well to pass it over, and therefore he and his colleague in office cut off the iniquitous connexion by appointing brokers themselves: but their year having expired, and other sheriffs succeeded, this publication seasonably appeared, to prevent their transactions from returning into the old channel; as the officers contrive to render the business of the brokers under Mr. Skinner's regulation as unwelcome as possible, in order to restore their old friends, and renew their old habits of reciprocity.

Art.

Art. 40. *Letters* written in London by an American Spy, from the Year 1764 to the Year 1785. 12mo. 3s. Crowder, &c.

These letters are supposed to have been written by an American Quaker, resident in England, under the character of a spy. Notwithstanding what is said in the title, they are all dated within the year 1764, and refer to events of that year, or some preceding time. They contain slight and cursory remarks on political questions, public characters, English manners, philosophy, and religion. On the latter topic, the writer discovers a strong tincture of superstition: he is a believer in prophetic dreams or visions, and is of opinion, that some of the heathen oracles were under the direction of evil dæmons.

Art. 41. *The new Guide through the Cities of London and Westminster*, the Borough of Southwark, and Parts adjacent. By John Mazzinghy, M. L. 12mo. 3s. 6d. Boards. Dilly. 1785.

This work being given in French, as well as in English, the two languages fronting each other in opposite pages, must be useful to foreigners, as well as to natives of this country. A compilement from compilements; but being the *last*, it will, in course, have the preference, as containing the freshest information of what is new—in regard to public buildings, institutions, and improvements of every kind; in all which this flourishing metropolis is continually making advances.

Art. 42. *Appeal from Scotland*, in which the Spiritual Court of the Church of England is demonstrated to be opposite to the British Constitution, and a Part and Pillar of Popery. Addressed by Calvinius Minor, to the Right Hon. Lord George Gordon, President of the Protestant Association. 8vo. 6d. Wilkins. 1786.

The spiritual courts (as they are termed) of the English church undoubtedly furnish sufficient matter of censure. Their claims and orders cannot be defended on rational and Christian principles, and were they strictly enforced and extended, would be productive, as they have been, and in some instances perhaps still are, of heavy oppression and evils almost insupportable. Happy for the present times, they are generally under the direction of persons who have too much wisdom and candour to allow the full force and extent of their pernicious influence. In respect to the pamphlet before us, and the particular case to which it is directed, we do not consider it as demanding our farther enquiry. This writer dates his letter, near Edinburgh, 4th June 1786. He appears to be a sensible man, and not unacquainted with his subject. After other remarks on the spiritual court of the Church of England, he proceeds to mention several pleas that may be urged against granting the writ *de excommunicato capiendo*, some of the more general kind, and some special, or relative to the particular case he has in view.

Art. 43. *Genuine Memoirs of Jane Elizabeth More*, late of Bermondsey, in Surry, written by herself: Containing her Sentimental Journey through Great Britain, specifying the various Manufactures carried on at each Town. A comprehensive Treatise on the Trade, Manufactures, Navigation, Laws, and Police of this Kingdom, and the Necessity of a Country Hospital. 12mo. 3 Vols. 9s. sewed. Bew, &c.

A silly tale of trifling adventures, related in a most vulgar style. The language, both in prose and rhime, is beneath criticism; and the journey through Great Britain is neither sentimental nor instructive. We are sorry for the unfortunate *woman*, while, in justice to the Public, and to our reputation, we must, of necessity, condemn the still more unfortunate *writer*.

Art. 44. *Particulars of the remarkable Trials, Convictions*, &c. *of John Shepherd*; with his History, from his Birth. 8vo. 1s. Bladon.

Tediously written; but, we believe, faithfully detailed. Shepherd was executed for a highway robbery on the 22d of November 1786. He was a remarkable offender; and had, through mistaken lenity, been too long permitted to prey on the Public.

Art. 45. *The Cacique of Ontario*; an Indian Tale. 4to. 1s. 6d. Fielding. 1786.

This tale appeared in the year 1776 in the third edition of a volume of poems * by Mr. Richardson, professor of humanity at Glasgow, under the title of '*The Indians, a Tale* †. The new title seems to be fabricated by a person wholly unacquainted with the Indians of the northern parts of America, whose chiefs are called *Sachems* and not *Caciques*; and though there be a *lake*, yet we believe there is no *tribe*, of the name of *Ontario*. What right the present Editor had to make free with Mr. Richardson's performance, is best known to himself.—N. B. His prefixed advertisement, by which he would, as we apprehend, appear as the original Author, could not, possibly, have come from the elegant pen of Professor Richardson. What he means by '*practical* prose,' we cannot discover, unless it be a mis-print, for *poetical* prose.

Art. 46. *An historical Narrative of the Discovery of New Holland and New South Wales*, containing an Account of the Inhabitants, Soil, Animals, and other Productions of those Countries, and including a particular Description of Botany Bay, &c. 4to. 1s. 6d. Fielding. 1786.

The present narrative contains an account of New Holland, chiefly taken from Don Pedro Fernandez de Quiros, who first discovered this island in 1609, and from Capt. Tasman, who sailed from Batavia in 1642. The description of its soil, produce, inhabitants, &c. is, in great measure, extracted from Dampier's and Cook's voyages. Fronting the title-page, we have a neatly engraved chart of Botany Bay, with a general chart of New Holland, and the adjacent countries and islands. We shall transcribe the two concluding paragraphs for the sake of the observations contained in them.

'Should a war break out with Spain, cruizers from Botany Bay might much interrupt, if not destroy, their lucrative commerce from the Philippine Islands to Aquapulco; besides alarming and distressing their settlements on the west coast of South America.

'In the foregoing accounts, the country about the bay is represented as producing timber and stone for building, as also wood for

* Of the first edition of these poems, see our account in Rev. vol. li. p. 94.

† We also find this tale in the fourth edition of Mr. R.'s poems.

firing;

firing; its soil as fit for the production of any kind of vegetable food; and the seas to abound with the most delicate fish. Should any object to the paucity of quadrupeds, it must be remarked, that a friendly intercourse with the tropical islands will not only procure a supply of hogs for food, but also for stock; and as most of our navigators have asserted that the islands lying eastward of Borneo, are well stocked with cattle of the buffalo kind, a breed of those, who are endemial to the climate, may be introduced, and in a few years, with the assistance of the hogs, there may be a sufficient supply of animal food, not only for the use of the settlers, but also of those who may be induced to visit them.'

POLICE.

Art. 47. *A serious Admonition to the Public*, on the intended Thief-Colony at Botany Bay. 8vo. 1s. 6d. Sewel. 1786.

The Author objects to the plan of sending convicts to New Holland, on several accounts. He thinks it unadvisable for us to establish new colonies, especially at so great a distance from home, while 'the country is still smarting *for* a war with her old colonies, whom she found herself unable to keep in dependance.' His next argument is founded on the idea that the scheme would be an infringement on the charter of the East India Company, granting to them an *exclusive trade* and *navigation* from the Cape of Good Hope to the Streights of Magellan, within which boundaries New Holland is situated. The great expence necessary to keep the convicts in subjection, after their landing, as well as that of transporting them thither, forms another of this gentleman's objections to the intended plan: he likewise shews the great inconveniences that must arise if the colonists are left entirely to themselves. The arguments of our Author are by no means those of an unexperienced man, either in politics or in trade; yet his style, we are sorry to observe, is neither so polite as a public admonition, and strictures on the conduct of government, require; nor is it altogether free from rancour.

After having thus stated, and in a good measure demonstrated, the truth of his objections, our Author proposes a scheme of sending convicts to *another place*, which he apprehends will be attended with less expence to the Public, and free from the objections to which the former is liable. He would transport them to the Island of *Tristan da Cunha*: where, on account of its situation, governors and guards would be unnecessary; and he would have them left there to themselves, without arms, and with such small boats only as could not quit the coast. This island is situated in lat. 37° 7′ South, and long. 16° 10′ West of London. It is considerably larger than St. Helena; well watered, and abundantly stocked with seals and birds. The coast abounds in a variety of fish, and the inland parts produce plenty of vegetables and wood.

Near to this island are two others (one bearing S. W. by W. distance 6 or 7 leagues; the other S. S. W. ½ W. distance 6 or 7 leagues) which, though not so large, are nevertheless similar in their external appearance and productions.

From the situation of these islands, there is no possibility of the banished convicts ever escaping while they are destitute of boats capable of sailing to the distance of 200 miles or upwards, in a rough

and

and dangerous sea; this last circumstance seems a strong argument in support of our Author's scheme.

Art. 48. *A Letter to the Committee of the Court of Common Council* appointed to consider of the high Price of Provisions. 8vo. 1s. Dilly. 1786.

Mr. Merriman, the writer of this judicious letter, asserts, that one of the causes of the present high price of provisions, is the excess of copper money, both lawful and counterfeit, now in circulation. His arguments depend on the principle that 'an increase in the quantity of any kind of coin decreases its value.' Mr. M. would have copper coin of the real intrinsic value of which it is a sign. This he thinks would undoubtedly lessen the quantity of it, and remedy the evil with which trade is at present oppressed; and also be the most effectual method of preventing the circulation of counterfeit coin. Many other good observations are to be met with in this pamphlet.

SERMONS.

I. Preached before the Ancient and Honourable Society of Free Masons, in Provincial Lodge assembled, in the Church of St. John in Chester, June 26, 1786. By Thomas Crane, Minister of St. Olave, Chester, and Chaplain to Earl Verney, Past Provincial Grand Chaplain, Past Master, and now Provincial Grand Orator. 4to. Chester printed, and distributed *gratis* among the Brethren.

Where publications are circulated in this liberal, disinterested manner, the privileges of authorship are extended; for mankind, by common consent, decline looking a gift horse in the mouth: nevertheless, though we have ever viewed the institution of Free Masonry in a favourable light, so far as we could comprehend it, we cannot deem the pulpit a proper rostrum for the exhibition of its dictates.

Gen. iv. 17. *And he builded a city.* This Rev. Brother supposes, that Cain, in his fugitive state, corrected his morals, and *seems* to have been received into favour by God; *by* his being permitted to build the first city recorded in history: but—as he had previously been permitted to kill his brother Abel, the inference drawn from his building a city, seems to require a firmer foundation than mere permission to execute his purpose.

'Genuine masonry, he observes, whether applied to *ship-building*, or to land structures, had its origin from Divine revelation and inspiration.'

There is a branch of architecture, which being applied to the construction of floating bodies, is thence termed naval architecture; but we did not conceive that operative masonry had any affinity with ship-building: the stone-mason and the ship-carpenter having little in common between them, except some few general principles, common also to other mechanical professions. How far masonry may be intitled to a divine origin, may be left for those to *prove*, who *assert* it.

We are disposed to receive with thankfulness any communications with which so reserved a body as the Free Masons may vouchsafe to favour us, especially when so solemnly delivered *ex cathedra*; and therefore shall, with all due respect, lay before our Readers, Brother Crane's illustration of the three principal orders in architecture.

'We

'We MASONS acknowledge no more than THREE perfect and distinct ANCIENT ORDERS: the *Doric, Ionic*, and *Corinthian*. To give a proper notion of these Orders, Architects have compared them to the *appearance* of the *human* body.

'Observe a MAN in his lustre, formed by PROVIDENCE to be Lord over the inferior creation: in such a figure you will find no very striking *beauty*, but much *symmetry*, much *strength* and *majesty*. Akin to this idea is the DORIC Column: not the most beautiful indeed; but *neat*, and of *masculine proportion*.

'Attend to the appearance of a careful MATRON, without brilliant ornaments, and yet not absolutely unadorned. Such is the IONIC Column, *handsome* and yet *grave*.

'Fancy to yourself a blooming MAID, on whom Art and Nature have combined to lavish every excellent enrichment of dress and beauty. This will give an idea of the CORINTHIAN Column, more slender than the Ionic, and abundantly more *splendid*—the most *perfect* of the Columns.'

Such similitudes, being the mere play of the imagination, we may yield our assent to them or not, as they strike our fancies with propriety or impropriety; but when a clergyman, in his proper character, ventures to pronounce, publicly, and positively, as to historical facts of high antiquity, and to controvert their general acceptation, we naturally expect to find assertion supported by some kind of vouchers. Brother Crane boldly tells his congregation, that—'these Orders, though at present they take their names from the *Dorians*, *Ionians*, and *Corinthians*, three States in ancient *Greece*, existed among the *Israelites* before these States received them: these Orders came *originally*, as every excellent gift cometh, from GOD; and are *coeval* with SOLOMON'S TEMPLE, which was built to the NAME of JEHOVAH, a name adored by all true Masons.'

As we cannot suppose our Author would trifle with his audience, and with the Public at large, by a sermon, which being now printed must come into a variety of hands beside ours, who are not Masons; so, when we ask for some evidence to justify these positions, we do not expect him, as a rational divine, to elude us by slipping into the obscurity of his lodge, and to cut us short by the plea of their being masonical secrets! Any assertions may be hazarded upon such ground.

Mystical writers, however, while they soar in regions far above the ken of those heavy mortals who are cautious of quitting *terra firma*, enjoy their opinions in perfect security. For our part, we have only to confess, that our small stock of common sense is staggered by the confident language of incomprehensibilities; and when a writer like the present, undertakes to compound different mysteries together, it is time for us to retire, as we now do, after leaving the following passage to the investigation of our Readers:

'But what if the spirit of Masonry, as carried on in the earthly Lodge, will certainly be *introduced* into a *better state* of existence! Saint *John*, in the Book of Revelation, speaking of those events which are to take place at the end of the world, saith "the temple of GOD was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings,

thunderings, and an earthquake and great hail." Those who have attended the Lodge in the higher degrees of Masonry will easily know the affinity between the earthly lodge and this text: and a complete Mason will trace Masonry through almost every book of Holy Scripture, but especially the book of Revelation, in which *Saint John* the *Evangelist*, by the spirit of prophesy, has disclosed such scenes in heaven, as must astonish and delight every one who is well skilled in the higher degrees of Masonry.'

Were it an easy task to reduce pious bombast into intelligible language, the substance of all masonical sermons whatever might be resolved into one simple proposition; which is, that Christianity is not a complete moral system, without the aid of masonical principles to supply its deficiences, and give it lustre!

II. *The Love of Christ the Portion and Principle of the Children of God*—at St. Giles, Reading, December 4, 1785, upon the Death of Mrs. Talbot, Relict of the Rev. Wm. Talbot, late Vicar of the said Church. By Wm. Bromley Cadogan, M. A. Rector of St. Luke's, Chelsea, &c. 8vo. 6d. Rivington.

Rom. viii. 35. *Who shall separate*, &c.

When Mr. Cadogan visited Mrs. Talbot in her last illness, 'she complained, that she could neither speak, think, nor pray; and what, says she, must I do in this case? I told her she must leave it to Jesus, to speak, think, and pray for her: she clapped her hands and said, '*This* Jesus is all in all.'

If deficiencies, especially in the faculty of *thinking*, can be supplied at so easy a rate, why had not Mr. Cadogan availed himself of this privilege?

III. *Duty to God and the King*. Preached at St. Alphage, London Wall, August 13, 1786. By James Illingworth, D. D. Lecturer, occasioned by the late Attempt on the Life of his Majesty. 8vo. 6d. Matthews.

It should seem that Dr. I. differs in opinion from the Privy Council, who deemed Margaret Nicholson insane; for he speaks of her attack on the King as 'that very awful attempt upon the life of his Majesty, which cannot but strike every faithful subject with the deepest horror and detestation at so *daring*, so *impious* an assault!'—It was happy for the poor maniac that she was not *accountable for her conduct* to the reverend lecturer of St. Alphage!

CORRESPONDENCE.

†††† *Astronomicus* may consult FERGUSON for general and superficial knowledge; and KEIL, DE LA LANDE, LONG, and (above all) NEWTON, for deeper investigation.——*N.B.* We have in our Notes to Correspondents, frequently requested not to be troubled with applications and inquiries of this sort. It is not our business, like the Conjurer in the Old Bailey, to "answer questions, by sea and land." We give our opinions of books, as they are published; and such opinions, formed on due consideration, are, we conceive, sufficient for a full discharge of the duties of our office.

Our thanks are due to S. P. See the following:

Erratum in our last; p. 351, l. 6 from the bottom, for $1\frac{1}{3}$ read $3\frac{1}{3}$.

Lately

Lately Published,

In Two large Volumes Octavo, Price 15s. in Boards,

A

GENERAL INDEX

TO THE

MONTHLY REVIEW;

From its Commencement, to the End of the Seventieth Volume.

By the Rev. S. AYSCOUGH,

COMPILER OF THE CATALOGUE OF UNDESCRIBED MANUSCRIPTS IN THE BRITISH MUSEUM.

Containing a Catalogue of the Books and Pamphlets characterized, with the Size and Price of each Article, and References to the Reviews wherein the Account of them, with the Booksellers' Names, are inserted. Also an Index to the principal Extracts, Observations, and remarkable Passages.

Sold by T. BECKET, Pall Mall, and T. LONGMAN, Paternoster Row.

AT length this Compilement, so long and frequently called for by our Readers, hath made its appearance; and we hope it will answer the wishes and expectations of those who have been so desirous of such a publication.—Of the manner in which the Work hath been executed, some idea may be formed, by attending to the following extract from the Compiler's Preface.

"The plan which was adopted in the Catalogue of undescribed Manuscripts in the British Museum, hath been followed, on the present occasion. The reader may, therefore, consider the two volumes, now laid before him, as calculated to exhibit the state of English Literature during a period of THIRTY-FIVE YEARS.

"The FIRST Volume contains an Index to the *Titles*, AUTHORS' NAMES, *Sizes*, and *Prices* of all the Books and Pamphlets (digested under their respective classes) which are characterized in the Reviews, from the beginning of the Work, in 1749, to the end of the SEVENTIETH Volume, which was finished in the year 1784. This comprehensive *Catalogue* contains, nearly (indeed with scarce *any* omissions), all the Publications in *Great Britain* and *Ireland*, during that period; together with the most considerable productions of the *Foreign* presses.

"As so great a number of articles, in one *General Alphabet*, would have rendered it very difficult to consult, occasionally, the Books on any particular subject, especially *anonymous* publications, the expediency of an arrangement under the proper classes, or general divisions of literary studies, is sufficiently obvious.

"Anonymous Tracts are, therefore, classed under the subjects on which they were respectively written, and not, after the usual manner of Indexes, under the first, or leading word of the title: a vague and desultory method, by which the object of the searcher is too often eluded, and his wish, perhaps, disappointed at last.

"On

" On ſome very important ſubjects, all the publications, as well thoſe which are printed with the Author's name, as thoſe which are anonymous, are entered under the head to which they *chiefly*, if not *immediately* belong; for inſtance, the articles of *Bible*, *Jews*, *Subſcription*, &c. in THEOLOGY; and *America*, *Eaſt Indies*, *Ireland*, &c. in POLITICAL: but this arrangement has not been invariably obſerved,—as, in the ſmaller claſſes, it was unneceſſary.

" In regard to the original Controverſies, all the *Anſwers*, *Replies*, *Rejoinders*, &c. will be found under the name of the AUTHOR, or TITLE of the leading book. The work of the Writer under whoſe name it ſtands, is diſtinguiſhed by the Roman character: the titles of the Anſwers, &c. are printed in *Italics*; and under the Anſwerer's name, his publication will alſo be found. The *anonymous* productions of this nature, are, in general, placed under the name of the *original Author*; or, if it may be ſo termed, in the *Controverſy*: for example, *Lowth*, *Kennicott*, *Middleton*, &c. in the Claſs of THEOLOGY; *Gibbon*, &c. in HISTORY; and *Garrick*, *Chatterton*, &c. in POETRY.

" Tracts relating to particular or popular characters, are collected under the name of the perſon concerning whom they were written: as in the articles relative to *Keppel*, *Pitt*, *Wilkes*, &c. in the Claſs of POLITICAL publications.

" In reſpect to the Prices of Books and Pamphlets, they are given as they ſtand in the Reviews; and it muſt be obſerved, that they are ſometimes the prices *bound*, or in *boards*, or *ſewed*; which it was not poſſible to diſtinguiſh, in every inſtance, with perfect accuracy. The names of the Bookſellers and Publiſhers will be found in the Reviews; to which the reader is conſtantly directed, by the Firſt Volume, or *Catalogue part*, as we may term it, of this Work.

" For the accommodation of thoſe who may wiſh to know what hath been *written by* or *concerning* any particular Author, during the period of the Reviews, an INDEX to ALL the *Names* is added to the TABLE of CONTENTS, of which the Firſt Volume conſiſts.

" In the SECOND VOLUME is given an INDEX to the principal Extracts, Obſervations, and remarkable Paſſages. As theſe materials could not be ſo properly arranged in Claſſes as thoſe of the Firſt Volume, they are wholly comprehended under one General Alphabet; and the particulars are literally copied from the original Indexes, ſubjoined to the different Volumes of the Review."

' To what Mr. A. hath obſerved, we need only to add one remark, *viz.* That even to readers who are not poſſeſſed of ſets of the Review, theſe volumes will be of great uſe, as they may, with ſtrict truth, be affirmed to comprehend the moſt general, and moſt complete *priced* Catalogue that ever was offered to the Public.

' It may be further obſerved, with reſpect to thoſe whoſe ſets of the Review are *incomplete*, that to ſuch perſons the publication before us will be found peculiarly uſeful, as it will, in ſome meaſure, ſupply the want of thoſe volumes of the Review in which their ſets are deficient, and which, perhaps, are no where to be procured.'

REV. March, 1786.

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the SEVENTY-FIFTH.

FOREIGN LITERATURE.

ART. I.

Nouveaux Mémoires de l'Academie Royale, &c. i. e. New Memoirs of the Royal Academy of Sciences and Belles Lettres of Berlin, for the Year 1783. 4to. Berlin. 1785.

HISTORY OF THE ACADEMY.

THE article of *Astronomy*, which consists of extracts from the correspondence of M. *Bernouilli*, contains fragments of letters from several learned men. The first gives an account of an essay on the elements of the orbit of the new planet (Herschel's), by the R. F. *Fixlmillner*, a Benedictin, and professor of astronomy in the Abbey of Cremsmunster in Austria. It is well known that M. Bode, in his historical essay on the new planet, has concluded, from two observations, one by *Flamstead*, the other by *Mayer*, that the 34th star of Taurus, which he no longer found in the place where it was observed by the former, in 1690, must be the planet observed by *Herschel*. It is also well known, that this conclusion has been called in question by some of our astronomers, who think they have recovered the fugitive star of Flamstead. M. Bernouilli is, nevertheless, of opinion, that the supposition of M. *Bode* has acquired a new degree of evidence by the researches of F. *Fixlmillner*; and he persists in his notion that Flamstead and Mayer observed (the one in 1690, and the other in 1756) the planet in question, but took it for a fixed star *. He gives here a particular account of these researches. After all, Mr. Herschel's discovery is still meritorious, as he has rectified an error with respect to the *nature* of the star in question.

The article of *Meteorology* contains extracts of three letters

* For an account of Observations made on this planet by Tycho Brahe, who also thought it a fixed star, in the year 1589: See Month. Rev. vol. lxxiii. p. 519.

received by M. Bernouilli from Professor *Van Swinden*. These letters relate to the marine-compasses of the late M. Brander, (which the learned Professor considers as extremely defective, though he acknowledges the eminent merit of that excellent artist), and to a masterly discourse on the aerostatic balloons, composed in the Dutch language by the ingenious M. *Damen*, since promoted to the chair of natural philosophy and astronomy in the University of Leyden.

In the article of *Medicine*, the Privy Counsellor, *Cothenius*, first physician to the late King of Prussia, gives an account of three publications for which that science is indebted to Dr. *Samoilowitz*, surgeon-major to the Senate of Moscow. The *first* is a *Letter concerning the salutary effects of frictions with Ice* in the cure of the plague and other putrid disorders. The *second* is a Memoir concerning the *Inoculation of the Plague*; together with a *description of three antipestilential* fumigatory powders; and the *third* is an Account *of the Plague that made such havoc in the Russian empire*, especially in the capital of Moscow, in 1771.

EXPERIMENTAL PHILOSOPHY.

Mem. I. *Experiments made with a View to determine* the Question, Whether *there is a real Production of Air*, when different Fluids, reduced to elastic *Vapours, pass through Tubes made red hot?* By M. ACHARD.

Mem. II. *Experiments designed to ascertain the Circumstances in which Air is produced, when Water, either in its fluid State, or in that of elastic Vapour, comes into Contact with Bodies of a different Nature, made red hot.* By the Same. The result of these experimental researches of M. ACHARD is not favourable to the new hypothesis concerning the composition of water, first proposed by Mr. *Cavendish*, and which M. *Lavoisier*, and other eminent philosophers, have adopted and endeavoured to confirm by a variety of experiments. M. ACHARD publishes his objections under the modest form of doubts. He thinks that the phenomena which have been employed to prove that water is a combination of dephlogisticated air and inflammable air, proves rather that air results from the combination of water with the igneous principle. Therefore, according to him, the decomposition of air must produce water, and, consequently, the experiment on which the new theory of the composition of water is founded, cannot be considered as a proof that water is composed of the two kinds of air, from whose combustion it is obtained; as the water obtained is not the production, but merely one of the constituent parts of the mixed air which has undergone combustion. Long and laborious are the researches and experiments which our academician has exhibited in these two memoirs to justify his doubts. *Hear him! hear him!* and learn, curious reader, how ambiguous experiments and experimental researches are likely to become, when applied to such subtile entities as aeriform substances.

Mem.

Mem. III. & IV. *Concerning the Alterations which Earths and metallic Calces undergo by their Fusion with vegetable Alkali.* By the Same.

Mem. V. *An Inquiry into the Nature and Qualities of the red Quinquina, compared with that which has been hitherto employed in medical Practice.* By M. COTHENIUS. This learned Academician begins his inquiry *ab ovo*, as the saying is, and gives us a history of this salutary tree, which contains nothing new. His account of the chemical process employed, under his inspection, to ascertain the respective merit and virtues of the red bark newly discovered, and that which has been hitherto in use, is curious and instructive. The comparison is circumstantial, and comprehends every thing relative to the taste, colour, odour, form, weight, and other qualities of the two substances, which both come from a tree of the same kind. The one is the bark of an older tree; the other the bark of a younger. With respect to their comparative merit, our Academician thinks, that as the red contains a greater quantity of resin and martial earth than the other, its virtues must be superior, and proportionably more salutary to persons of weak constitutions and lax fibres. His experiments on half a pound of each kind proved to him, that the red bark contained,

Of vegetable alkali 22 gr. the other 30 gr.
Of vitriolated tartar 6 gr. the other 4 gr.
Of martial earth 8 gr. the other 4 gr.
Of calcareous earth 48 gr. the other 37 gr.
Of selenitic earth 6 gr. the other 4 gr.

Mem. VI. *Experiments* made with a design to determine the two following questions:

1st, *How the air acts upon fluids, when, by its pressure on their surface, it augments the degree of heat which they acquire in ebullition: and whether a similar pressure, occasioned by the weight of another fluid, produces the same effect, or if it is only produced by some peculiar property of air, and of elastic aeriform fluids?*

2d, *What is the proportion or ratio found between the times in which bodies of the same nature, and heated in the same degree, cool in different kinds of air equally warm, but having a degree of heat inferior to that of the bodies?* On comparing the results of these experiments, it appears, that there is a palpable difference between the promptitude or celerity with which bodies cool (and consequently in their aptitude to receive and transmit heat) in different kinds of air. In fixed air the refrigeration is performed with the greatest celerity: it is much more slow, and nearly equal in common, phlogisticated, and dephlogisticated airs, and it is produced the most slowly of all in inflammable air.

Our Academician thinks, that the proportion between the degrees in which different kinds of air possess the property of

contracting and transmitting heat, has a remarkable analogy to that subsisting between their specific gravities; and he shews the application that may be made of the results of his experiments to the animal œconomy and the vegetable kingdom.

Mem. VII. *Experiments made on rotten Wood which shines in the dark.* By M. ACHARD. This property of rotten wood is well known; but the nature and cause of the light it emits, and the circumstances which make it appear and disappear, have not, according to our Academician, been hitherto ascertained, nor even carefully examined. We have here an account of thirty-one experiments made upon wood in a state of putrefaction; and of these we shall briefly mention the results. From several of these experiments it appeared, that all kinds of wood have the property, when rotten, of shining, merely by their putrefaction, and their being impregnated with water; but that, in order to their being phosphoric, they must have arrived at that degree of putrefaction in which the ligneous fibres have almost wholly lost their cohesion, and the wood is become as porous as a sponge. From others, M. ACHARD concludes, that the shining quality of rotten wood cannot proceed from the absorption of the solar rays, as in the Bolognian stone, nor from a weak combustion and insensible inflammation, as in Kunkle's phosphorus, nor from the influence of electricity. His theory is farther confirmed by a variety of experiments, from which it appears, that all spirituous liquors, oily substances, acid, alkaline, or neutral salts, nitre only excepted, deprive shining rotten wood of its phosphoric properties; which circumstance proceeds from the tendency that all these substances have to suspend putrefaction. It appeared from further experiments, that the light emitted from rotten wood is not susceptible of decomposition by refraction, and that it cannot pass through coloured diaphanous mediums—which latter circumstance M. ACHARD considers as singular, and difficult to account for.

Mem. VIII. *On a new Kind of flexible Stone.* By M. GERHARD. The *Pietra Elastica*, or elastic stone in the Borghese palace, mentioned by F. Jaquier, the Abbé Fortis, and M. Ferber, as an ancient marble, which enters into effervescence with *aqua fortis*, and is composed of transparent and crystalline grains, is already well known by chemists. The flexible and elastic stone, the subject of this memoir, is of a different kind; similar indeed to the other in some of its properties, but possessing these properties in a higher degree, and others of a singular kind, which are not discernible in the *pietra elastica* of M. Ferber. A piece of this stone, held between one's fingers, may be easily bent into every form and direction; and when the pressure ceases, it recovers its natural direction and form with the greatest facility. If a piece, a few inches long, be

be held at the one end, and the motion of a pendulum be communicated to the other, oscillations are perceived. and something like articulations in the stone are felt by the fingers that hold it. It emits an abundance of sparks when struck against steel, and cuts glass almost like the diamond. The other properties of this stone, which was discovered by M. *Danz*, the king's mineralogist, are described by our Academician; whose analytical experiments shew it to be composed of 92 parts in the 100 of earth of flint, 3 of earth of allum, 2 of calcareous earth, and 1 of iron. He thinks it ought to be considered as a new genus in the class of vitreous stones, and placed between the quartz and the flint.

Mem. IX. *On a new Manner of manufacturing Glass.* By the Same. A long and curious piece, worthy of the attention of all directors and operators in the glass-house.

Mem. X. *An Account and Table of the meteorological Observations* made at Berlin in 1783. By M. BEGUELIN.

Mem. XI. *On the Degree of Confidence that may be placed in the barometrical Observations that have been made at Berlin, by Order of the Royal Academy of Sciences, these last* 17 *Years.* By the Same We have here an ingenious defence of M. BEGUELIN's observations. That gentleman's accuracy had been contested by one of his academical brethren, not on account of any defect in his manner of observing, but because the mercury rose higher in the barometer of *Schiavetto* than in that of the Academy This is properly a dispute between two barometers, in which our learned and acute Author takes part with that of the Academy.

MATHEMATICS.

Mem. I. *A Theory of the periodical Variations of the Motions of the Planets,* Part I. *Containing the general Formulæ of these Variations.* By M. DE LA GRANGE.—Mem. II. *On the secular Variations of the mean Motions of the Planets.* By the Same.—Mem. III. *On the Manner of rectifying the ordinary Methods of Approximation for integrating Equations of the Motions of the Planets.* By the Same.

Mem. IV. *Concerning Cardan's Rule, and also concerning Equations, together with some Remarks on Equations in general.* By M. DE CASTILLON.

Mem. V. *On the Square of the Velocity in Dynamics,* or the *Science of moving Powers.* By the late M. LAMBERT.

Mem. VI. *On a particular Method of Approximation and Interpolation.* By M. DE LA GRANGE.—Mem. VII. *On a new Property of the Centre of Gravity.* By the Same.—Mem. VIII. *Concerning the Problem of the Determination of the Orbits of Comets from three Observations:* the third memoir on this subject, in which we have a direct and general solution of this Problem. By the Same.

Mem. IX. *Experiments on the Force employed by Men and Horses in moving Machines.* By M. SCHULZE.

SPECULATIVE PHILOSOPHY.

Mem. I. *Philosophical Considerations on the Tusculan Questions of Cicero.* By M. FORMEY. This present memoir does not bring us to the *philosophical considerations:* it is only an *introduction* to them. It is a kind of conversation-piece, wherein there is a great deal of miscellaneous matter, which, though it does not directly enter on the subject, but rather carries us *about it*—and *about it*, yet it is not tiresome nor insipid; for there is always something entertaining, something spirited and ingenious in the loquacity of this Academician.

After a warm eulogy on Cicero as a writer, and some keen strictures on the critics and commentators, who have shewn so little *taste* and *philosophy* in their learned remarks on the ancients, he regales us with a translation of the *preface* of Erasmus to the *Tusculans*, then with a scrap from *Hook*, relative to the characters of Cicero and Julius Cæsar, and finally, with Dr. Middleton's account of the scene where the conversations passed, which gave rise to the composition of the Tusculan questions. Thus the *Introduction* before us is a kind of literary mosaic, which has cost our Academician only the trouble of gathering and joining the pieces. We think he will be more original when he comes to the work itself; and here we shall probably find the philosophical precision of Cicero put to a severe trial. M. FORMEY does not sit down to appreciate his Author, as a young student would do in the prime of life, when fancy is delighted with the sublime, and even irregular beauties of the ancients; nor as a classical statesman, who takes *Horace* and *Tully* into his rural retreat, to relax his mind, fatigued with the cares of ambition and political contest, on the verdant bank, or in the shady walk; no—he takes up his Author in an advanced age, after his mind has been accustomed to long meditation on philosophical science; and, without being insensible to the charms of classical beauty, looks for something still more solid, and means to examine the *principles* which *Cicero* laid down, the *conclusions* he drew from them, the *accuracy* of these conclusions, and of his *method* of reasoning. Without this method of proceeding, *says he*, we may read the ancients all our lives, and not reap much advantage from them: we shall gaze with pleasure on the flower, but shall never taste the fruit. There is something in this.

Mem. II. *Concerning clear and obscure, distinct and confused, Notions, with respect to History.* By M. WEGUELIN. The public facts recorded in history, give us only, according to this Academician, the outward bark of the tree of knowledge, while the essence of the tree, the *specific* reasons of facts and events, the

motives and characters of the actors on the public scene, which constitute the true spirit of history, are clouded with an infinite variety of obscure and discordant ideas. Thus does M. W. express himself, and this may be called the text on which he preaches, with great learning and subtlety, throughout this memoir, but not always with perspicuity and order. He is really sometimes obscure and confused in *his* ideas, and often in his expressions. There are, nevertheless, many judicious and acute observations to be met with in his paper, and we may say of him what Horace said of Lucilius, *cum flueret lutulentus, erat quod tollere velles.*

Mem. III. *The Oeconomy of ancient States compared with that of modern ones.* By M. PREVOST. In this memoir the Academician exhibits, first, a compendious view of the manner in which the finances were administered in ancient governments, whether republican or despotic; he then considers the expedients, or, as we say, the *ways* and *means* to which the ancients had recourse in cases of necessity, and compares them with those employed by ministers in modern times. By these previous views he is led to investigate and estimate the principles of these different operations.

We remember not to have seen the class of *speculative philosophy* so meagre as it is in this volume. The following class is much better furnished.

BELLES LETTRES.

Mem. I. *On the Population of States in general, and that of the Prussian Dominions in particular.* By the Baron DE HERTZBERG, Minister of State, and Member of the Academy. As this memoir, which does such honour to the minister and his late Sovereign, was published separately, we took an opportunity, as soon as it appeared, of making known its interesting contents, in our Appendix to Rev. Vol. LXXIII. p. 566.

Mem. II. *Concerning* I. A. DE THOU. By M. WEGUELIN. *First Memoir.* This is a very entertaining and instructive piece of biography, in which the celebrated historian is exhibited to view in his character, education, travels, connexions, and in all his literary and political relations. These relations call up to memory many illustrious men in the world of letters, and in the world of business, whom the curious reader is always glad to meet with again, and to see in new groups of good company. We are pleased to see *De Thou* studying under *Cujas* and *Hottoman*, conversing with *Scaliger*, *Sigonius*, and *Montaigne*, travelling with Cardinal *d'Ossat*, and, on his travels, visiting at Florence *Cosmo* I. at Rome *Muretus*, *Fulvius Ursinus*, *Paulus Manutius*, and other learned and illustrious men in other places, of which M. WEGUELIN gives now and then very interesting accounts, accompanied with ingenious remarks.

Mem. III. *On certain Paradoxes in Eloquence.* By M. Borelli. The introduction to this memoir is, if not paradoxical, at least more or less chargeable with exaggeration. The eloquent Academician paints in too vivid colours the corruption of taste, the decline of eloquence, and the degradation of the fine arts, in modern times, unless he has his view turned to some particular country. When he says, that in the pulpit the Christian orators speak the language of the *Lycæum*, dress out their discourses with vain frivolous ornaments, that degrade the majestic simplicity of scripture, and, instead of attacking vice, and exposing its deformity, paint it in brilliant colours, that render its aspect pleasing,—he cannot say that *we* do this; for cold reasoning has been, generally speaking, *our* method of attack and defence, in the cause of religion and morals: and we leave the business of *painting* both vice and virtue to the gentlemen of the *Exhibition*. When he says farther, that at the bar, the *voice of passion* is heard instead of the *voice of truth*, and that the *clamours* of *hatred* and *vengeance* put to silence the sacred *oracle* of justice,—that the eloquence of the honest and virtuous heart, which invokes the protection of the laws, is banished the temple of *Themis*, and is succeeded by the delirious transports of a heated fancy, we suppose he has in view his native country, where judiciary proceedings are indeed strangely carried on, and where there are fifty *Linguets* for one *Dupaty*. His accounts of the theatre are in a similar tone, and his representation of the *academics*, whose epigrammatic eloquence, says he, degenerates from the pure taste of former times, shews us *quorsum hæc tendunt*, and throws some topographical light on his *Philippic*.

As to the *paradoxes in eloquence* that constitute properly the subject of this dissertation, they deserve a more particular notice. Why he gives the name of paradoxes to the opinions with respect to eloquence, which he here combats with great judgment and power of argument, we cannot see; for these opinions are rather erroneous than singular.

In the 1st article of this memoir our Academician combats the sentiment of those who have maintained that Genius *stands in no need of* Rules. At the head of these are *d'Alembert* and *Diderot*, who looked upon genius submitting to rules, as a sovereign imprisoned by his slaves, and who asserted, that it can only become capable of great things when, free from all restraint, and following implicitly its instinctive propensity, it soars at once to its object, without either considering the difficulties it may meet with in its course, or the darkness in which it may be involved. Such language, says our Academician, would be scarcely pardonable in that idle and frivolous class of men, who fear study, have an aversion to every thing that is didactic, and who, instead of being desirous of enlarging the sphere of their taste

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and pleasure by an exact discernment of true beauties and real faults, are satisfied with the enjoyment of some momentary sensations, which *hinder them from feeling the* tiresome weight or *inutility* of their existence. It is M. LINGUET, more especially, against whom our Academician here directs all the force of his literary arms: and *that*, we think, with great success; though there be a good deal of logomachy observable in the course of this contest.

In the second article M. BORELLI treats of the *Nature of Eloquence*; and here again we have nothing but controversy. The learned Abbé *Auger*, author of a justly celebrated translation of the most illustrious Grecian orators, had maintained, in a preliminary discourse, that the *nature* and *essence* of eloquence consisted in *determining immediately the wills of an audience*. This imperfect and exceptionable definition is here seized and taken to pieces by our Academician, who *will* not see that in illustrating his definition the ingenious Abbé has made amends for its defects. 'We must distinguish,' says the Abbé, 'between the *end* of eloquence and the means it employs. Its *end* is to give a prompt and immediate determination to the will. It employs, for this purpose, *argument*, which convinces the understanding, *imagery*, which strikes and pleases the imagination, *sentiments*, which move and touch the heart.' This will not satisfy M. BORELLI; who labours, with more wit and acuteness than simplicity and sound reasoning, to expose it as paradoxical.

The third article exhibits an object of discussion, in which our Author seems to triumph over the Abbé, who, strangely enough indeed, excludes from the sphere of eloquence that kind of public speaking which the ancients called the *demonstrative* (whose scope was to praise or to blame), and confines eloquence to the *deliberative*, which is designed to advise or dissuade, and the *judicial*, which is employed to accuse or to defend. The Abbé, we believe, will stand alone in this opinion, by which he strikes out of the list of orators those famous panegyrists of his own country, *Massillon*, *Flechier*, *Fenelon*, and *Bossuet*, to whom if *eloquence* be denied, we must reject all ancient and modern definitions of that noble talent, and inquire anew *in what it consists?*

In the fourth article M. BORELLI discusses the following questions: *To whom did the Greeks give the appellations of orator, philosopher, and sophist? and can the art of speaking be separated from the art of thinking?* There is nothing uncommon in his solution of these questions.

Mem. IV. *On the Causes of the Diversity of Languages.* By the Abbé DENINA. This learned and ingenious Academician, who thinks that a long time must have passed before men could learn to join together two syllables, is also of opinion, that it

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was in the temperate or warm climates of our globe that languages were progressively formed. However, in this memoir it is not his design to go back to the origin of mankind, nor to inquire what was their primitive language. He sets out from facts palpably ascertained, from the language that was perfectly formed in Asia Minor a thousand years before the Augustan age, which, whatever was its origin, did not differ from that which was spoken in the eastern parts of Europe, in Greece, in Sicily, and in those parts of Italy which are now comprehended in the kingdom of Naples. From the different dialects of this ancient Asiatic language, the Latin, according to our Author, was formed, and became universal in the West. Having acquired its highest degree of perfection at the very period when the Romans had subdued Spain and Gaul, it made, with facility, a rapid progress in these provinces, because there were no books in the ancient language of the Cantabrians, Celts, or Gauls. Thus in the four hundred years, during which Spain and Gaul remained under the dominion of the Romans, the language of these imperious victors gained such an ascendant as extinguished totally the ancient language of these two nations; and though the Latin language was corrupted by a variety of circumstances well known, it still remained predominant; nor did its corruption contribute to revive the ancient Celtiberian and Gallic languages. Even the Barbarians, who invaded the empire, accustomed themselves, for various reasons of policy and conveniency, to the language of the vanquished Romans; and though they mingled with it several of their own terms, yet the Latin, such as it was, still prevailed, and was the basis of the Italian, Spanish, and French languages.

This *we all* know: but we do not perhaps know, in all the curious detail with which the Abbé DENINA explains the matter, whence proceeded the diversity of these languages that came from the same root. The causes of this diversity are, according to our Author, *physical*, *moral*, or *mixed*. Those of the first class comprehend climate and peculiarity of organization: no two nations (scarcely two cities or villages) have precisely the same accent: hence long vowels are sometimes abridged or suppressed, and sometimes lengthened and doubled, so as to become diphthongs; consonants are changed or lost; syllables are inverted by the transposition of letters; and thus, at length, words are changed both in sound and figure: these observations, again, have not the merit of novelty; but the examples by which they are illustrated are curious. With respect to climate, our Academician observes (as the learned *Ihre*, in his excellent glossary, had observed before him) that words, formed in a warm or temperate region, when they pass into cold climates, lose, as it were, a part of their body or substance. The ancient Scythians retained

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no more than the first syllables of the words, which they derived from the Greeks, and especially from the people of Asia Minor: and all the northern European nations have shortened the words, which they have adopted from the Greeks and Latins. Thus the Turks metamorphosed *Constantinopolis* into *Stamboul*, and the Lombards *Mediolanum* into *Milan*.

But the principal cause of the diversity of languages, which come from one common root, is, according to M. DENINA, the variation above mentioned in the pronunciation of letters, vowels and consonants, that takes place in different nations. He illustrates this by a great number of examples, which take up the whole of this memoir, and which we leave to the contemplation of the curious.

Mem. V. *On the Origin of the German Language.* By the Same. Who would think it? It comes from the Greek, though the Greek is no more like it than *Hyperion* is to a *Satyr*. There is a large portion of grammatical learning in the proofs of this genealogy, but there is also, in several places, a good deal of the *longe petitum*.

ART. II.

TABLEAUX *des anciens Grecs et Romains*, &c. i. e. An Account, accompanied with Engravings, of the ancient Greeks and Romans, and other cotemporary Nations; in which the private Life, the Customs and Ceremonies, the Arts and Sciences, the political and military State of the Ancients are amply described. First Volume. 4to. With Plates taken from ancient Statues and authentic Monuments. Paris. 1785.

THIS work is published in numbers, which appear successively every two months. If its Author, or Authors, perform what they promise, it will contain all the most curious and interesting discoveries that have been made, and the accounts that have been given, of the literary and philosophical treasures of antiquity: in short, we are to have here, in a moderate compass, the riches that are dispersed through a multitude of volumes. Sages, legislators, priests, poets, military commanders, and artists, with the manners of the people they instructed, governed, defended, or polished, are to be exhibited to view in their most interesting aspects, so as to present a valuable collection of antiquities, in which a great variety of readers will find abundance of instruction and entertainment. We have now before us only the first number of this *promising* work, ushered in with a *preliminary discourse*, in which the Author discovers capacity and knowledge, but not without a mixture of affectation and pertness, that engender now and then false thoughts, obscure antitheses, and injudicious parallels. He considers, in this discourse, the state of political science and conduct among the

ancients,

ancients, and compares it with that of the moderns; and if we are to believe him, all was *action* and *invention* among the former, while all is *repetition* or *imitation* among the latter, both in the exercise of the arts, and in the practical science of government. This comparison (which we leave the judicious reader to appreciate) is reinforced by a *pretty* conceit (or *concetti*, as the Italians call a certain kind of description that deviates from truth and simplicity); for our Author, looking at human nature through *his* perspective, perceives its *adolescence* in the first nations of the East, its *manhood* in the Grecians, Carthaginians, and Romans, and its *old age*, or (as he also terms it) the age of prudence, and sometimes of pusillanimity, in modern Europe. One would think, from all this, that the human species, in our time and day, is verging towards dotage.—No such thing: for our Author, after having mortified us by a humiliating comparison, claps us on the shoulder, and raises us again into consequence, for the sake of two French kings, who luckily happened to come into existence in *modern* times; and he roundly gives the lie to those detractors of the age of Lewis XV. and Lewis XVI. who represent it as a *period of decline and degradation*; 'for,' says he, 'it is in the present age that a *second* faculty of the human mind (what he means by the epithet *second* we cannot conjecture) has been carried to a high degree of perfection, even the faculty of *philosophising* or reasoning:—and if the art of painting is sublime, the art of following truth, *through all its possibilities*, does not require less inventive *genius*.' And again—'The present age is far from being destitute of vigour; nay, when we consider the productions of this *second* faculty of the mind, which was formerly, as it were, in a state of inactivity (*i. e.* among the ancients), we must conclude that ours is the age of the *multiplication of* GENERA (*kinds* in English, which comprehend the *species*), *and not the age of annihilation*.' Would not one conclude from such mysterious language, that the Author did not intend that we should come at his meaning? We guess it, however, and suppose he meant to say, that the ancients surpassed us in *invention*, and that we surpass them in *reasoning*. The latter is certain; the former may be true; for the inventive spirit of the ancients was not restrained in its flight by that scientific or logical precision which is *supposed* to regulate, and consequently to check, the flights of modern genius. We say *supposed*, because it is not our intention to quarrel with any modern poet, philosopher, or orator, who may be offended at this distinction; nor even with the *balloon geniuses*, who have certainly soared much higher than the ancients, and have been much less checked in their flight by reason or common sense.

But this *preliminary discourse* has perhaps kept us too long from the work itself, in which our Author appears to more advantage

vantage than in the parallels we have been now considering. The six articles, accompanied with as many engravings, that compose this first number, are as follow: 1st. A portrait of *Homer*, with remarks upon the life and productions of that immortal bard, and observations on the poetical spirit of the ancients. This article is followed by the portrait of an *Augur*, finely delineated and coloured; and with this we have an historical essay on the priestcraft of the Augurs, and the religion of the Romans, from the time of Numa Pompilius to the establishment of Christianity. In the third we have the history of the *Amazons*, i. e. all that our Author has been able to scrape together concerning those masculine ladies, whose dress and air are well represented in the annexed engraving. A *Spartan woman* appears in the next article, and is accompanied with an essay on the character of the sex in ancient times. 'The virgins of Sparta (says our Author) even in their *nudity* were not *naked*: the *public decency* (of sentiment, no doubt, he means) covered them with its impenetrable veil. It is, accordingly, a corrupt people alone that can discover *nudity* in women: Nature has formed nothing *naked*: the knowledge of nudity is the fruit of a licentious fancy, and the consequence of a corrupt and degenerate state of society.' This thought, which has much truth in it, is here falsified or obscured, by shifting the same term from one signification to another, and a reflexion which seems well founded in the nature of things, assumes an air of paradox by the equivocal use of the terms in which it is expressed. *Nudity* and *nakedness* are synonymous terms: therefore the virgins of Sparta in their nudity were really *naked*; but like Eve in the garden, *they were* NAKED *and were not* ASHAMED, i. e. they had not that consciousness of sensual desires, become irregular by their predominance, that renders *nudity* a source of *shame*. This language is plain—but your *nudity*, Sir, without *nakedness*, is quaint and ambiguous, and will expose you to the censure of grammarians, and to the indignation of tailors and mantua-makers, who, beside, will stare their eyes out, when they read these words,—*Nature has formed nothing naked.* The last article of this volume, contains a history of the conjugal state of the Romans, considered under four periods, when their morals were pure, when they began to decline, when they were grossly corrupted, and when they were totally extinguished.

ART. III.

Histoire et Mémoires de l'Academie Royale des Sciences, &c. i. e. The History and Memoirs of the Royal Academy of Sciences at Paris, for the Year 1782. Paris. 1785.

GENERAL PHYSICS.

Memoir I. *CONCERNING a Method proposed for destroying the* Mephiticism *of necessary Houses.* By M. FOUGE-ROUX

ROUX DE BONDAROY. We shall in a subsequent article have occasion to mention the antidote of M. *Janin* (which is here exposed in all its insufficiency), and to shew that his method of extinguishing *mephiticism* by vinegar was not only insufficient but noxious, and so affected the commissaries of the Academy, who were appointed to examine it experimentally, that their lives were endangered.

Mem. II. *On the Nature of elastic aeriform Fluids which escape from animal Substances in Fermentation.* By M. LAVOISIER. This investigation is nearly connected with the subject of the preceding memoir, and shews the Academician's zeal for useful discoveries, since he could go through a series of the most disgusting experiments, in order to come at the knowledge of truths or facts that might tend to public utility.

M. LAVOISIER, in consequence of these experiments, found, that excrements, recently emitted, produced more aeriform fluids than those that have undergone a long fermentation in the receptacles of our superfluities,—that in both, the fluid produced is a mixture of inflammable air and fixed or gasous air; but that, in the former (i. e. the recent matters) the proportion of inflammable air is as 2 to 24, while in the latter it is as 9 to 24. Our Academician is also induced, by his experiments, to think, that this proportion of inflammable air encreases progressively. The acids yield a considerable quantity of gasous air when mixed with *matters* of an ancient date, and the caustic alkalies, or lime, suppress the production of aeriform fluids.

Such were the results of the experiments contained in this memoir, when the *matters* in question were not immersed in air; when repeated, with the introduction of a certain quantity of atmospherical or *vital* air into the glass vessels, the results were the same, with this exception only, that a small portion of the vital air was destroyed, probably in consequence of its combination with a portion of the inflammable air, which escaped: In a word, the air became less salubrious on account of the greater quantity of mephitic air that was mixed with it.

It follows from these experiments, that the mixture of acids with the fœtid matters in question, instead of preventing, must unavoidably augment the danger of *mephiticism*. The caustic alkalies, or lime, produce, on the contrary, a salutary effect; not merely as they suppress the eruption of aeriform fluids (which suppression is but momentary); but as they really absorb a large quantity of the calcareous or chalky acid. This air is, in effect, the most dangerous; for as it is heavier than the common air, it remains at the bottom of the privies, and even retains there the inflammable air which is mixed with it; whereas the inflammable air, when alone, rises with rapidity into the atmosphere.

It is in consequence of this observation that Monf. L. proposes, as the most effectual method of destroying mephiticism, the use of lime

lime and alkaline *lixivia*, and the opening a free course to the light inflammable air, which will complete the business.

He thinks there is little reason to apprehend the disengagement of hepatic gas, of which he perceived no indications in the course of his experiments.

Mem. III. Observations *made in* 1781 *in a Voyage along the Coasts of Lower Normandy*. By M. LE GENTIL. These observations regard, 1*st*, the time of the spring tides on the Norman coasts; and, 2*d*, a certain kind of sand or earth peculiar to these coasts, which makes a rich manure.

NATURAL HISTORY and BOTANY.

Mem. I. *On the Worms found in Truffles, and the Flies which they produce.* By M. MORAND.—Mem. II. *Observations on a large Bone found in the Earth at Paris, and also on the Conformation of the Bones of the Head in cetaceous Animals.* By M. DAUBENTON. This bone was for some time a *bone of contention* among the naturalists, as, on account of its extraordinay size, it became an object of speculation and conjecture; and especially as it was too large to belong to any terrestrial animal now existing on the known part of our globe.

M. DAUBENTON gives, in this memoir, an account of the researches that led him to consider this bone as a portion of the cranium of a large whale. The skeleton of a small one that is to be seen in the king's collection *(au cabinet du roi)*, furnished points of comparison that confirmed our Academician in this idea. It is to be observed, that this bone is not properly a fossil (that is, formed of a stony matter, which has assumed the shape of the bone by being filtrated into its substance and destroying its organization); it is a bone, in its primitive substance, and very little altered by having been buried in the earth.

Mem. V. *On the Causes which produce three Kinds* of (what the Author calls) *Herborizations* (i. e. delineations of trees, shrubs, plants, and other rustic figures) *on certain Stones.* By *the Same.* These agreeable phenomena, which we take the liberty of calling *herborizations* (adopting, for the sake of brevity, the name given to them by the French naturalists), are observed on different kinds of stones, some transparent, some opaque. They are all acknowledged to be accidental, and the effects of colours imparted to the stones, not artificially, but by nature. The question is, Whether these accidents originate *always*, or only *sometimes*, from foreign bodies of the vegetable kingdom inclosed in the stone? M. DAUBENTON does not think that the solutions hitherto given of this question are accurate or satisfactory. He has therefore examined it anew: and his observations have terminated in the discovery of *three* distinct kinds of *herborizations.*

The first kind he observed in certain stones, among which are the agats or *dendrachates*, which exhibit parts of plants or shrubs

ſhrubs delineated with ſuch exactneſs, that we eaſily perceive the *kind* of plant or ſhrub to which they belong. The agats alone furniſhed him with nine ſpecies of known plants, indicated by their herborizations.

The ſecond kind of herborization originates from an iron ore which is depoſited in the ſtone, and whoſe grains are diſpoſed in ſuch a manner as to exhibit ramifications. Several ſpecies of calcareous ſtones and marbles furniſh ſpecimens of this ſecond kind.

The third is diſcernible in rock-chryſtal and quartz; and here, according to our Author, the herborizations are formed by ſmall void ſpaces in the middle of theſe ſtones, by which accident their tranſparency is clouded, and their homogeneity is deſtroyed.

The herborizations obſerved on the ſtones of Florence, and thoſe of Nagueza in Spain, will be the ſubject of another memoir.

Our Academician has examined, with the ſame attention, the impreſſions of plants that are to be found on the *ſchiſtes*; and here he obſerved ten ſpecies, which anſwer perfectly to plants that grow in the countries where the quarries of theſe ſtones are ſituated.

Theſe reſearches, as the Hiſtorian of the Academy obſerves, may lead to curious and important diſcoveries relative to the origin and formation of ſubſtances in which heterogeneous bodies are obſerved. We ſee, for example, that at the epocha of the formation of theſe ſchiſtes, the ſame country had already produced the ſame vegetables that it now furniſhes; and that before the formation of agats, there exiſted grounds, covered with the productions of the vegetable kingdom. Obſervations of this kind are multiplied from day to day; and the period will probably arrive when they will become uſeful materials for the formation of a *general theory* of the earth, while, in the mean time, they tend to overturn the ſyſtems that have been erected with too much precipitation.

This prediction of the academical Hiſtorian, however pompous and *philoſophical* in its aſpect, promiſes much more than either he or his ſucceſſors will be able to accompliſh, if they ſtill go on in their goodly way of forming theories of a *work*, without any regard to the energy of the *worker*. That vegetables were formed before ſtones, or ſtones before vegetables, is a matter of little conſequence to the theory in queſtion; this only indicates, in one inſtance, the order of the ſucceſſive exiſtence, and of the ſucceſſive modifications of the parts of a WHOLE. Were this order unfolded in every inſtance, and all the properties and arrangements of individual beings expoſed to our view (and ſo far we ſhall never go), even ſtill the theory would be incomplete:

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it would only exhibit the *whole* as a chain in the air hanging upon *nothing*; it is like giving the theory of a watch by the observation of its wheels, without considering the main-spring, and the intelligence and volition of the man that made it.

Mem. VI. *Observations on the Beryl, or Aqua Marina.* By M. SAGE. This stone, which is denominated *aqua marina* when its colour has a blueish cast, and *beryl* when it comes nearer to a green, is generally found in striated and truncated prisms. It was at first only known in its rounded, and not in its crystallized form; but since natural history has been more cultivated, and a more extensive correspondence has been carried on between those who are zealous for its improvement, opportunities have been multiplied of procuring these stones, as they are found in their native bed, and there they always have nearly the same form. Of those which M. SAGE presented to the academy, some were brought from Saxony, others from the mountains of Siberia.

CHEMISTRY.

Mem. I. *On the Action of the phosphoric Acid upon Oils, and the Combination of that Acid with Spirit of Wine.* By M. CORNETTE. The laborious Academician here pursues the important design he has formed of combining oils, both expressed and essential, with all known acids. After having shewn the phenomena which these oils exhibit, when they are subjected to the action of mineral acids, he considers here the action of the phosphoric acid upon these substances. This acid never acts but when it is in a high degree of concentration; and this action does no more than alter expressed oils, without forming with them any durable combination; but the essential oils, or, at least, some of their constituent principles, easily combine with the phosphoric acid. This same acid exerts a certain action upon spirit of wine, and, by this, our Academician has succeeded in composing an ethereal liquor; but he has not carried his experiments so far as to obtain a real phosphoric ether. He has, however, shewn its possibility, and has pointed out the means of producing it.

Mem. II. *An Analysis of the sulphureous Ore of* Bismuth. By M. SAGE. From each quintal of this ore, 60 pound weight of bismuth is obtained. M. SAGE compares it with an artificial combination of bismuth and sulphur, which exhibits almost the same forms and the same phenomena with those of the natural ore.

Mem. III. *Analysis of the arsenical Ore of Antimony.* By the Same. This ore, which is found in the mines of Allemont in Dauphiny, contains a much greater quantity of antimony than of arsenic, and is not altered, like the arsenical pyrites, by being exposed to the air.

Mem. IV. *On a Kind of Iron Ore, which is argillaceous, reddish, prismatic, and articulated.* By the Same. This ore, which is crystallized into prisms, not unlike those of the basaltes, is found in Germany: it acts upon the magnetic needle: when it is submitted to the action of a warm fire, its form undergoes no change, but the prisms lose a part of their volume: the colour of the ore also becomes black; and in this state it is the most susceptible of being attracted by the magnet.

Mem. V. *Analysis of a new Kind of Mercurial Ore, under the Form of solid Lime, which is found at* Idria *in* Frioul. By the Same. The mercury in this ore is combined with vital air, and forms a kind of natural precipitate *per se*. The quintal furnishes, by distillation, 91 pounds of fluid mercury; and there remains a grey powder, which was found to contain silver.

Mem. VI. *On the Augmentation of Weight which Sulphur, Phosphorus, and Arsenic receive when they are changed into Acids.* By M. BERTHOLLET. This Academician having distilled mixtures of nitre and sulphur, and of nitrous acid and sulphur, the first experiment produced vitriolated tartar, the second vitriolic acid, which he combined with heavy earth; and the two experiments concurred in proving, that in order to the formation of the vitriolic acid, there was combined with the sulphur the half of its weight of vital air.

By distilling the nitrous acid upon phosphorus, phosphoric acid is obtained; and, in this operation, the phosphorus is charged with a quantity of vital air, equal, and even somewhat superior to its weight. This proportion comes very near to that which M. LAVOISIER observed, when he produced phosphoric acid by combustion.

By similar experiments M. BERTHOLLET has proved, that white arsenic, in its change into an acid, is combined with about a ninth part of its weight of vital air.

Mem. VII. *Observations on the spontaneous Decomposition of certain vegetable Acids.* By the Same. As the Academician thinks, that a careful observation of the phenomena that are exhibited in this decomposition, may lead to useful discoveries concerning the nature of acids, and even bring us, in time, to the knowledge of that which constitutes the principle of acidity, he has made a great number of experiments relative to this object, for which we refer the chemical reader to his memoir. We shall only mention one of the facts that has been discovered and ascertained by these experiments, and that is, that salt of sorrel, employed as an antiseptic, or preservative against putrefaction, is much superior to cream of tartar.

Mem. VIII. *On the Causticity of Alkalies and of Lime.* By the Same. In order to discover the cause of this causticity, M. BERTHOLLET examined the effects of the action of caustic alkalies

kalies upon animal ſubſtances: in this action, a real combination takes place; the alkalies loſe their cauſticity; and, when they are mixed with acids, no effervescence enſues. This proves, that it is not by ſeparating the calcareous or chalky acid from animal ſubſtances, that cauſtic alkalies deſtroy their organization; for in this caſe the animal ſubſtance is precipitated, and is no longer ſuſceptible of putrefaction. If this ſubſtance be precipitated by a mixture of alkali with metallic ſolutions, it comes into combination with the metals; but if calcareous ſolutions are employed, this combination does not take place: whence it follows, that lime has not, like the alkalies, a real tendency to combination with the animal matters, and only acts upon them by its affinity with water. This obſervation ſeems to ſhew why magneſia (which, though it has ſeveral properties in common with lime, is not, like lime, ſoluble in water) exerts no action on animal ſubſtances. Several other chemical phenomena are here explained by this obſervation.

Mem. IX. *Concerning a Method of conſiderably augmenting the Action of Fire and Heat in chemical Operations.* By M. LAVOISIER. Our ingenious Academician, after having ſhewn the inconveniences and defects that accompany the glaſſes of *Tchirnhauſen*, *Trudaine*, and others, notwithſtanding the remarkable effects they have produced, in fuſing bodies that had long been deemed infuſible or refractory, propoſes a method of augmenting the activity of heat, leſs expenſive, and alſo more applicable to chemical operations. This method conſiſts in employing *vital* *, inſtead of common air, as aliment to the fire. This air conſtitutes no more than a fourth part of the air of the atmoſphere: and it is well known that this is the only part that feeds and foſters the fiery element.

Experience has already proved the ſucceſs of the ingenious method here propoſed. M. LAVOISIER is the firſt chemiſt who has ſucceeded in melting *platina*, merely by directing a current of vital air (contained in a bladder preſſed with the hands) to a coal on which ſome grains of that metal were placed. To obtain this current of air with more facility, and to direct and manage it at pleaſure, ſome inſtrument leſs uncouth than the bladder was neceſſary. Our Academician therefore contrived an

* The ſame that is called *dephlogiſticated air* by Dr. Prieſtley, who firſt diſcovered it. Later experiments having proved that this is the only air capable of ſupporting the life of animals endued with reſpiration, it acquired, on this account, among the French chemiſts the denomination of *vital air*. Dr. Prieſtley obtained it principally from the combination of minium and ſeveral other ſubſtances with the nitrous acid: M. Lavoiſier, about the ſame time, or rather ſomewhat later, obtained it from the reduction of mercury precipitated *per ſe*.

hydraulic bellows, which is here described, and which answers these purposes.

Mem. X. *Description of an Apparatus adapted to the Management of different Kinds of Air (in the Experiments which require them in a considerable Volume), by rendering their Currents uninterrupted, perfectly uniform, and variable at Pleasure, and by giving, at each Instant, the Measure of the Quantities of the Air that are employed, with the utmost Precision.* By M. MEUSNIER. This apparatus is an improvement upon the hydraulic bellows of M. LAVOISIER, which has given that excellent instrument a very high degree of perfection, and rendered it signally useful in the greatest part of the experiments made with aeriform fluids.

Mem. XI. *Concerning the Effects which a violent Degree of Heat produces on precious Stones.* By M. LAVOISIER. This indefatigable and acute naturalist gives here the result of the experiments he had made, by means of the intense heat produced by a current of vital air, on the diamond, the ruby, the sapphire, the topaz, the emerald, the chrysolite, the ordinary and Syrian garnets, the amethyst, and the adamantine spar of *Bergman*. His result is, that precious stones may, in a general point of view, be divided into five classes: 1st, the *diamond*, which has the peculiar and exclusive property of burning, like other combustible bodies, and is perfectly dissipated by a certain degree of heat: 2dly, the *ruby* and the *sapphire*, whose colour is fixed—which are softened by fire, so as to unite in one body without losing their principal properties, and whose weight suffers no diminution by the most violent heat: 3dly, the stones whose colour is destructible and volatile, but which, in other respects, exhibit the same phenomena with the ruby: 4thly, the stones which are half fusible, lose, by fire, a fifth of their weight, are perfectly discoloured, and, after having been exposed to a violent heat, melt into white and opaque globules, similar in their appearance to white quartz or biscuit of porcelain: such are the *topaz* of Saxony, the *topaz* of Brasil, and the *ruby* of Brasil: 5th, the *emerald*, the *chrysolite*, and the *garnet*, which lose their colour and melt quickly into an opaque, and coloured, glass.

M. LAVOISIER proposes, in another memoir, to give an account of his experiments on earths, and substances that have been deemed the most refractory; he mentions here only some of their results, which are as follow:

Gold and silver, exposed to the action of this new fire, are volatilized; all other metals burn in it with a flame more or less considerable, and differently coloured, until they are entirely dissipated. Metallic calces emit flame also, as does likewise heavy earth; and this confirms the opinion of *Bergman*, who considers this earth as metallic, though its *regulus* has not hitherto been obtained.

It alſo appears, from theſe experiments, that earth of alum is completely fuſible, and that the reſult of its fuſion is a vitreous ſubſtance, opaque, and exceeding hard; that none of the three alkaline earths are fuſible, though they may all ſerve as diſſolvents, and, in effect, do communicate (particularly calcareous earth) a very high degree of fuſibility to the other earths with which they are combined. All flint-ſtones are fuſible; even the quartz gives ſigns of fuſion; but rock-cryſtal remains abſolutely refractory. Finally, all ſalts are volatilized when expoſed to the action of the fire under conſideration.

Mem. XII. *On the Combination of nitrous Air with reſpirable Air, and the Concluſions that may be drawn from this Combination with reſpect to the Degree of its Salubrity.* By the Same. In this memoir the Academician celebrates, with juſtice and candour, the diſcoveries of Dr. *Prieſtley* relative to the airs here mentioned, and his happy and ingenious application of theſe diſcoveries to ſuch important purpoſes as the meaſuring the purity and ſalubrity of the air we breathe. He at the ſame time obſerves, that naturaliſts are not yet agreed, in practice, either about the beſt method of forming the mixture of the two airs, or the concluſions that may be drawn from this operation. The method of Dr. *Prieſtley*, though not liable to the inconveniences and defects which attend that of the Abbé *Fontana*, gives us only the proportional quantity of dephlogiſticated or vital air, in its combinations with the different airs which are examined; but it does not furniſh (according to our Academician) the true ſolution of the problem, which conſiſts in determining the preciſe quantities of vital air and mephitic air which are contained in the air that is ſubmitted to examination. To this object, M. LAVOISIER has given a peculiar and laborious attention; and, after a ſeries of the moſt accurate experiments, he has found, that from 66 to 69 parts of pure nitrous air are required to abſorb 40 parts of vital air, alſo in a ſtate of purity. He has therefore already got ſo far in the ſolution of the problem, as to know within a hundredth part, the quantity of vital air that is contained in the air ſubmitted to examination: he has even aſcertained with more preciſion the proportional quantities of this air in the different fluids on which experiments are made. This accurate view of the matter, which M. LAVOISIER propoſes carrying to a ſtill higher degree of preciſion, is, perhaps, already ſufficient for all the uſeful purpoſes that are intended to be anſwered by this inveſtigation: for it is probable that more minute differences in the quantity of vital air, which the air of the atmoſphere contains, would be imperceptible with reſpect to the ſalubrity of the air, and its effects on the animal œconomy.

Mem. XIII. *General Conſiderations on the Solutions of Metals in Acids.* By the Same.

Mem. XIV. *Concerning the Precipitation of metallic Substances by one another.* By the Same.

Mem. XV. *Concerning the Union of the* OXYGINOUS *Principle with Iron.* By the Same.

Mem. XVI. *Concerning the Affinity of the* OXYGINOUS *Principle with the different Substances to which it is capable of being united.* By the Same.

These four memoirs we leave to the perusal of the curious in chemical operations. We shall only inform them that M. LAVOISIER gives the name of *oxyginous principle* to that part of the vital air which enters into the composition of all the acids that unite themselves with metals, reduces them to calces, and produces vital air when it is combined with the principle of heat.

METEOROLOGY.

Memoir *concerning Currents of Air in opposite Directions, on Occasion of two aerostatic Globes observed on the 1st of December* 1783. By M. LE MONNIER. It is well known that currents of air in opposite directions, really exist in the atmosphere, and serve sometimes to foretell its variations. As the height of the clouds cannot be exactly ascertained, and as it often happens that their change of form is an obstacle to the accurate observation of their direction, they afford only imperfect and uncertain means of determining the currents of the atmosphere. The *balloons*, whose height, direction, and velocity may be nearly known, have assisted our Academician to make observations on the currents with more precision. Accordingly (with the permission of the planets), he pointed his telescope at the two aerostatic globes mentioned in the title of this memoir, which set out from the same spot, and much about the same time, but rose to different heights, and fell in different places.

ASTRONOMY.

Mem. I. *The Theory of the Attraction of Spheroids, and of the Figure of Planets.* By M. DE LA PLACE. The theory (to use the words of the academical Historian) exhibited here, is one of the most important parts of the mundane system, and has presented to geometricians many difficulties, which, happily, have only animated their efforts to surmount them. Several illustrious mathematicians have solved successively, more or less completely, a part of these difficulties. It only remained to finish the work they had so happily begun, to employ on the same questions the new methods with which analytical science has been enriched, to exhibit in a collected point of view the separate labours of preceding astronomers, and to add to them what was still necessary to complete this theory. This is what M. DE LA PLACE has undertaken and fully accomplished in the present memoir.

Mem. II. *New analytical Methods of resolving different astronomical Questions.*—XVIIth Memoir. *In which the analytical Formulæ, that have been demonstrated in the preceding Memoirs, are applied to the Determination of the Moon's Parallax.* By M. DIONIS DU SEJOUR.

Mem. III. *Concerning the Duration of the Solar Year.* By M. DE LA LANDE.

The Academician begins this memoir by proving, that the estimation of the solar year, as comprehending only three hundred and sixty days, could not, as some imagined, have taken place for any considerable time, since, as soon as men began to compare the rising and setting of the sun with the stars, a few years must have discovered palpably the gross error of this estimation, and engaged them to consider the solar year as containing 365 days. The addition of six hours to this computation is of very recent date, according to M. DE LA LANDE, who does not give it a more remote antiquity than two thousand years. But this computation is still inaccurate; it was, accordingly, corrected by *Hipparchus*, the first astronomer who, by a sure method, still in use, determined, with precision, the duration of the tropical year; and his computation differs but a little more than six minutes from that of our Academician, who makes the solar year contain 365 days, 5 hours, 48 minutes, and 48 seconds. The observations of *Hipparchus*, those of the sixteenth and seventeenth centuries, and those also of modern astronomers, lead to results that come so near to this computation, that we may consider it as nearly accurate, and be persuaded that it will not suffer a sensible alteration by any of the equations of the earth's motion.

Mem. IV. *On the Passage of Mercury the* 12*th of November* 1782. By M. CASSINI, the Son.—Mem. V. *Observation of an Eclipse of the Sun the* 17*th of October* 1781. By M. MESSIER. —Mem. VI. *Observations of the Passage of Mercury*, made at Paris, and in other countries, the 12th of November 1782. By many Astronomers.—Mem. VII. *Observations of two Comets in the Year* 1781. By M. MECHAIN.

Mem. VIII. *A Dissertation on the Origin of the Zodiac, and the Manner of explaining the* XII *Signs.* By M. LE GENTIL.

M. DUPUIS, professor of rhetoric, in a discourse, of which we formerly gave an account, attributes the invention of the Zodiac to the *Egyptians*. In the present memoir, M. LE GENTIL pretends that it belongs to the *Indians*, with whom he has spent a considerable part of his life. The figures and denominations of the Zodiac have been almost generally considered as allegories, relative to rural labours and agriculture; but the great question is, to what people do allegories of this kind preferably belong? as the time when these allegorical representa-

tions were eſtabliſhed, is unknown, we ſeem to be at full liberty to place the equinoctial points in any ſign we pleaſe, and nothing more is required than to preſerve the order of the conſtellations. Nevertheleſs the *libra*, or balance, is ſuch a natural indication of the equality of day and night, that it ſeems proper to make this ſign correſpond with one of the equinoxes. M. DUPUIS has proved, that if *Libra* be conſidered as the ſign which anſwers to the vernal equinox, the remaining ſigns will be perfectly correſpondent with the labours of agriculture, as they were carried on by the Egyptians: on the other hand, M. LE GENTIL propoſes to ſhew in this memoir that, upon the ſame hypotheſis, they will anſwer equally to the labours of Indian agriculture. So far then, the claim laid to the honour of the invention under conſideration, ſeems equal on both ſides: but our Academician thinks, that the queſtion ought to be decided in favour of the Indians, as, by the nature of their ſoil, they ſeem to have been a more ancient people than the Egyptians: but here hiſtorical proofs are wanting, and plauſible conjectures are all that we can expect upon this dubious ſubject. On both the contending ſuppoſitions, it appears equally, and, in general, highly probable, that the ſigns of the Zodiac are rural allegories, that they were eſtabliſhed at a time when ſymbolic writing was in uſe, and among a people addicted to agriculture, and that this people inhabited a country which was ſubject to periodical inundations, beginning about the time of the ſolſtice. Any people, ſo circumſtanced, may have been the inventors of the Zodiac; and to no other can this invention be attributed with any grounds of probability. That the Indians were inſtructed by the Egyptians, or that the Egyptians were inſtructed by the Indians, are two oppoſite affirmations that are rendered equally probable by the reciprocal communications between Egypt and the countries ſituated on the coaſts of the Indian Ocean. However, in the opinion of the Hiſtorian of the Academy, the foreign origin of the Brahmins, who arrived in India with a ſyſtem of doctrine, and a collection of fables, formed and prepared beforehand, ſeems to give to the ſuppoſition in favour of the Egyptians a degree of probability, which is ſtill increaſed by the unity and conſiſtence obſervable in their ſyſtem.

Prefixed to this volume we have the *eulogies* of eight learned men, Members of the Academy, who all died in the year 1782, and whoſe ages make up the number of 612 years. Sir *John Pringle* is the firſt on the liſt: the others are Meſſieurs *d'Anville*, *Bordenaue*, *Bernoulli* (Daniel), *De Montigni*, *Margraff*, *Du Hamel*, and *Vaucanſon*. Theſe *eulogies*, like all the others drawn by the MARQUIS DE CONDORCET, ſhew the hand of a great maſter in this line of compoſition. They diſplay facility and elegance

elegance of ſtyle, a nice and acute diſcernment of characters and literary merit, and a happy talent at ſhading imperfections and throwing a pleaſing light upon eminent virtues. The eloquence of the noble Secretary is eaſy, mild, chaſte, and abundant; his reflexions, when moſt ingenious, are natural and unaffected. They ſometimes, however, deviate from their uſual and pleaſing ſimplicity; and this happens, when his literary heroes (as is frequently the caſe) exhibit in their characters ſtriking lines of piety and devotion. Theſe lines he indeed places in his portrait; but he draws them with a touch that announces embarraſſment and conſtraint. This latter circumſtance ſtruck us more forcibly in the eulogy of M. *Du Hamel*, and eſpecially in the obſcure and uncouth reflections that follow M. CONDORCET's account of the religious propenſities of that eminent man. Theſe reflexions (which the reader will find at the 152d page of this volume) turn upon the diſtinctive tendency of botanical ſcience to lead an obſerver to the acknowledgment of a *firſt cauſe*, as the vegetable world diſcovers an arrangement and a unity of deſign, which can *leſs* be attributed to the *neceſſary effect* of mechanical cauſes, and is *leſs* productive of *direct* and *inevitable evil* to us, than the *ſyſtem* of *animated beings*. His elucidation of this ſtrange aſſertion is thick darkneſs: at leaſt, if he underſtood himſelf, we underſtand him not. For the reſt—when *obſcurity* comes from the clear head, and the happy pen of this ready writer, we have ſome reaſon to apprehend that it is not the covering of *truth*.

ART. IV.

Nouveaux Memoires de l'Academie de Dijon, &c. i. e. New Memoirs of the Academy of Dijon, relative to the Arts and Sciences, Part II *. of the Year 1784. 8vo. Dijon and Paris. 1785.

Memoir I. *ON the contagious Quality of ſome Kinds of Fluxions on the Breaſt*. By M. MARET. We cannot enumerate all the obſervations, by which this ingenious phyſician has been perſuaded of the real exiſtence of a contagious quality, in certain defluxions of the breaſt. He had long ſuſpected ſuch a quality, from ſeveral circumſtances and appearances that occurred to him, in the courſe of his practice; but he ſuſpended his judgment until repeated and multiplied obſervations had convinced him of the fact. Defluxions of the putrid kind are ſuch as have the unhappy quality of being communicated by a noxious temperature of the atmoſphere, to healthy perſons who attend on patients labouring under this diſorder: but it is only at the period when the criſis is completed, that the infection takes place. Our Author farther obſerves, that the air is not charged with the miaſmata, or noxious particles of this diſorder, or,

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* For Part I. ſee Rev. vol. lxxiii. p. 487.

at leaſt, does not carry them to any conſiderable diſtance, and that precautions may be uſed, which will be preſervatives againſt the infection. Theſe are, to avoid taking in, directly, the breath of the patients, or ſwallowing our ſpittle, while we are near them, or eating in their apartment. We were much alarmed when we began to read this memoir: but theſe plain and eaſy preſervatives make us again pluck up our ſpirits.

Mem. II. *Concerning a new Method of multiplying foreign Trees.* By M. DURANDE. It is not eaſy to procure ſeed in full maturity from foreign trees tranſplanted among us; and all other means, ſays this Academician, hitherto known and employed for the reproduction of ſome of theſe trees, have proved unſucceſsful. At length a very ſimple one has been contrived, which has been attended with ſucceſs; it conſiſts merely in cutting a root and placing it in a frame in a good hot-bed, where it produces a ſtalk. By this method M. DURANDE has multiplied the Chineſe *acacia*, the bean-tree, the *gleditſia triacanthos*, and the *guilandina dioïca*.

Mem. III. *On the Cure of a bilious Cholic complicated with the Sciatica.* By the Same. This cure was performed by a mixture of ether with the ſpirit of turpentine, employed as diſſolvents of biliary ſtones.

Mem. IV. *On the Noſtoch.* By Father VERNISY. The noſtoch is a kind of vegetable ſubſtance, of a greeniſh colour, which trembles at the touch, in the manner of a jelly, but does not melt when held in the hand. It cannot well be called a plant, ſince it has neither roots, veins, nor fibres. It ſeems either to fall on a ſudden from the clouds, or to be the immediate production of the earth, whence ſome have called it the *flower of earth*, others the *flower of heaven*, and the alchymiſts, who are uſed to make *rare work* with things which have an obſcure origin, have ſuppoſed that it contains an univerſal ſpirit, capable of converting other metals into gold. The reverend Author of this memoir, endeavours to illuſtrate the origin and production of this ſubſtance, by the following proceſs of dame Nature: The green ſcum, *ſays he*, which is found in great abundance on the ſurface of ſtagnant waters, is nothing more than a decompoſition of ſeveral aquatic plants, which have been long macerated and reduced to a froth, or a kind of pap. The moſt ſubtile parts of this froth may be carried up into the atmoſphere by the action of the ſolar rays; a part thereof may fall down again with the rain in a watery or liquid ſtate, while the remainder, by its mixture with heterogeneous ſubſtances, may be coagulated in different parts of the clouds, and be formed there into flakes, more or leſs conſiderable in ſize, but ſtill light enough to float for ſome time, till they deſcend with rain under that form of jelly, which ſtill retains both its greeniſh colour and the vegetable ſavour, though ſomewhat al-

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tered, which it had before its ascent. This is our Author's genealogy of the *Nostoch!* the *Tremella Nostoc* of Linnæus!

Mem. V. *On the remarkable Mist that happened in June and July*, in 1783. By the Secretary of the Academy, M. MARET. Several observers were of opinion that this uncommon phenomenon had a physical connexion with the earthquakes of *Sicily* and *Calabria*; but our Academician proves the contrary, we think, with full evidence, by a series of comparative experiments which he made at the time with atmospherical air charged with the vapours of this mist, and taken in four different places. It appeared, from these experiments, that this misty air contained no mephitic acid, no acid of any other kind, no disengaged phlogiston, and that it scarcely differed at all from common atmospherical air. Whence then this extraordinary mist? It owed its origin, says our Author, to the moisture of the earth, which, at the time of its appearance, was covered with a kind of crust, extremely dry, from the temperature of the air, which was so arid that it ceased to be a conductor of the electrical fluid, and from the intensity of the heat which multiplied the exhalations from the earth. These exhalations, principally composed of water and electrical matter, being restrained by the aridity of the exterior crust in their efforts to rise into the atmosphere, were violently divided and attenuated in their ascent: their aqueous molecules extremely rarified by the heat, combined with a large portion of electrical matter, of which the air, become non-conductor, could not deprive them, formed vesicles, and, growing light, rose to a certain height above the earth: where they remained suspended, offuscated the transparence of the aerial fluid, and thus produced the mist in question. Our Academician accounts ingeniously, and yet with great simplicity, upon optical principles, for the reddish colour that covered the disk of the sun and of the moon during this mist.

Mem. VI. *On the Methods employed to destroy the* Chrysalis *of Silk-worms.* By M. CHAUSSIER. To destroy the chrysalis without hurting the quality of the silk, has always been found exceedingly difficult. The vapours of camphor have been lately employed for this purpose, and with more success than the methods formerly used. In the place of these, however, as not answering the purpose completely, our Author substitutes oil of turpentine, and shews how it must be employed, in a circumstantial detail, for which we refer those whom it may concern to the memoir itself.

Mem. VII. *Botanical and medical Reflections on the Nature and Properties of the Agaric of Oak.* By M. WILLEMET. The agaric is here considered as the superabundance of a vegetable juice that exists in the tree, or as a morbid matter which is in a

state

ſtate of depuration; in which caſe it muſt be excluded, as a *fungus*, from the ſexual ſyſtem of plants. Its great efficacy, and the manner in which it acts in the ſtopping of hemorrhages, when it can be applied to the blood veſſels, is alſo celebrated.

Mem. VIII. *Anatomical Eſſay on the Structure and Uſe of the Epiploon.* By M. CHAUSSIER. Some new and curious obſervations are to be found in this memoir.

Mem. IX. *On the following Queſtion: Is Gold really diſſolved in the nitrous Acid?* By M. MORVEAU. This eminent chemiſt, in oppoſition to M. Tillet, who held that the gold is attacked, but not diſſolved, neither wholly nor in part, in the nitrous acid, affirms that a ſmall portion of it is really diſſolved.

Mem. X. *Analyſis of the Water of the Lake of Cherchiaio, near Monte Rotondo in Tuſcany.* By M. MARET. This water, as appears by the reſult of the analyſis, contains acid of borax, ſulphur, clay, a large portion of pure air, and a little lime.

Mem. XI. *Concerning the Ice that aſſumes, at the Surface of the Earth, the Form of Needles or perpendicular Filaments.* By M. RIBOUD. The Academician accounts for this phenomenon by the rarified vapours, or igneous emanations, which carry along with them aqueous vapours, and meet with a ſudden cold as they riſe out of the ground. They are cryſtalized in ſeparate filaments, becauſe they eſcape in filaments through the pores of the earth; and pyramidal needles are obſerved, becauſe it is in this form that the congelation of water commences. Accordingly, M. RIBOUD perceived a number of ſmall holes in the ground; and each of theſe was the baſe of a needle or filament of ice.

Mem. XII. *Concerning the Origin of the Bodies of Ice that are carried down great Rivers in the Times of hard Froſt.* By M. GODART. We have here various obſervations which ſeem to prove that in running waters, congelation does not begin at the bottom, but that the ice is precipitated there, either by the motion or by the weight of the ſand and pebbles or flints, that are carried along with the current. Hence M. GODART concludes, that the icy cruſt is produced at the ſurface of a river, but never at its bottom; that it is the element both of the compact and ſpungy ice; that it forms the compact ice at the ſurface, when the waters are in a ſtate of reſt, and the ſpungy ice at the bottom, in proportion to their weight, and the force of the currents.

Mem. XIII. *Obſervations on a Cataract, accompanied with a Diſſolution of the vitreous Humour.* By M. CHAUSSIER. The intenſe pain ſuffered by the patient in this diſorder determined the operator to extract the cataract: but after having made an inciſion in the cornea, the vitreous humour being as fluid as water, eſcaped almoſt entirely, ſo that the cryſtalline ſunk

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into the eye-ball, and was carried behind the iris. Upon this M. CHAUSSIER suspended his attempt to extract the lens, and only dressed the wound. The next day he found the eye-ball restored to its plenitude, and the crystalline on the borders of the incision; so that he extracted it with the greatest facility. This fact has induced the Author to think, that in this operation there may be cases in which it would be expedient to let some time intervene between the incision of the cornea, and the extraction of the crystalline.

The *meteoro-nosological* history of the six last months of the year 1784 terminates this volume.

ART. V.

Recherches Physiologiques et Philosophiques sur la Sensibilité, ou la Vie animale, i. e. Physiological and Philosophical Inquiries concerning *Sensibility*, or animal Life. By M. DE SEZE, M. D. Member of the Academy of Sciences at Bourdeaux. 8vo. Paris.

WE have often heard theological doctors (who had corrupted the simplicity, and clouded the perspicuity of religious truth, by mixing with its pure and primitive lustre, the fallacious lights of ill-employed erudition and metaphysical theories) wisely admonished to return to their *bibles*, and to draw those truths that restore or confirm the health of the soul, from their original and genuine sources. A similar admonition, with respect to the science that has for its object the health of the body, is addressed to his medical brethren by the ingenious Author of these *Inquiries*. When we read the preliminary discourse that is prefixed to this volume, we think we hear him addressing himself to the faculty in the following manner. "Sons of Hygeia! in what labyrinths have you involved yourselves by departing from the simplicity of nature and of truth, seduced by fallacious analogies, ingenious fancies, ill-judged coalitions of sciences that have no real relation to each other, the bewitching charms of novelty, and the towering pride of system? Come back to Hippocrates—come back to the oracle of Cos—who exposed, in their true colours and characters, the diseases to which humanity is subject, pointed out the irregular motions they produce, and the more or less happy efforts employed by nature to repel or cure them. Return to Hippocrates, who, in his immortal works, has told us, not what he had *fancied*, but what he had *seen*. Woe unto you, who, seduced by the dubious principle of a great modern * (that all the sciences are but branches proceeding from one common trunk), have subjected the *animal* body to the laws that are followed by *inanimate* substances, and explained its functions by the laws of

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* Boerhaave.

mechanics,

mechanics, chemiſtry, hydraulics, and ſo on. Are ye all mad? Do you think that any man but a poet would look upon the human body as a machine, which has its pumps, levers, pullies, ſuckers? and are ye ſo fooliſh as to think, before you have better proofs, that *life* reſults from the action of fluids on ſolids, and the reaction of ſolids on fluids? How do you prove, my very ingenious but deluded brethren, that the human body is an hydraulic machine? Have you ever perceived, either with your microſcope (which alters the ſenſations that ſight has given us, and at beſt makes us ſee objects through a dubious medium), or with your eagle-eyes, ſenſation, feeling, or ſpontaneous mobility in a mere machine? Are you ſure that there is any one ſyſtem of phyſics whoſe laws extend to all natural bodies; and why may not animated bodies be conſidered as ſubject to the laws of a ſyſtem peculiar to themſelves? *Senſibility*, which is their principle of motion, their firſt ſpring, has no affinity or relation to the moving powers known to us: and will you pretend to compare an active machine poſſeſſed of *ſenſibility* in all its parts, with one that is inactive, inſenſible, and inanimate?"

It is thus that our Author exhorts (what he calls) the *mechanical* phyſicians to return to the ſimplicity of the ancients, whoſe natural ſagacity, together with their acute, patient, and perſevering ſpirit of obſervation, was an equivalent for the brilliant diſcoveries and inventions that have been the boaſt of ſucceeding ages. The Hippocratic doctrine of a principle of *ſenſibility*, which vivifies all the parts of the human body, is, in his opinion, the great baſis of all medical truths. This doctrine, which was obſcured ſomewhat by Galen, *ſuffocated* by the Arabian peripatetics, and Paracelſus, renewed by Van Helmont, and adopted and develloped by Stahl and de Bordeu, our Author endeavours to illuſtrate, and confirm, by a long ſeries of propoſitions, intimately connected with and founded upon facts, more than upon opinions. The work would ſuffer greatly by being abridged. It deſerves a peruſal, whether the doctrine be true or dubious; for it is compoſed with no ſmall degree of ſagacity and erudition.

ART. VI.

Mémoire ſur l'Origine et la Nature de la Matiere animale, i. e. Concerning the Origin and Nature of *animal* Matter. By M. BOCHAUTE, Member of the Academy of Bruſſels. Paris. 1785.

BY *animal matter* this Author underſtands a ſubſtance chemically compoſed in the elaboratory of nature, palpably obſervable in animals, of which it conſtitutes the main maſs, but very obſcurely perceivable in plants, though it ſeems to be the baſis of their organization. His deſign is to prove, that nature compoſes this ſubſtance only in the vegetable kingdom,

dom, from which it passes (either directly or indirectly), completely formed, into animals for their nutrition. This substance, which is distinguishable by the singular and fœtid odour it emits in combustion, is the only natural body that is susceptible of putrid fermentation. It is, in animals, the principal substance of bones, cartilages, nails, ligaments, tendons, fibres, nerves, membranes, of the blood, the lymph, the white of eggs, of paste, the cheesy part of milk, &c. and, in vegetables, it constitutes the principal part of the seed, the parenchyma of roots, &c. We cannot follow our Author in his analysis of this animal matter, nor in his accurate account of the order in which its products are exhibited during the analysis made with fire. We recommend these details to the curiosity of the chemical reader, for to us they appear acute, judicious, and instructive. This *animal substance* was first discovered by the famous Beccari, completely formed in a paste of wheat-flour, which he had analysed merely by washing it with water. In this simple operation he, with the utmost ease, separated the paste into two substances of a very different kind: the one was fine flour *(amidon)*, which was precipitated to the bottom of the water, the other a glutinous elastic substance, which, being dried, was half transparent, and not only perfectly resembled horn, but emitted, when burnt, the same fœtid smell that horn sends forth when in combustion. Rouelle the younger, as our Author observes, sought for the animal substance in other vegetables beside wheat, and he found it in the green juices that are pressed out of fresh plants, and more especially in the green muddy matter which is separated from the juices by water, in a moderate degree of ebullition. Our Author pursued the experimental analysis of Rouelle still farther, employed it on a great number of plants, and obtained Beccari's glutinous animal substance from them all. These experiments, and their results, are here exhibited in an ample detail.

ART. VII.

Leçons de l'Histoire, ou Lettres d'un Père à son Fil sur les Faits interessans de l'Histoire Universelle, i. e. Letters from a Father to his Son concerning the most interesting Facts and Events of Universal History. By the Author of the *Comte de Valmont*. Vols. I. & II. 12mo. Paris. 1786.

THE Abbé GERARD is justly celebrated for his *Comte de Valmont*, in which agreeable and instructive work he displayed the truth, excellence, and importance of religion, in a manner equally proper to inform the understanding and to touch the heart. These historical letters give him a new title to the esteem and gratitude of the Public. They are calculated to render the study of history easy and agreeable, as well as instructive,

ſtructive, to a multitude of readers, who are diſcouraged and diſguſted by voluminous details of unintereſting events and laborious accumulations of arid and heavy erudition. He has ſelected from the hiſtory of the world thoſe facts and events that are moſt worthy of attention, by their certitude and moment, by the conſequences deducible from them, and the uſeful and affecting leſſons which they are adapted to teach. Nor has he neglected the particular circumſtances and facts that tend to throw light on the hiſtory and characters of eminent men; he has even given ſummaries of the doctrine and writings of ſeveral, who have obtained a diſtinguiſhed rank in the annals of philoſophy and uſeful erudition. He has divided his work into epochas. The remarkable events that have happened in all nations, under each epocha, are exhibited together, that the reader, after having peruſed the hiſtory of one nation, may not be obliged to return to the chronological point whence he ſet out, in order to read the hiſtory of another. But though the events of all nations are exhibited in the ſame epocha, they are free from confuſion; they are placed in ſuch a natural order as connects them together, ſo that, amid an agreeable diverſity, there is no diſorder. The ſituation of each people is alſo well aſcertained and indicated in maps, in which the Author has been aſſiſted by the learned M. *Mentelle*, his particular friend, who is one of the moſt eſteemed geographers in France.

The two volumes now before us, of this commendable work, contain fifteen letters and five epochas, which carry the hiſtory down to the year 1209 before the birth of Chriſt.

Before he arrived at this term, he had many rugged ways to paſs, and ſeveral difficulties to encounter. The ambiguous chronology of remote periods, the boaſted origin and antiquity of certain nations, the coſmogony and religious opinions of theſe nations, and the true ſtate of the arts and ſciences in the early ages of cloudy and gigantic renown—all theſe difficulties he has encountered with as much ſucceſs as could be expected, and (what we deem particularly meritorious, becauſe it is rare) he has not laviſhed ample details of uſeleſs, and therefore tireſome erudition, on objects which are not ſuſceptible of illuſtration. He has, nevertheleſs, arranged, with greater art and ſimplicity, the hiſtorical chaos of antiquity, than moſt other writers have done; and few, if any, have drawn more inſtructive and affecting moral leſſons from the manners and characters of the nations whoſe hiſtory he has written.

ART.

ART. VIII.

Numa Pompilius, &c. i. e. Numa Pompilius, second King of Rome. By M. DE FLORIAN, Captain of Dragoons, Gentleman of the Chamber to his S. Highness the Duke of Parma, and Member of the Academy of Madrid. 8vo. 418 Pages. Paris. 1786.

THIS work is an humble imitation of the *Adventures of Telemachus*; and if it has real merit in point of correctness of style, purity of sentiments, elegant simplicity in the expression of those sentiments, and many other good qualities, which render a moral romance instructive and entertaining, it is not a little recommended to indulgence (if indulgence were wanted) by the delicate modesty of its Author. M. DE FLORIAN is afraid, above all things, of being, in the least, suspected of having designed to contend with the immortal Author of Telemachus; and he has taken an ingenious method of removing all suspicion of this kind; for in an engraving that faces the title, we see *Minerva* upon an altar, holding in her hand a book open, on the upper part of whose page is written the word *Telemachus*. On the lowest step that leads to the altar, a *Genius* is represented as prostrated before the goddess and the immortal work of Fenelon, and presenting a book, not open, on whose cover is inscribed the word *Numa*. All this expresses elegantly the modesty, and at the same time the laudable ambition of M. DE FLORIAN; and it is evident, that though he has not, and indeed could not, without great presumption, have flattered himself with the hope of producing another Telemachus, yet he has endeavoured to attain, as nearly as might be, the spirit, and to pursue the steps, of its illustrious Author. He follows Fenelon *(non passibus æquis)* with unequal steps; yet he walks in the same path with dignity, and also with applause; for the first edition of his work was sold in a few months, and a second is just published in two small volumes, enriched with thirteen plates elegantly engraved.

It may be thought that M. DE FLORIAN lay under disadvantages, even from the choice of his hero; for though there are respectable lines in the character of Numa, and signal instances of wisdom, capacity, and public virtue in the course of his government; yet his reign does not abound in events sufficient to furnish materials for an epic poem. But it is the *education* of Numa, and not his *reign*, that constitutes the principal subject of the present work. The great end our Author has in view, is, to represent a *young prince*, seduced, for a time, by ambition and *love*, recovering from his delusion, convinced of his deviations from virtue and true glory, and then espousing a virtuous princess, and becoming a wise and pacific sovereign. This plan is well executed; the fable of the *poem* (for such we may call it,

 though

though written in prose) is well contrived: the incidents are numerous, entertaining, and affecting; and the morality that prevails through the whole work, is pure and elevated.

ART. IX.

Description générale de la Chine, &c. i. e. A general Description of China, containing an Account of the *present State* of that Empire: in two Parts. The first includes a topographical Description of the Fifteen Provinces into which the Empire is divided, the Description of Tartary, of the Islands, and tributary Countries which are under its Jurisdiction, the Number and Situation of its Cities, its Population, the various Productions of its Soil, and the principal Details of its Natural History.—The second Part exhibits a Summary of the recent Accounts which have been transmitted to Europe of the Government, Religion, Manners and Customs, Arts and Sciences, of the Chinese. The whole compiled and digested by the Abbé GROSIER. Large 8vo. 798 Pages. Paris. 1786.

THIS title sufficiently announces the general contents of the work. The details are curious, instructive, and entertaining, and form, without doubt, the most accurate and complete account that has yet been published (within so moderate a compass) of the Chinese empire.

ART. X.

Recherches sur la Cause des Affections Hypocondriaques appellées communement Vapeurs, &c. i. e. An Inquiry into the Cause of the Hypocondriac Complaints, commonly called Vapours. To which is added, a Diary or daily Account of the State of the Body, as it is affected by the Temperature of the Air, and the more or less perfect State of Perspiration. By M. CLAUDE REVILLON, M. D. Member of the Academy of Sciences at Dijon, and Correspondent of the Royal Society of Medicine at Paris.

THIS second edition of a work published in 1770 *, may be considered as a new work, as the Author has been induced, by new observations and experiments, to change, or at least to modify his opinion with respect to the cause of the disorder called *vapours*. Formerly he considered this disease as the effect of an irregular or diminished perspiration. At present, he thinks that the electrical fluid which is diffused through the atmosphere, has a singular influence on the nervous system, and therefore concurs in a great measure in developing the symptoms of hysterical and hypochondriac disorders. His observations on this subject are worthy of attention, particularly those upon the different winds, which, by augmenting or diminishing the electricity of the atmosphere, and the insensible perspiration of the

* See Rev. vol. lxiii. p. 136.

human

human body, have a considerable influence on those who are afflicted with the disorder in question.

The *diary*, added by the Author to this new edition, which contains the state of *his own* body for above two months, shews M. REVILLON's weight at different hours of the day, the quantities of food he took, the quantity of matter he evacuated by sensible excretions or insensible perspiration, and the agreeable or disagreeable sensations he felt at different times. The state of the atmosphere, and the variations of the barometer, are placed in a collateral column with this diary.

ART. XI.

Histoire d'Herodote, &c. i. e. *Herodotus*, translated from the Greek (into French), together with historical and critical Observations and Remarks, an Essay on the Chronology of Herodotus, and a Geographical Table. 8vo. 7 Vols. (72 Livres). By M. LARCHER, Member of the Royal Academy of Inscriptions and Belles Lettres. Paris. 1786.

HERE is one of those translations which must be distinguished from the multitude. M. LARCHER possesses all the qualities of a translator and a critic, and the Public will certainly crown with their approbation, this new display of his erudition and critical sagacity. Some copies of this work have been published in 4to, on fine paper.

ART. XII.

Théatre des Grecs, i. e. The Grecian Theatre. By F. BRUMOY. A new Edition, enriched with fine Engravings, and augmented by the entire Translation of the Greek Tragedies and Comedies, of which there were only *Extracts* given in all the preceding Editions: accompanied also with Comparisons, Observations, and critical Remarks. By Messrs. DE ROCHEFORT and DU THEIL, Members of the Royal Academy of Inscriptions and Belles Lettres. Volume I. 8vo. Paris. 1785. Vol. II. 1786.

ANOTHER translation of great merit. Father BRUMOY plucked only some of the most beautiful *flowers* from the tragic poets of Greece, and gave them to us as nosegays, in his much and justly esteemed work. The editors of this new and augmented edition of that work exhibit to us the whole *garden*, in which, indeed, *weeds and flowers promiscuous shoot*, but which, nevertheless, presents a noble and a beautiful *ensemble*.

To the *three* celebrated discourses on Greek tragedy which Father *Brumoy* had prefixed to his work, M. DE ROCHEFORT, the new editor, has added a *Dissertation*, in which he describes and developes, with solid erudition and good taste, the genius and spirit of the Greeks in respect to the drama: and to each piece he subjoins a critical examination and valuable notes, founded on the principles laid down in his dissertation. He has

alſo given us theſe pieces, according to their chronological order, that the reader may perceive the progreſs of the drama among that ingenious people, who have been our inſtructors and guides in all the fine arts; and he has made a judicious choice of the beſt tranſlations of thoſe pieces, of which *Brumoy* had only publiſhed extracts: his own verſions are the beſt in the collection; and we are proud to call him the French MELMOTH.

There are many intereſting points of view in the *Diſſertation* above mentioned. The Author ſhews, among other things, the intimate connexion that the arts in general, and more eſpecially the dramatic art in Greece, had with morality and religion, which form the eſſential baſis of true political ſcience and good government. Hence poetry, painting, and muſic, were employed in all the great religious feſtivals; and tragedy had always a diſtinguiſhed place in the ſolemn feaſts of Bacchus. Tragedy, ſays he, produced remarkable effects of a moral and religious nature, on the minds of the people, and (according to his explication of a difficult and obſcure paſſage of Ariſtotle *) by exciting *terror* and *pity*, purified the mind from the irregularity and exceſs of ſuch *paſſions*, and the dejection and anguiſh they occaſion. We had formerly an opportunity of ſhewing, that this explication of the paſſage in Ariſtotle is unſatisfactory, erroneous, and ſtill more obſcure and forced than the paſſage itſelf †. As the word παθηματα in this paſſage ſignifies *calamities* or *ſufferings*, and not *paſſions*, the meaning of Ariſtotle is evidently this, that, by exhibiting certain *calamities* on the ſtage, tragedy may tend to remove ſuch calamities out of human life, by exciting the pity and terror of the audience at the repreſentation of them. On the whole, this additional diſcourſe does great honour to the erudition, the judgment, and the *heart* of its Author. M. DE ROCHEFORT, through the whole tenor of it, diſplays a very extenſive knowledge of the Grecian drama, in its origin and ſpirit, in all its modifications and improvements; and he ſhews (what renders him ſtill more reſpectable in our eyes) that *ſenſus decori et honeſti*, that innate *taſte*, improved by culture, for moral beauty—for what is honeſt, decent, and virtuous, without which erudition and ſcience are of little conſequence, nay often become pernicious to the true improvement of human nature.

The remainder of this firſt volume contains three tragedies of Æſchylus, tranſlated by M. DU THEIL; accompanied with critical remarks, and a life of the poet, by M. DE ROCHEFORT. The other four tragedies of Æſchylus, and the Ajax of Sophocles, form the contents of the ſecond volume. The *Ajax* comes

* Δι' ἐλέου καὶ φόβου περαίνουσα τῶν τοιούτων παθημάτων καθαρσιν.

† See Monthly Review, vol. lxiv. p. 555, 556.

forth

forth in the tranſlation of M. de Rochefort, who has prefixed to it the *life of the poet*, accompanied with judicious *obſervations* on the difficulties which attend the tranſlation of the Greek poets. It is with regret that we learn, that theſe are the laſt aids which the Grecian Theatre is to expect from the labours of M. DE ROCHEFORT; who, for reaſons unknown, has renounced any further concurrence in this undertaking, and propoſes to publiſh apart *his* tranſlation of *Sophocles*. To loſe ſuch a co-operator, who tranſlated *Homer* with applauſe, and is, at this day, one of the leading men in French literature, muſt be detrimental, if not fatal, to the progreſs and ſucceſsful execution of the work before us.

ART. XIII.

La Science des Canaux Navigables, &c. i. e. The practical Science of navigable Canals, or the Theory of their Conſtruction, Part I. dedicated to the King. By M. DE FER, Captain of Artillery, correſponding Member of the Royal Academy of Sciences at Turin, of the Academy of Dijon, &c. 2 Vols. 8vo. Illuſtrated with ſeveral Plates. Paris. 1785.

M. De la Lande publiſhed a heavy folio volume on this ſubject in 1779, which met with but feeble marks of approbation, even from thoſe who had in other reſpects the moſt favourable opinion of his abilities. The work here announced, when finiſhed, will conſiſt of eight volumes; and the two, now publiſhed, have met with the beſt reception. Though it is more eſpecially deſigned to indicate practicable and eaſy methods of eſtabliſhing a general interior navigation in France, of altering the *corvées*, and introducing a deſirable œconomy into the execution of all thoſe plans and undertakings that are carried on at the public expence, yet it is of ſuch a nature as may render it uſeful to other nations. Thoſe who have a profeſſional inducement to examine what is offered as an improvement in the branches of internal commerce, induſtry, and agriculture, in the laying out of public roads, and in the promoting internal navigation, will here find views and materials that may deſerve their attention.

ART. XIV.

Eſſai Analytique ſur l'Air pur, et les differentes Eſpeces de l'Air, i. e. An analytical Eſſay concerning pure Air, and different Kinds of Air. By M. DE LA METHERIE, M. D. 8vo. 474 Pages. Paris. 1785.

THE numerous experiments that have been made, for ſome years paſt, on the different kinds of air, have induced this ingenious philoſopher to bring together the reſults of theſe experiments, and to eſtabliſh, upon all theſe facts and reſults, certain

tain and general principles. He considers fire and pure air as two elementary principles which have a remarkable affinity to each other, and whose different combinations form all the aeriform substances that have been obtained by the operations and experiments of modern chemists. The details into which he enters, relative to these combinations, and the different kinds of air, or aeriform substances, that are derived from them, are curious and interesting: they exhibit several new facts, and are singularly recommendable for the method and precision of their arrangement.

ART. XV.

De l'Esprit du Gouvernement œconomique, i. e. On the œconomical Spirit of Government. By M. BOESNIER DE L'ORME. 8vo. Paris. 1786.

THOUGH we cannot adopt all the opinions held forth in this work, yet it abounds with ingenious points of view, and contains a variety of observations and facts, which a wise statesman may turn to his profit, and that of the public. The Author's great object is national felicity, and we believe him sincere in his zeal for its advancement. To point out its true sources, he treats successively of the right of property, and the origin of society; of agriculture, arts, manufactures, and commerce; of the union of the different operations of industry in one great end; of the functions of government; and the advantages that arise from the unequal distribution of landed property.

ART. XVI.

Voyage en Suisse, ou Tableau historique, civil, politique, et physique de la Suisse, i. e. Travels through Switzerland. By M. MAYER. 2 Vols. 8vo. Paris and Amsterdam. 1786. (7 Livres 4 Sols.)

THE motto of this book, if we were to devise it, would be, *multum in parvo*, much solid matter in a small compass. M. MAYER is not one of those superficial travellers who are pleasantly exposed in the following comparison:

Never by tumbler through the hoops was shown
Such skill in passing ALL, *yet touching* NONE.

Far from it: he bears all the marks of an attentive observer, an acute reasoner, a spirited painter of the objects he exhibits; but his political reflections on the Helvetic constitution are, undoubtedly, the most shining parts of his work. He has profited, indeed, considerably, by the travels of his predecessors, particularly the accurate and judicious Mr. Coxe, and he does not disdain to make an ample use of their labours; but he has added more than the widow's mite to the treasure of information which we already possess with respect to Switzerland. He has gone over the ground, with their books in his hand, and with ardent curi-

osity

ofity in his eye. In ſhort he writes away, adding, correcting, and modifying; and exhibits a complete view of Switzerland, as if nobody had deſcribed it before him.

ART. XVII.

Leçons elementaires de Mechanique, i. e. Elementary Lectures on Mechanics. By the Abbé JANTET, Profeſſor of Philoſophy in the College of Dole. 8vo. 454 Pages. With 9 Plates. Paris. 1785.

IN this work, remarkable for the perſpicuity, preciſion, typographical neatneſs, and the extenſive knowledge of mechanics, which it diſplays, the Author ſets out by laying down the elementary principles of the ſcience of mechanics. He deduces from one ſingle propoſition the general laws of the balance: he afterwards points out the center of gravity, the laws of uniform motion, the principal diſcoveries of *Galileo*, and the deſcent of heavy bodies. He explains the theory of central forces, and the application of that theory to motion in conic ſections: he demonſtrates that, by the laws of gravity, the planets can only deſcribe conic ſections: he treats alſo of the motion of the center of gravity, of the percuſſive powers of bodies, and the obſtacles with which bodies in motion may meet.

The principle of *equality of preſſure* (which is proved by all the experiments made upon fluids, though not perhaps ſuſceptible of demonſtration by reaſoning) is a truth whence the whole ſcience of hydroſtatics may be deduced. It is, accordingly, from this principle, that the Abbé JANTET derives the laws of the equilibrium of incompreſſible or elaſtic fluids, ſubjected to the free action of their gravity, and the laws of the equilibrium of fluids with the ſolid bodies, which are immerſed in them. A general view of hydraulics, with ſome of the plaineſt doctrines relative to the motion of fluids in the various directions that are obſervable in water-works, to the percuſſion of fluids and the refraction of the rays of light, which paſs from one medium into another, terminates this uſeful work.

ART. XVIII.

Idylles, ou Contes Champêtres, i. e. Idyls, or Rural Stories. By Mademoiſelle LEVESQUE. 16mo. Paris. 1786.

IF the name of this young lady was not prefixed to her work, we might have conjectured that *Geſner* was her ſire; for the ſoul of *Geſner* ſeems to breathe in her charming poems. The ſweet ſerenity of the rural ſcene, the various beauties which it exhibits, the mild and peaceful virtues of which it is the aſylum, the lovely affections that conſtitute the comfort of domeſtic life, are the ſubjects on which this virgin muſe, in her *ſixteenth year*, pours forth her chaſte, tender, unaffected ſtrains. Theſe ſtrains,

though in prose, have all the soft and affecting melody of pastoral poetry: they are dedicated to her parents; and what tender and delightful emotions must such an offering, from such a hand, have excited in their breasts*?

The subject of the first of these idyls is, *The dangers of love*, which, though represented with a tender *naïveté*, seem rather to be painted from fancy than from feeling. The titles of the following idyls are, *Filial Love*—the *Dream*—the *Birth-day*—*Lisis and Alexis*—the *Spring*—the *Midnight Conversation*.

ART. XIX.

Collection universelle des Mémoires particuliers relatifs à l'Histoire de France, i. e. A general Collection of particular Memoirs relative to the History of France. 10 Vols. 8vo. Paris.

THIS valuable Collection comes forth successively, and exhibits a circumstantial view of characters, events, and revolutions, accompanied with interesting notes and observations on all the most important points of French history. The tenth volume goes no farther down than to the first book of the memoirs of *Philip de Comines*, so that a multitude of volumes is yet to be expected.

ART. XX.

Observations sur les Obstacles qui s'opposent aux Progrés de l'Anatomie, i. e. Observations on the Obstacles that retard the Progress of Anatomy. By M. TENON, Regius Professor in the College of *Chirurgerie*, and Member of the Royal Academy of Sciences. 4to. 47 Pages. Paris. 1786.

BUY the book, anatomical Readers! it is small, and cheap; it is judicious, and therefore worthy of a perusal. It is published with the approbation of the whole anatomical Faculty, and also of the Academy of Sciences; and all this, surely, is sufficient to recommend it.

ART. XXI.

Recherches sur la Direction du Fluide magnetique, i. e. Inquiries concerning the Direction of the magnetic Fluid. By M. BRUNO, Master of the Ceremonies to MONSIEUR, the King's Brother. 8vo. 206 Pages. With 8 Plates. Paris. 1785.

OUR Author flatters himself, that after a long series of experiments made on a variety of natural and artificial loadstones, he has at length arrived at the knowledge of *all*, or almost all, the laws to which the magnetic fluid is subjected.

* The father of this lady is M. LEVESQUE, Author of the History of Russia (of which we have given an account), who has been lately promoted to the professorship of history at Berlin.

This

This knowledge has led M. BRUNO to form what he calls a new idea, and *new* indeed it is to *us*, and will appear probably so to many of our Readers. This idea is, that we are all mistaken when we say or think that the magnetic fluid is emitted from one pole or extremity, and circulates to, and enters the opposite one: for our Author's experiments have convinced *him*, on the contrary, that this fluid, or effluvia, precipitates itself toward the poles, through all the points of a spherical circumference; that it afterward re-unites itself at one common center; and that at this center a re-action is produced toward all the points of a spherical circumference. He may be in the right or in the wrong for aught we know; for we do not well understand him: but we are tempted, by analogy, to apprehend, that he is in the wrong, when we see him affirming, in another place, that the inclination of the earth's axis may be explained by the action of the magnetic fluid on our globe.

As to the attraction and repulsion of the magnet, our Author attributes them to the elasticity and pressure of the air and the surrounding fluids. These impel the iron towards the part where it will find the least resistance; and that part is the space occupied by the magnetic fluid, in which there is a smaller quantity of air (or of any other grosser fluid) than that which acts upon the loadstone. We should be glad to see the experiments that led to such results.

ART. XXII.

Descriptions des Machines electriques à Taffeta, &c. i. e. A Description of electrical Machines made with Taffeta, with an Account of their Effects, and their various Advantages. By M. ROULAND, Professor of Experimental Philosophy in the University of Paris. With Plates. 8vo. Paris.

A GENTLEMAN, surprized at the beauty and brilliancy of the electrical pencils and corruscations which he had produced by rubbing, in the dark, with a cat's skin, two large taffeta curtains, conceived the idea of employing silk in his electrical machine. M. ROULAND caught the idea, and in a large machine has employed taffeta instead of the two plates of glass that are used in the machine of M. *Van Marum*, of whose prodigious effects we lately gave an account *. The construction of this machine, in which there is no glass, and which is much less expensive, and less liable to accidents, than that of the Dutch philosopher, has been examined by commissioners appointed for that purpose by the Royal Academy of Sciences: and their report is, that the machine of M. ROULAND is ingeniously constructed, and exempt from the accidents to which others

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* See Appendix to our 73d volume.

are

are exposed—that it opens a new field for electrical experiments, and is adapted to produce the greatest effects. This report, given into the Academy by Count *de Milly*, Messieurs *Leroi*, *Brisson*, and *de la Place*, is every way worthy of the confidence of the Public.

ART. XXIII.

Etudes de la Nature, i. e. The Study of Nature, or rather *Studies* of Nature. By J. HENRY BERNARDIN DE ST. PIERRE. 3 Vols. 12mo. With Plates. Paris. 1785.

THIS is a first-rate publication. Its plan is irregular, but most extensive; for it takes in the whole compass of nature (that is, what we can see or conjecture of it), both in the *physical* and *moral* world. It is, in point of originality, one of the most remarkable productions we have met with; for, beside a multitude of new ideas, the old ones acquire an aspect of novelty in passing through this Author's pen, and we do not recollect any writer who has drawn so constantly from an internal fund of native genius and deep observation. Ancient systems, established principles, sage authority, received notions, new discoveries, are *nothing to him*, until they have been melted down in his crucible (if we may use that expression), and examined in all their constituent parts. He attacks, without respect of persons, what he looks upon as erroneous; but his attacks are always conducted with decency, candour, and amenity: he pulls down many new systems, and revives several old ones: he seems, indeed, to be over-fond of deviating from the beaten track: but he never quits the main path of genuine religion, though he separates from it the spirit of fanaticism, that gives it an odious aspect, and the follies of superstition, which would render it contemptible. His style is eloquent, animated, and often picturesque and poetical. He deserves to be translated—but who shall translate him? as we may apply to him the Hibernicism in the *bathos*:

None but *himself* can be his *parallel*.

ART. XXIV.

La Religion défendue contre l'Incredulité du Siecle, &c. i. e. A Defence of Religion against the Attacks of modern Infidelity; containing a Summary of Sacred History, and some preliminary Reflections, relative to the Design of this Work. 12mo. 6 Vols. Paris. 1785.

THOUGH we need not foreign aid to repulse the adversaries of religion, it is nevertheless an interesting, and may sometimes prove a useful object of curiosity, to know how a controversy of such moment is carried on by our neighbours, and particularly in a country, where a bold and pernicious association of sophists have been long undermining or endeavouring

vouring to undermine the sacred foundations of religion and morality. We have frequently had occasion to mention productions of considerable merit, which have defended the sanctuary of truth against these cruel spoilers, whose sect seems now verging towards oblivion, though they have deluded many. The present work deserves an eminent place among these productions. The solid reasoning, the extensive erudition, and the spirit of moderation which it every where displays, render it peculiarly commendable.

ART. XXV.

Commentaires de César, avec des Notes historiques, critiques, et militaires. i. e. The Commentaries of Cæsar, enriched with historical, critical, and military Annotations and Remarks, by Count TURPIN DE CRISSÉ, Lieutenant General of the King's Armies, and Member of several Academies. 4to. 3 Vols. Adorned with 43 Plates, a Medallion of Cæsar, and the Portrait of the Author. Paris.

WHO could be more proper to write annotations and remarks on the *Commentaries of Cæsar*, than the learned commentator on the Theory of *Vegetius*, and the Memoirs of *Montecuculi*, whose extensive erudition and lively genius, are accompanied with the experience of seventeen campaigns? Accordingly, in this valuable and splendid work, he does not explain the text, but the expeditions of the Roman conqueror. He unfolds the motives of his conduct, contemplates him amid the obstacles he had to surmount, describes the characters of his friends and enemies, weighs the great interests, and appreciates the objects, which animated at that time the first personages on the public scene; and from these important sources he draws the maxims and lessons of military instruction with a masterly hand.

Count TURPIN has published the text of Cæsar as it stands in the splendid edition of Dr. *Clarke*, and he has employed the French translation of *Wailly*, which he has corrected where he found it necessary. The plates that enrich the work will enable the reader to follow Cæsar in his expeditions, marches, encampments, and battles, with the greatest ease; and the nations, cities, and rivers, mentioned by the Roman chief, are placed in alphabetical order at the end of it, with their ancient and modern names. Prefixed to these volumes we find a Preface, or *Introductory* Discourse, composed with great spirit and energy, in which, after describing the extraordinary genius, capacity, and talents of the conqueror of Gaul, Count Turpin maintains with eloquence the honour of the military profession, against what he calls the paradoxes of certain philosophers.

ART.

Art. XXVI.

Mémoires d'Agriculture, d'Oeconomie rurale et domestique, &c. i. e. Memoirs of Agriculture, &c. Published by the Royal Society of Agriculture at Paris, for the Year 1785 (the Summer Quarter). 8vo. Paris. 1786.

THOUGH the labours of this learned Society be more especially calculated for the meridian of France, they are executed on such an extensive plan, as must render them generally useful. The spirit that animates the enlightened and opulent members of the Society, is generous and patriotic. They come to the succour of the poor peasant, whose wretched state of indigence and oppression deprives him of the means of acquiring the knowledge, and making the experiments, that are necessary to the improvement of his farm; and, at the same time, their views extend to the advancement of the practical science of agriculture, in all its branches. The first thing we meet with in the volume before us, is a compendious history of the Society; which is followed by an account of their *Deliberations*, from the 21st of April to the 11th of August 1785. These turn on a variety of useful objects, among which we find the list of *Questions*, &c. delivered to the Abbé Mongés, who is one of the circumnavigators on board the frigate commanded by M. de Peyrouse. In these questions, they desire information with respect to the methods and instruments of agriculture employed by the nations that inhabit the coasts of the South Sea—to the black colour with which they dye their garments, the vegetables that form their tissue, and those of which they make their beautiful mats. They desire also sets of the mulberry-paper tree, of whose bark the greatest part of the paper in Japan and China is made; and the linseed of New Zealand, with an account of the best manner of introducing into France the culture of that plant. They desire moreover, to facilitate the importation of other trees and plants that grow in New Holland and New Zealand, the strawberry trees of Chili, and some of the useful animals of the South Sea islands, such as the hogs of those countries, and a kind of dogs, that do not bark, and are excellent food.

Under this article of the *Deliberations* of the Society, we shall just mention (because we think it may be useful) one of the observations of M. *Thouin*, member of this Society, of the Academy of Sciences, and chief gardener of the Royal Garden of Exotics. This observation relates to the plant rhubarb. 'Rhubarb,' says he, 'is already cultivated with success in different parts of Great Britain, and in the *environs* of Paris; but it has been hitherto cultivated only on account of its medicinal root, though it might be employed with success to other purposes. The Tartars make of the stalk of this plant a kind of marmalade, which is agreeable to the taste, very salubrious, and mildly

mildly laxative. This conserve, which is employed as a universal remedy for children, is prepared by stripping the bark from the stems, &c. and boiling the pulp with an equal quantity of sugar, or the best honey. The leaves also of the rhubarb plant are employed by the same people in their soups: as they have an agreeable acidity, similar to different kinds of sorrel; which, in the botanical system, is in the same class with rhubarb.'

The memoirs contained in this Volume are as follows: Mem. I. *Concerning the chaulage*, &c. (i. e. mixing with the corn a certain quantity of quick-lime and water), *considered as a preservative against several diseases to which corn is subject.* By M. Parmentier.—Mem. II. *On the manner of gathering and preserving the leaves of trees, and giving them to cattle as food.* By the Baron de Servieres.—Mem. III. *On the causes of vinous fermentation, and the best method of improving the quality of wines.* By the Marquis de Bullion.—Mem. IV. *Concerning the manner of cultivating and employing maize as fodder.* By M. Parmentier.—Mem. V. *Concerning the cultivation of turnips, the different methods of preserving them, and rendering them proper for the nourishment of cattle.* By M. Broussonet.—Mem. VI. *On the method of preserving and managing the plums or prunes of Brignoles.* By M. d'Ardoin, Correspondent of the Society at Salernes in Provence.—Mem. VII. *On the manner of augmenting the real value* (in commerce) *of blighted corn, and of obtaining from it, bread of a good quality.* By M. Parmentier.—The eighth and concluding memoir contains *Observations on various branches of rural œconomy in different districts within the Jurisdiction of Paris.* By Messrs. Thouin and Broussonet.

Several things in these *deliberations*, *memoirs*, and *observations*, shew that the French have profited by an acquaintance with the writings and labours of British cultivators; but there are also several things, which shew that they are not incapable of returning the favour.

Art. XXVII.

Recherches sur la Nature et les Effets du Mephitisme, &c. i. e. An Inquiry into the Nature and Effects of the mephitic Vapour that arises from Necessary-houses. By M. Halle, Member of the Royal Society of Medicine. *Published by Order of Government.* Paris. 1785.

We should not have made any near approach to this stinking subject, were it not perfumed by the concomitant odour of public utility, and its tendency toward the advancement of natural science. He is but a shabby philosopher who is led by the nose. But without farther reflections, let us come to the point. An *oculist* of Lyons, called *Jannin*, pretended to have discovered a method

method of deſtroying, by the uſe of vinegar, the mephiticiſm of privies, which have ſometimes ſuffocated the poor workmen employed in emptying them; but, on examining the matter experimentally, the united commiſſioners of the Academies of Sciences and Medicine found, that the diſcovery of our *oculiſt* was merely *viſionary*. M. HALLE', the Author of the *Inquiry* now before us, was one of theſe academical quack-catchers, and after having detected the inſufficiency of the pretended anti-mephitic doctor, he availed himſelf of the experiments that were made upon this occaſion, in order to throw ſome new light upon the nature and effects of *mephitic* vapour.

His *Recherches* are divided into two parts. In the firſt he gives us an hiſtorical account of *anti-mephiticiſm*, in which we learn, among other things, that the experiments of the oculiſt *Jannin*, performed before the commiſſioners, coſt one man his eye-ſight, another his life, made ſeveral others fall into aſphixies, more or leſs complete, and affected very diſagreeably almoſt all the commiſſioners; ſo that, obſerves our Author, the mephiticiſm, inſtead of being deſtroyed, was rather diffuſed by the uſe of vinegar, and all the neighbourhood was infected with the ſtench.

The *ſecond* part of this inquiry is elaborate and curious. M. Hallé conſiders *mephiticiſm* as a property which certain vapours have to act upon animals in ſuch a manner as ſuddenly to ſuſpend the exerciſe of their vital functions: he ſhews that all aeriform fluids, which are unfit for reſpiration, are really mephitic; that the effects of mephitic vapours always bear the characters of ſpaſm or ſtupor, i. e. the marks of a nervous ſyſtem ſtrongly affected, and are not merely confined to the effects of a ſuppreſſed reſpiration. He then conſiders the aeriform fluids that are diſengaged from the larger temples, or ſmaller fanes, where ſecret offerings are made to the filthy goddeſs *Cloacina*; which fluids, according to the experiments of M. Lavoiſier, are calcareous and inflammable gaſes. Some writers ſuppoſe that there may be alſo hepatic and alkaline gaſes in the accumulated maſſes of theſe ſubſtances; but the alkaline gas abſorbed by the water, is rarely, if ever, collected into a maſs, and indicates its exiſtence only by a ſtrong and penetrating ſmell. The ſmells that are produced by the *fœcal* ſubſtances are divided by our Author into five kinds, the excremental, alkaline, hepatic, putrid or nauſeous, and a ſour effluvium ſimilar to that which is emitted from the ſubſtances evacuated in certain diarrhæas. All theſe odours are here deſcribed with the moſt inſtructive and fœtid perſpicuity; and the various effects and ſituations of theſe vapours in privies, cloſe-ſtools, and larger collections of the ſubſtances in queſtion, are accurately enumerated, in conſequence of repeated operations and experiments.

The aſphixies cauſed by *lead*, which our Author, in conſequence of obſervations here related, conſiders as eſſentially different from all thoſe produced by gaſes, are accurately deſcribed, and divided into claſſes, together with the methods hitherto employed as preſervatives againſt theſe calamities. The formation of currents of air, the proper uſe of fire and ventilators, but above all, the uſe of lime either in powder or in milk, which have been repeatedly tried by Meſſrs. *Parmentier*, *Cadet*, and *Laborie*, have not been deſtitute of ſucceſs, though methods ſtill more effectual are at preſent in contemplation. The city of Paris, and other populous French towns, ſeem to be more infeſted with this excremental mephiticiſm than thoſe of other countries, as would appear by the number of memoirs and pamphlets that are publiſhed on this ſubject, and the frequent examples of unfortunate *goldfinders*, who periſh in the exerciſe of their profeſſion. It might be curious, though it would be difficult, to aſcertain the phyſical or conſtitutional cauſes of this phenomenon. This diſcuſſion is too deep for us. From a work, to which the Author refers us *, we ſhould be led to conclude that the French are too prone to throw all kinds of heterogeneous filth into the places deſtined to receive their ſecretions and ſuperfluities; for in the work now mentioned, which is entitled, *Obſervations on Neceſſary-houſes*, the writers obſerve, that a variety of theſe houſes are rendered mephitically dangerous in the higheſt degree, when accumulated fragments of dead bodies, or large quantities of vegetables, plaiſter, or rubbiſh, are imprudently thrown into them. Above all, ſay they, the water of ſoap-leys thrown into privies, hath terrible effects. Upon this occaſion our Author recollects a remarkable fact mentioned by *Boyle*, *Lanciſi*, and *Diemerbroek*, relative to the ſtrong ſeptical action of ſoap in the time of a plague. Diemerbroek relates, that, during the terrible plague at Nimeguen, the ſoap employed in waſhing linen, always excited the infection of that peſtilential diſeaſe in thoſe who handled it; that when he himſelf approached the waſhing-tub, he was ſeized with peculiar impreſſions of anxiety and diſguſt; and that in many houſes, which ſeemed exempt from the contagion, it manifeſted itſelf the moment they began to waſh and ſoap their linen. Theſe facts may be uſeful even to thoſe who, by their cleanlineſs and prudence, ſeem to be the leaſt in need of ſuch admonitions.

* *Obſervations ſur les foſſes d'aiſance, par Meſſieurs* CADET, PARMENTIER, *et* LABORIE.

ART.

ART. XXVIII.

Observations générales sur les Maladies des Climats chauds, &c. i. e. General Observations on Diseases that reign in warm Climates, the Causes whence they proceed, the Method of treating them, and the Means of preventing them. By M. D'AZILLE, the King's Physician at St. Domingo, and correspondent Member of the Royal Academy of Medicine. 8vo. Paris. 1785.

THOUGH this sensible, learned, and humane physician confines his observations to the island where he resides; yet he gives many useful lessons in regard to other parts of the world. He paints, in lively colours, the bad management of the French hospitals, which is so fatal to the health and well-being of the colonists, and shews how these establishments ought to be regulated in all countries, in order to answer the salutary purposes for which they are erected. It is alleged as a general defect in the French hospitals, at home as well as abroad, that those patients who are in a state of recovery, are not removed to a separate apartment from the sick and the dying; and that thus, breathing the infected air of the hospital, they often relapse into a state worse than that in which they were before. The management of the French hospitals in the colonies is let out to undertakers, who, to fill their purses, turn the hospitals into charnel-houses, and are, indeed, *undertakers* in every sense of that word. We do better, it is to be hoped; but let us do better still.

ART. XXIX.

Historia Politica de los Establicimientos, &c. i. e. A politicalHistory of the transmarine Settlements of the European Nations. By Odoardo Malo of Lucca. Volumes I. and II. 8vo. Madrid. 1785.

THIS work is recommended to curiosity by the importance and extent of its subject, and the high rank and literary merit of its Author *. But as we have not the original at hand, we here communicate to our Readers the account of it that hath appeared in a foreign journal.

In the *introduction*, the noble Author gives his readers a general idea, and a methodical enumeration of the commercial settlements and colonies of ancient nations; also an account of the successive state of these nations, from the earliest history to the discovery of the Cape of Good Hope, and the isles and continent of the new world.

It may be almost confidently affirmed, that the first emigrations were made by land; that a long space of time elapsed before any people were so intrepid as to attempt a passage over the

* We have no doubt that this is the work of the Duke d'Almadovar, formerly minister from Madrid at the British court.

waves to diſtant and unknown regions, and that, even when the art of navigation had opened a communication between countries which the ocean had ſeparated, the progreſs of that art, from its firſt diſcovery to the entire eſtabliſhment of the Roman empire, was ſlow and imperfect. The ancients had ſcarcely any knowledge of thoſe extenſive countries that lie to the eaſt of Germany, and ſtill leſs were they acquainted with the vaſt regions that form at preſent the kingdoms of Denmark, Sweden, Pruſſia, Poland, and the Ruſſian empire. In Africa their knowledge was confined to the countries which form the coaſts of the Mediterranean, and to thoſe that are ſituated on the weſtern borders of the Red Sea. In Aſia they knew nothing of the rich and fertile provinces beyond the Ganges; nor do we find that they viſited the vaſt regions of Tartary, formerly occupied by the wandering tribes of Sarmatians and Scythians: nevertheleſs the progreſs that they made in commerce and navigation, poor and ſcanty as their geographical knowledge was, juſtly excites the admiration of our Author. The account of their efforts and diſcoveries, in the *introduction* to this work, is accurate; but Dr. Robertſon left nothing new to be ſaid on that ſubject.

Book I. of the work itſelf, is divided into eight chapters, and contains the firſt maritime trials of the Portugueſe in the Atlantic Ocean, the progreſſive growth of their marine, their arrival in India, China, and Japan, the flouriſhing ſtate of their navigation, and its decline. The principal facts, relative to this branch of hiſtory, are well known; and we have an elegant ſummary of them given by the celebrated writer above mentioned in his introduction to the Hiſtory of America. But our Author's circumſtantial narrative of the Portugueſe voyages is truly intereſting, and exhibits a pleaſing view of the knowledge and talents by which the operations of theſe adventurers were conducted, and of the ſpirit and genius of the royal patrons by whom they were encouraged and protected.

The *ſecond* book, which alſo contains eight chapters, is entirely taken up with Dutch hiſtory; and it is one of the moſt intereſting and inſtructive of the whole work. We can never repreſent to ourſelves a Spaniard writing or reading of the riſe and progreſs of this republic without biting his lips: and yet we ſee here the Duke d'Almadovar relating, with as much impartiality and temper as could be expected from human and national infirmity, the exploits and revolutions of the Dutch, the foundation of their republic, their firſt voyages to the Eaſt, their wars with the Portugueſe, their conqueſts in the iſles and on the continent of Aſia, the eſtabliſhment of their Eaſt India Company, and other objects of Belgic policy and commerce.

The *third* book, with which the *ſecond volume* commences, relates to the commercial ſettlements and conqueſts of the Engliſh in the Eaſt Indies.

In the first chapter we have an account of the commerce that was carried on in the British isles, from the time of the Phœnicians, Carthaginians, and Gauls. The noble Author passes here in review the principal epochas of English history, the first British navigators, the establishment of the English Company, and the expedition of Lancaster, who set sail in the year 1601, and arrived the year following at Achem, a famous port at that time. The successful voyage and happy return of this able officer determined the Company to form settlements in India. The original nature of these settlements, which were merely commercial, the state of the Portuguese and Dutch colonies, who were already in possession of several provinces, fortified towns, and commodious harbours, which gave them signal advantages above their new competitors, and the attempts of the English to obtain a similar footing in India, are largely described in this chapter. In the following one we find an account of the disputes to which this rivalship gave rise, as also of the league that was formed between the English and the Persian monarch *Schach Abbas* to drive the Portuguese from Ormus, which was taken by the combined forces of the confederates, in the year 1623. The advantages which the English derived from their new settlement in Persia excited the jealousy of the Dutch, who frequently rendered their situation uneasy, and would probably have ruined their affairs in that part of the world, had not Cromwell declared war against Holland, and thus contributed a good deal to prevent the total decline of the East India Company.

The privileges and protection granted to the Company in 1657 by this extraordinary man, who restored its declining vigour, and rendered it respectable in Arabia, Persia, and India, form a part of the contents of the third chapter. The history of the Company is here continued; all the changes and revolutions it underwent in the reign of Charles II. the losses it suffered, the debates occasioned by the continuation and renewal of its exclusive charter, the erection of a new Company in 1698, and the union of the two in the beginning of the present century, are largely treated in the rest of this chapter.

The *fourth* chapter begins with the war that broke out between the English and the French in 1744, which is considered in regard to the influence it had on the maritime commerce of these two nations. We find also in this chapter an interesting description of Arabia, an account of the character and manners of its inhabitants, and of the revolutions that have happened in that country, together with a circumstantial account of the trade carried on by the English in that part of the world. In the following chapter we have an ample description of the Persian Gulph, and of the pearl-fishery in the Island of Baharem. In treating of this branch of commerce, the Author observes,

ſerves, that theſe pearls, though of a darker hue than thoſe of Ceylon and Japan, are of a larger ſize, and more regular form, and leſs ſubject to the diminution of their luſtre in warm countries.

The Maldive Iſlands, and the coaſt of Malabar, are amply deſcribed in the *ſixth* chapter, with an account of the different ſtates into which this extenſive country is divided, and an accurate enumeration of its various productions.

The *ſeventh* chapter contains a deſcription of Canara, of the Iſlands of Salſete and Bombay, and of the preſent ſtate of Goa, which our Author is pleaſed to call the center of the riches of India, and the greateſt commercial ſettlement *in the world.* The ſtate of the Mahrattas and the revolutions of Surat come alſo under conſideration in this chapter; and the next exhibits a view of the preſent ſtate of the coaſts of Coromandel and Orixa, which are inhabited by nations that differ from each other in their manners and languages. The internal and external commerce, particularly of the Engliſh on theſe coaſts, their important ſettlements, the cotton manufactures, their wars with *Hyder Ali Khan*, and many other intereſting objects of policy and commerce, are amply treated in this chapter.

The ſettlement of the Engliſh at Bencoolen, in the Iſle of Sumatra, is the firſt object of diſcuſſion we meet with in the *ninth* chapter. The Author ſhews how this ſettlement was formed, and what the colony ſuffered from the deſpotiſm and rapacity of the Engliſh agents. The ſettlement that was formed in the Iſle of Balambangan was ruined by the ſame cauſes, after it had coſt its founders about 400,000 pounds. Having given an account of the conqueſt of Bengal by the Engliſh Company, the Author next deſcribes the navigation of that Gulph from the River Ougli and the mouths of the Ganges. He enumerates alſo the productions and manufactures of Bengal, and gives a curious account of the ancient cuſtoms of the inhabitants of Biſnapore, whoſe manners and character are ſaid to be the ſame at this day that they were a thouſand years ago. This is one of the moſt intereſting chapters of the work. In the three following we have a deſcription of the iſlands of St. Helena, Anſovan, &c. with an account of their commerce, and the obſtacles it met with; alſo a circumſtantial relation of the events that have happened at Bengal in theſe later times.

To this work is ſubjoined an *Appendix*, conſiſting of nine articles, in which the noble Author treats of the Britiſh conſtitution, of the two Houſes of Parliament, of Britiſh liberty, of the civil and criminal juriſprudence of Great Britain, of civil and military employments, and other matters relative to the government of this country.

Art. XXX.

Histoire de la Societé Royale de Medicine, &c. i. e. The History and Memoirs of the Royal Society of Medicine, for the Years 1780 and 1781 *. 4to. Paris. 1785.

THIS fourth volume sets out with the *eulogies* of nine learned members of the Society, who were ornaments to their profession by their characters and abilities, *viz.* the Drs. *Fothergill*, *Montigny*, *Du Hamel*, *Pringle*, *Herman*, *Buttet*, *Vetillart du Ribert*, *Hunter*, and *Sanchez*. These are followed by a list of the works published by several members since the year 1779, and an account of the reports and memoirs that have been presented to the Society since the publication of their third volume. Some of these reports are highly interesting, particularly one made by order of government, relative to the nature, symptoms, and cure of a *puerperal* fever. This epidemical fever, whose symptoms are terrible, and which often terminates in the death of the patient at the conclusion of the third or the commencement of the fourth day, manifested itself at Paris, in several hospitals, and also in private houses, with peculiar and fatal violence of late years. The efforts of medical art had long proved ineffectual for its cure. At length M. Doulcet, one of the physicians of the *Hotel Dieu*, hit upon a method of treating it, which was attended with remarkable success. In the space of four months near two hundred women were perfectly recovered from this terrible disorder, while five or six patients only, who refused the remedy, were victims to its fury, and their own obstinacy. We cannot enter into the minute and accurate details contained in this memoir relative to the fever in question. We shall only observe, that in order to treat it, according to the method so successfully employed by M. Doulcet, the first moment of its appearance must be carefully observed, and then, without delay, 15 grains of ipecacuanha are to be administered in two separate doses, at an interval of an hour and a half. The next day the same doses are to be repeated, whether the symptoms have ceased or still continue. If they continue the third day, the same doses are to be again administered, and repeated the fourth day in case of necessity. In the intervals, the effect of the ipecacuanha must be seconded by a potion, composed of oil of sweet almonds, an ounce of the syrop of marshmallows, and two grains of kermes mineral. The ordinary drink of the patient must be linseed or scorzonera tea, edulcorated with syrop of marshmallows. About the seventh or eighth day the patient

* For the first volume of this institution, with an account of its plan, see Rev. vol. lxii. p. 511.—For the third volume, see Rev. vol. lxviii. p. 553.

must

must be gently purged, three or four times, as the case may require.

The next object we meet with in the *historical part* of this volume, is the *meteorological correspondence* of the Society, accompanied with twenty-six large tables, which contain the observations of F. COTTE relative to the temperature of the air, the variations of the barometer and thermometer, the heat and cold, the winds and weather, and the reigning diseases in 1780 and 1781. The temperature of the year in 1780 was the same with that which was observed in the correspondent years of the lunar period of 19 years, *viz.* 1704, 1723, 1742, and 1761. The weather in 1781 was extremely warm and dry; all the productions of the earth were premature, and crops of every kind were rich and abundant. The same temperature and the same fecundity were observed in 1705, 1724, 1743, and 1762, the years of the lunar period of 19 years, which correspond to the year 1781. The influence of the smaller periods indicated by M. *Toaldo* were not confirmed by the observations of Father COTTE.

Of the remaining observations that are contained in the historical class, those that relate to *medical practice* are

Observations *on an Aperture in the Stomach.* By M. GEOFFROY.—*On a remarkable Alteration in the Colour of the Skin.* By M. DE CHAMSERU. This is an *icterical* disease, of a new species, in which the body of a female child, eight years old, was covered with a dark, blackish, violet colour, accompanied with other disagreeable symptoms. It was supposed to proceed from a thick, viscous, superabundant blood, and a languid circulation. Some accidental circumstances prevented the physician from pursuing the treatment which the disease seemed to require. In a similar case, by attenuating the blood and augmenting the action of the fibres, the juice of antiscorbutic plants gave considerable relief to the patient; but we have no account of a complete cure.

On a Caries *which was occasioned* (as appears) *by a sudden Impression made by a Current of Air on a Person who was heated and almost exhausted by hard Labour.* By Messrs. VARNIER and LAGUERENE.

On the Dissections of two Bodies which exhibited Phenomena totally different from those which the Diseases seemed to indicate. By M. HALLÉ. One was a schirrous induration of the membranes of the stomach; the other, a singular alteration of the natural state of the kidneys.

A Series of *Observations* made by M. VICQ D'AZYR *on different Kinds of animal Concretions*; and on other Subjects. By the same.

On a Man who had a monthly Flux of Blood, which issued from the End of the little Finger of his right Hand. By M. CARRERE. This singular flux was always preceded by a head-ach, which

ceased when the evacuation was finished. When attempts were made to suppress this evacuation, the suspension occasioned disorders in other parts of the body, such as peripneumonies, dysenteries, and spitting of blood, which complaints ceased when the evacuation was restored *.

The *materia medica* and medical chemistry have also furnished several articles for the historical part of the volume before us; such as

Observations and Experiments on the Saliva, or Spittle of Horses. By M. H. DE LA CHENAIE, Professor in the Veterinarian School at Paris. The nature of the saliva considered in general—the chemical and physical properties of the *pure* saliva of the horse—the manner in which it is affected by different degrees of heat in open or closed vessels—the action of water and saline matters on pure saliva—and the examination of the saliva taken from the mouth of the horse, and mixed with the other fluids of that cavity—all these points are here treated with brevity, skill, and attention.

REPORT of the Memoir composed by Dr. *Joseph Flores*, member of the University of Guatimala in New Spain, which contains an account of a *Specific lately discovered in the Kingdom of Guatimala for the Cure of the Cancer, and some other Disorders frequent in that Country.* This method of cure consists in making the patient eat, during three days or longer, if the virulence and obstinacy of the cancer require it, a kind of lizard, which is common in the province of Guatimala, and which the inhabitants call *lagartija.* The Indians, as we learn from the Spanish memoir †, cut off the head and the tail of this reptile, and having separated from it the entrails and the skin, eat it raw, and even with some feeble remains of life. This method of employing the remedy being impracticable in Europe, it would, perhaps, be worth the pains of an inventive practitioner to contrive such a preparation of the substance of this reptile, as might be transportable, in pills or bolusses, into our parts of the world, but to make, previously, a trial of the efficacy of such a preparation on a certain number of patients in the province of Guatimala. The Society obtained from Spain, by the good offices of Count de Vergennes, a certain number of the lizards of Guatimala, and also of those which are found in Spain, which seem to differ little, if at all, from the American lizards. Messieurs *D'Aubenton* and *Mauduyt* have been appointed by the

* This is not a new or unknown case. See Lowthorp's Abridgment of the Philosophical Transactions, vol. iii. p. 248.—the case of Walter Wash from the finger, and similar periodical evacuations from other parts of the body.

† Published at Guatimala, and republished at Madrid in 4to in the year 1782.

Society,

Society, to make trial of their respective virtues in cancerous and cutaneous diseases, and also to comprehend in their experiments the French lizards, which seem to differ little from those of Spain. The cases of persons cured of the most virulent and inveterate cancers by these reptiles in the province of Guatimala, are circumstantially described by M. CARRERE, the Author of this *report*. They are very remarkable, and render further inquiries into this matter highly desirable, as they may terminate in discoveries of great consequence to medical science and to humanity. The manner in which this remedy operates seems to confirm strongly the accounts which have been given of its efficacy. It promotes evacuations, more especially abundant sweating, and a considerable salivation, which discharges a thick yellowish matter. Where these evacuations do not take place, the want of them is compensated by an ample excretion of acrimonious and fœtid urine, which contributes equally to the relief of the patient.

A LETTER from the Chevalier D'ARBALESTRIER, dated February 14, 1781, mentions the *lobelia syphilitica*, a plant which grows in Canada (and which was sent to him from thence), as a most efficacious remedy for the venereal disease. In his botanical excursions on the Alps, he found a plant, similar in its appearance to that now mentioned, called *phyteuma*, with a decoction of which he radically cured several soldiers, who were in the most advanced stage of that abominable disease. This plant is also remarkable for its efficacy in the cure of many chronical disorders, occasioned by a vitiated lymph.

On the deadly Effects of a Mushroom, which may be denominated *Agaricus Conicus*. By M. PICCO, corresponding Member at Turin. We have here an account of six persons who were poisoned by this mushroom, of which the Author gives a particular description, accompanied with drawings. Four of them died in consequence of their refusal of the remedies that were offered: the other two were restored to health. The symptoms of the disorder are here circumstantially described; the cure is performed by emetics; for vomiting, excited without loss of time, is, according to our Author, the principal relief against the corrosive and soporific poison of mushrooms, when followed by the use of softening and mucilaginous substances to correct the impression made on the *primæ viæ*, and prevent inflammation, which, in such cases, generally terminates in a gangrene.

We find a remarkable postscript annexed to this narration, which is as follows: 'I have received a letter from M. J. Reycends, dated the 29th of last August. He tells me, that he learned from M. ENOCH, superior of the Oratory in the seminary of Grenoble, that a family at Ghent, which had been poisoned by mushrooms, were cured by an infusion of pear-tree

leaves, drank as tea, after having ineffectually tried several other remedies. This reminds me of the great confidence that was placed in the leaves of the wild pear-tree by the ancients, who recommended it to those who had suffered by eating mushrooms.'

Experiments relative to the Influence of the different Plants and Grains upon the Qualities of the Bread used by Peasants and Farmers (in France). By the Abbé TESSIER. Though these experiments relate to the plants that grow among corn, and some kinds of grain that are mixed with it in the barn, in a particular district (*La Beauce*), yet something analogous to this mixture may be found in other places and other countries; and therefore the experiments may prove more generally useful than they seem to be, at first sight. The Society has been often consulted on the epidemics, which have been supposed to arise from these heterogeneous mixtures. The grain or plants which, in the district of *Beauce*, were found among wheat, rye, barley, and oats, were the hare-bell or grape-flowers; the cow-wheat; the darnel; the ray or rye grass; tares, or vetches; also the smut or blight, which, though mentioned as a grain, is rather a disease of the corn. The Abbé TESSIER describes concisely, yet with remarkable perspicuity and precision, these plants and their seeds. He has mixed their flours with one another in different ways, sometimes taking each alone, and sometimes adding to each some leaven and the flour of good corn in certain proportions. These experiments have enabled him to indicate the marks which ascertain the existence and proportion of each grain in the bread of the poorer part of the community, who are fed with the remains of the sieve, or with what is left on the threshing-floor, and in the granary, when the best part of the corn is separated from it.

The *historical part* of this volume is terminated by an ample table of the specific weight of several substances employed in medical practice, and by observations on the number of births, marriages, and deaths at Montpellier during the space of ten years; that is, from 1772 till 1782 inclusive.

MEMOIRS.

Mem. I. *Concerning the Temperature of the Years* 1780 *and* 1781, *with an Account of the Diseases that reigned at Paris during these two Years.* By M. GEOFFROY. We have here a precise account of the state of the air, in each season, in each month, and its influence in producing diseases, whose symptoms and treatment are largely described in this interesting and instructive memoir.

Mem. II. *Concerning Epidemics.* By M. RAIMOND, M. D. In this memoir, remarkably for its solidity, precision, and perspicuity, the learned Member discusses the following important question:

question: *What connexion is there between* epidemical *diseases and other disorders which happen in the same place, and at the same time, and are called* intercurrent *and* intervening? *What are the* complications *that take place between them, and what influence ought these complications to have on the method of treating them?* This was proposed by the Society as a prize question, and as the pieces given in did not prove entirely satisfactory, the question was proposed a second time with a double premium, which was obtained by the Author of this memoir. An epidemic dysentery in the southern provinces of France in the years 1779 and 1780, was the occasion of this question. In the *first part* of this memoir the Author endeavours to ascertain the connections and relations that subsist between epidemical and intercurrent diseases, by their evident *occasional causes*, and by their *symptoms*. The former are the general properties of the air, which result from the nature of the weather, the state of the seasons, and the *constitution* of the years, *i. e.* the permanence or continuance of a certain temperature (such as dry heat, humid cold, dry cold, or humid heat), during one or more years. The nature and characters of the latter are enumerated, in an interesting analysis of a great variety of epidemical and intercurrent diseases, which (as the Author concludes from this analysis) are derived from the same causes. The method of cure, founded in these observations, is the subject of the *second part*.

Mem. III. *A medical Account of the Constitution or Temperature of the Year* 1778, *together with a History of the epidemic Dysentery that reigned during the Year* 1779, *in the Town of* Pommeraie sur Sevre, *in the Lower Poitou.* By M. DURAND. This piece, on the same subject with the preceding article, met with a favourable reception from the Society.

Mem. IV. *Concerning the Topography of the Town* St. Andeol, *medically considered.* By M. MADIER, Correspondent of the Society. This memoir, though but locally interesting, may, however, be of more extensive utility, considered as a model worthy the imitation of those who examine the situation of places as conducive or detrimental to the health of their inhabitants.

Mem. V. A Dissertation on the following Question: *Does there really exist a miliary Fever, essential in its Principle, and distinct from other exanthematous Fevers? and if so, in what Habit of Body is it most to be expected?* By M. AUFAVRE, corresponding Member. In order to proceed methodically in the examination of this question, the Author sets out by giving a history of the *miliary fever*, which contains an accurate description of that disease; he indicates the symptoms which precede and accompany it, and points out the different ways in which it terminates. He, afterward, mentions the persons, considered with

with respect to their constitution and method of living, who are most liable to this disease, and shews its remote or predisposing causes from meteorological observations. Led by these previous discussions and observations to the knowledge of the original *seat* of the disorder, and the *matter* that properly constitutes it, he maintains, that the former is the *membrana adiposa* or cellular substance, and the latter, the *mucus* of that membrane reduced to a state of dissolution, while the principal dissolvent of this mucus is a matter emitted by insensible perspiration, which had long been retained in the small cells of the mucous membrane. This hypothesis is supported by clinical observations and numerous practical facts. It is also by such facts that our Author proves the real existence of an ESSENTIAL *miliary fever*, while he indicates the characteristics which distinguish it from the other exanthematous fevers. Finally, he shews, that in its principle it belongs to the catarrh, and that in its commencement and progress, it is inflammatory and putrid.

Mem. VI. *Concerning a Preservative against contagious epidemical Diseases.* By M. CARRERE. This is not a new discovery, but the revival of an old one, the merit and importance of which are confirmed by new examples, and judicious observations. It has often been observed in epidemical disorders, that persons who had an habitual running or discharge, either natural or artificial, were preserved from the contagion. Our Author was the physician of a family in which eleven persons were seized with an epidemical disease; the father alone, who had an ulcer in his leg, in a state of abundant suppuration, escaped the infection. A multitude of similar cases are mentioned in this memoir, on the authority of the most respectable testimonies. These have induced M. CARRERE to recommend, as equally effectual, a draining aperture, formed by a blistering plaister, a cautery, or a seton, which may be more especially necessary to those who are obliged to attend or approach the persons that labour under epidemical disorders. During a plague in the empire of Morocco, which, in the space of five weeks, carried off 85,000 persons, a Jew physician, who took care of the sick, and many others, were saved from the contagion by the means of cauteries or issues.

Mem. VII. *On Inoculation.* By Dr. GIROD —Mem. VIII. *Concerning some Abuses that have been introduced into the Practice of Inoculation, and the Precautions that are necessary in order to render this Operation as salutary and advantageous as possible.* By M. DE HORNE. We join together these two memoirs, though they are separated by intervening ones in the volume before us. In the *first*, M. GIROD relates the success of his practice in this important branch of his profession. In the small town of Millau in Rouerge, between the 20th of March and the 20th of June,

229 persons (from the age of 8 months to 19 years) were inoculated without the loss of one; while, at the same time, of 234 persons, who were attacked by the small-pox in the natural way, 32 died in the disorder, and several others fell victims to its fatal consequences. Among many interesting observations contained in this memoir, we cannot omit the mention of one which does peculiar honour to the candour and frankness of our Author. He observes, that those who had been inoculated by the common people, without any preparation or medical attendance, went through the disorder with more success than those who were under the care of regular physicians. This recals to our remembrance the old proverb—*that too much cookery spoils the broth*; but whatever truth and wisdom there may be in this maxim, we would prefer a soup made by a cook before that which came from the hands of an ostler, *ceteris paribus*.

The abuses in the practice of inoculation, that are reprobated in the *second* memoir, are, *1st*, the attempts to diminish the number of pustules by the use of mysterious remedies to enervate the force of the virus, and by diverting its course from the skin in order to convey it through the rectum:—*2dly*, A want of attention to the choice of a proper temperature of the air, equally removed from violent heat and intense cold.—*3dly*, An indiscriminate application of this practice to persons of all ages and constitutions.—*4thly*, The use of a variolous matter for the insertion of the small-pox, taken, without distinction, from persons of a sound or vitiated constitution.—*5thly*, The insertion of too great a quantity of the virus.—*6thly*, The neglect of a judicious preparation of the body, with several other abuses, for which we refer the reader to this judicious and instructive memoir.

Mem. IX. *Concerning the purgative Remedies that are good for Sheep.* By M. DAUBENTON. This curious memoir is well adapted to correct an error which has hitherto prevailed in the treatment of domestic animals. It has been thought sufficient to proportion the doses of the remedies, that are employed in the disorders of the human species, to the size of animals, without examining by proper experiments, whether these remedies operate on different kinds of animals in the same manner as they do on the human body. Experience and observation have convinced M. DAUBENTON that they *do not*; that there is a great diversity in their effects; and that there are remedies which operate powerfully on men, and, nevertheless, produce no sensible effect upon animals. This consideration excited him to undertake a series of experiments in order to ascertain the effects of several remedies for sheep, and more especially purgatives. These are enumerated here, and accompanied with observations

and

and reflections, which will prove highly instructive and useful to the proprietors and inspectors of the fleecy flock.

Mem. X. *Observations on the different Methods of administering Electricity, and the Effects they have produced.* By M. MAUDUYT. This piece, which, on account of its merit and importance, has been published separately by order of government, is a supplement to two memoirs on medical electricity published in a preceding volume. It is designed to exhibit a full and collected view of all the *different methods* of administering electricity, and *all* the *diseases* to which it has been applied, with more, or less, or no, success. It contains little new to an English reader, as it is, for the most part, an abridgment, though a very judicious one, of M. CAVALLO's *Essay on the Theory and Practice of medical Electricity*, published in 1780, and of Dr. WILKINSON's Latin dissertations, published at Edinburgh in 1783.

Mem. XI. *Reflexions on the Effects of vitriolic Ether and nitrous Ether in the animal Oeconomy.* By M. LAVOISIER. Those who make use of ether, either as a calmer, or as a remedy for head-achs arising from bad digestion, will find useful instruction in this memoir, with respect to its operation, and the method of administering it.

ART. XXXI.

Della Pittura, &c. *i. e.* A Memoir concerning Encaustic Painting with Wax. By M. J. M. ASTORI, Honorary Member of the Academy of Painting at Venice. 8vo. 1786.

MUCH learned labour has been employed to ascertain the method used by the ancients in their *encaustic* painting. The various attempts that have been made to recover this method, by Count *Caylus*, Messrs. *Bachelier*, *Muntz*, the Chevalier *Lorgna*, the Abbé *Requeno*, and other virtuosos, are well known. Whether this ancient art has been so recovered, as it was formally practised, is still doubtful. But methods that come near to *Pliny*'s ambiguous description of it, have been ingeniously contrived and carried into execution with remarkable success; and M. *Muntz*, among others, has proposed several ingenious improvements in the art of encaustic painting. M. ASTORI comes last, though not the least, in this series of improvers and inventors. He observes, that the ancients thickened their colours with wax, and this they had the art of keeping constantly in a state of fluidity, which no modern attempts, says he, have been able to effect without the presence of fire. His method of producing this permanent fluidity, is similar to that mentioned in our sixty-fifth volume, p. 95; with which process we were favoured by a gentleman well versed in the art of painting.

He keeps kali, or soda, in maceration, for a considerable time, in a quantity of cold water, sufficient to cover it, so that the water may

may become saturated with the salts of the kali. To prepare the wax, he melts it in a small pot, and, before it boils, he pours upon it the water of the kali, filtrated through grey paper, having previously infused into the water between 8 and 10 drops of the best Spanish honey. He agitates this mixture over a fire, until all the ingredients are perfectly dissolved and blended together. He then puts the wax into a vessel, where it remains in a state of softness, like that of liquid pomatum, and fit for use. The liquidity of this mixture may be augmented by diluting it with warm water. After this part of the process is finished, the colours, mixed up with water, are diluted in the water of gum arabic, in a quantity proportioned to that of the wax. The wax-composition is also diluted apart, and afterward the whole is mixed up together, and blended and incorporated into one liquid body. When mineral colours are employed, the wax must constitute one half of the mixture, a fourth when lac is used, and a third when any other colours are preferred.

Before the colours are drawn upon the canvass, it must be rubbed over with white-lead, gum arabic, and *water of wax*; this latter is a water, in which wax, prepared in the manner above mentioned, is dissolved. When the picture is finished, it must be washed over with the wax water, repeatedly poured along its surface; and after being wiped, it is to be placed near a gentle heat, sufficient only to make the wax emit a little smoke; and this warmth will make the colours rise from the canvass with a more vivid lustre. When the picture is grown cool, it is to be rubbed with a cloth, to render its surface smooth and shining.

Our Author observes, that his wax water may be employed as an excellent varnish to preserve prints, which are exposed in frames, from the noxious impressions of the air; and he indicates the manner of using it for this purpose. He also thinks that it may be usefully employed for the preservation of pictures drawn with oil colours, and also of crayons. He has not yet finished all his plans for the improvement of *colouring*, that important branch of the art of painting, which has suffered so much by the destructive influence of time: he is still going on with his experiments, and he has attempted a combination of the oil of poppies with wax. With this mixture he proposes to finish a piece, which, with respect to the duration and beauty of its colours, will unite all the advantages of ancient and modern painting.

Such is the account of this work which we have received from one of our foreign correspondents; the original we have not yet been able to procure. The reader will observe a deficiency in the description of the process; though the particular quantity of the honey is mentioned, the proportions of the other ingredients are not specified. We have tried various proportions, but

but have never been able to accomplish a union of the wax with the other ingredients. By *causticating* the alkali we readily obtained a perfect solution of the wax; and we suspect that the kali ashes used by our Author had been *newly* burnt, and on that account were in some degree caustic.

ART. XXXII.

Kongl. Vetenskaps Academiens Handlinger, i. e. Memoirs of the Royal Academy of Sciences at Stockholm for the Year 1781.

WE shall now proceed to give a more particular account of the principal articles in these memoirs, the general contents of which we barely announced in the Appendix to our 70th volume, p. 570.

Mem. I. *Concerning the constituent Parts of the Tungsten.* By M. CHARLES WM. SCHEELE. The constituent parts of this kind of iron are little known. Cronstedt calls it *ferrum calciforme, terra quadam incognita intime mixtum.* That on which the experiments here related were made was taken from the mine of *Bitzberg*, and was of a pearl colour.

We cannot circumstantially relate all the experiments made on this metal by the learned Academician, without going beyond the bounds which a multitude of other articles prescribe to this. We shall therefore content ourselves with indicating their results. M. SCHEELE observes, that fire made no remarkable change in the *tungsten*, and that neither glass of borax nor boiling water act upon it. The solution of it by spirit of nitre, when precipitated by alkali of tartar, furnishes a white precipitate, of an acid kind, which is soluble in boiling water, in the proportion, however, of twenty parts of water to one of the precipitate. It gives a red hue to the dye of *lacmus*, and is acid to the taste.

Several experiments were made to ascertain the nature of this acid. Being dried and exposed to flame by a tube, it contracted a brownish yellow hue, became afterwards brown, finally black, and neither produced smoke, nor exhibited any indication of fusion. Being combined with borax it was changed into a blue glass, and, tried with microcosmic salt, into sea-green glass. It loses gradually this colour when it is presented to the point of a flame: a small quantity of nitre removes the colour immediately: but it returns when the blue part of the flame is directed to the ore; whence it appears that the colour is revivified by the phlogiston of the flame. When the acid of *tungsten* has been pulverised and brought into ebullition with a small quantity of the spirit of salt or nitre, the powder becomes yellow, and, with spirit of vitriol, contracts a blue colour. When it is dissolved in water and saturated with alkali of tartar, it furnishes a neutral salt in very small crystals. When it is combined with volatile alkali and *sal ammoniac*, it appears under the form of small

points

points like those of needles. If this neutral salt be distilled, the caustic volatile alkali rises, and the acid remains in the retort, in dry powder, coloured with yellow. Combined with white magnesia the acid in question forms an intermediate salt, which it is not easy to dissolve in water. It does not change the solutions of alum and lime; but it decomposes the earth, that is known under the denomination of *terra ponderosa acetata*. The precipitate is not soluble in water. It precipitates in a blue colour the *stannum salitum*, and in a white, the following metallic solutions, viz. the *ferrum*, *zincum*, *cuprum*, *vitriolatum*; *argentum*, *mercur: plumbum*, *nitratum*; and *plumbum salitum*; but it does not produce any change in the corrosive sublimate, or in the solution of gold.

To ascertain still farther the peculiar nature of the acid of *tungsten*, our Author observes, that when it is calcined in a crucible, it is no longer soluble in water; that it has the property of attracting the phlogiston, as appears from the blue colour which it receives from vitrifying fluxes; that it precipitates, in green, the solution of liver of sulphur, and, in white, the solution of phlogisticated alkali; that it assumes a beautiful blue colour when polished iron, zinc, or tin are placed in a solution of it by water, and when some drops of the spirit of salt are mixed with this solution. Other properties of this acid are here enumerated; but we are obliged to abridge. As the acid of *molybdena*, or black lead, derives a blue colour from the metals now mentioned, some may be led by this circumstance to identify this acid with the acid of *tungsten*. But our Academician proves, by several facts and experiments, that, notwithstanding this single point of resemblance, these two acids have many different properties, which distinguish them palpably from each other.

This memoir is followed by an *Appendix* added to it by the late Sir TORBERN BERGMAN, which contains several observations on the *tungsten*.

Mem. VI. *Experiments on the Elasticity and Distribution of Heat, considered with respect to the Ascent and Refrigeration of Vapours in rarefied Air.* By M. J. C. WILCKE. The experiments of Otto Gueric, on the ascent and subsequent descent of vapours in the air-pump, is well known. It was thence concluded that air, when rarefied, is no longer capable of supporting, and therefore lets fall (as specifically heavier) all those heterogeneous substances which before were suspended, and, as it were, dissolved in it. But, while this principle was employed to explain the descent of the mercury in the barometer, the falling of rain, and other phenomena of our atmosphere, the most remarkable circumstances of the experiment of Otto Gueric were by no means explained, says our Academician, in a satisfactory manner.

manner. These circumstances are—*that the vapours which descend from the air, when rarefied, ascended previously, and were spread abroad through the atmosphere; that the rarefaction of the air occasioned their ascent; and that the cause of these phenomena is the expansion and distribution of heat.* Our Academician, having repeated and diversified this experiment, found that the result was the same which preceding philosophers had derived from it, when he introduced a humid body into the receiver: but when he employed a receiver that was clean, dry, and a little warmed, and a leather done over with wax or tallow—when, at the same time, the plate of the machine and the air of the chamber were thoroughly dry, no vapours ever appeared at the first motions of the piston; and when, by exhausting and then letting in the air at different times, or by any other operation, some humid particles were introduced into the receiver, then, vapours were observed ascending in the receiver, and *that* in proportion to the moisture or dryness, the coldness or warmth of the air. From these experiments our Academician drew the following conclusions; *that it is necessary to introduce some humid substance into the recipient, in order to render the vapours which it contains, visible*; that *these vapours rise, in effect, from humid surfaces placed under the recipient*; that *they are expanded in the rarefied air before they redescend in the form of clouds and drizzling rain*; and that thus *the ascent of these vapours, and their subsequent descent, must be considered as two distinct effects, intimately connected with the rarefaction of the air.*

After having discussed and refuted the explications that have been given of this phenomenon by several learned men, M. Wilcke relates the experiments *he* made in order to discover the cause of this ascent and descent of vapours in rarefied air. It is evident, *says he*, that heat and cold have some particular and immediate affinity with the ascent of vapours in the air-pump; because the greatest part of these phenomena depend more especially on the degree of absolute and relative heat, which exists in the air, the water, the glass, and even the machine, at the time of the experiment. They appear always to greater advantage when the air and the bodies are warm, than during a keen and sharp cold. It is also easy to perceive how differently they are affected by a warm or by a cold receiver. The former prevents the free expansion of the vapours; the latter promotes it. The former remains clear and pure; the latter, as soon as the air is introduced, is obscured on all sides with vapour and moisture. Our Academician thinks that hence, without any farther researches, it is natural to conclude, that *the passage and distribution of heat among bodies placed under the recipient and in rarefied air, must be considered as the true cause of the ascent, the modification, and the descent of vapours.* He does not, however, rest his

his proofs here; for, *says he*, in order to complete my own conviction and that of others, and to unfold more particularly the mechanism of these effects, I made the following experiments:

1. Two thermometers were nicely constructed, exactly corresponding with each other. The one was suspended under a dry receiver: the other was placed near it, but on the outside of the receiver. After having left them in this position for as long a space of time as was sufficient to make them contract the temperature of the medium, in which they were placed, I pumped out the air, and found, that after the *vacuum* had been produced, the inside thermometer had fallen two degrees, but that it rose again when the air was introduced anew. This effect ceased when the tube of the thermometer was opened; which proves that it was owing to the expansion of the ball of the thermometer, and the pressure of the external air. The temperature of the chamber was afterwards changed, and it was then observed that the two thermometers rose and fell exactly together; and this evinces the equal and correspondent distribution of heat in the external dense air, and in the internal rarefied air. This takes place as long as the ball of the interior thermometer continues dry; but as soon as it contracts the smallest degree of moisture, the correspondence is interrupted, and the variations are remarkable.

2. If the ball of the interior thermometer be immersed in a vessel filled with water, and the air be pumped out, it remains at the same point during the whole of this operation; but it falls several degrees the moment that it is taken out of the water, and does not rise again to its former height till the ball becomes dry, and all the moisture has evaporated.

3. To preserve the moisture the longer, and in a greater abundance about the ball, it was surrounded with a piece of fine linen, thoroughly wet; and, as soon as the piston began to work, the liquor fell five or six degrees, and sometimes fourteen, when the *vacuum* was completed; the temperature of the chamber and that of the water being about ten degrees. The thermometer rose again when the moisture had evaporated, but did not return to its former height until the ball was entirely dry.

M. Wilcke remarks, that in the preceding experiments the vapours, which arise from the vessel full of water, form a palpable obstacle to the fall of the thermometer, which always descends some degrees lower under a dry receiver, where there are no other vapours but those which arise from the ball; and the greatest descent takes place when the ball is moistened before the thermometer is placed under the receiver.

After having proved, by these experiments made with water, that *the rarefaction of the air is favourable to evaporation, and, at the same time, to the refrigeration and descent of the thermometer*, our

Academician employed liquors of a more volatile nature, and more susceptible of evaporation.—4. The ball of the thermometer, being surrounded with a piece of fine linen, was moistened with spirit of wine, highly rectified, and the consequence was, that the thermometer fell from the 17th degree above the freezing point to the 8th, and even to the 12th below it: with vitriolic ether it descended from the 18th degree above 0 to 18 degrees below it*. By this method of proceeding, water, in a warm chamber, was converted into ice with great facility, by placing it in a glass vessel suspended under the receiver.

5. An equal quantity of ether was put into two tea-cups, one of which was placed under the receiver, and the other without. The ether evaporated much more speedily *in vacuo*, just as warm water cools sooner in *vacuo* than in the open air.

As in the preceding experiments a great quantity of visible vapours are emitted from the ball of the thermometer, which is suspended in rarefied air, it is evident that these vapours arise from humid surfaces, and carry with them the heat of the bodies of the surfaces from which they proceed; and that thus the assumption and the passage of the heat from the mass of bodies in rarefied air, must be considered as the immediate and true cause of the eruption and ascent of the vapours. The following experiments will enable us to form a still clearer idea of the heat itself, and of the mechanism of its effects in the air-pump.

6. A round plate of polished copper of the same diameter with the receiver, and supported by a glass foot in a horizontal situation, was placed under a receiver at about the middle of its height. On working the pump, the receiver was filled with vapours, and when a wax candle and the eye were placed in the level of the plate, it was easy to perceive distinctly, *when the plate was heated*, that the vapours kept themselves constantly at a certain distance from the metal, which was surrounded with a clear diaphanous space. Over this the vapours were suspended, fell and vanished without arriving at the surface of the plate, which was afterwards found to be as dry and unsullied as it had been before the experiment. On the contrary, *when the plate was colder than the receiver*, no trace of such an atmosphere was to be seen; and the vapours moving in all directions on the cold surface of the metal, covered it with a kind of dew.

After the relation of the experiments now mentioned, and of others of a similar kind made for the same purpose, our Academician offers some judicious observations on the analogy between these phenomena and those of electricity. His conclusion is, that they must both be explained by the same theory; and he deduces from them the following propositions:

* The scale of the Swedish thermometer makes the freezing point 0, and boiling water 100.

Heat

Heat is a most subtile and expansible matter, whose parts repel each other reciprocally.

This matter is also most powerfully attracted by that of other bodies: hence the reason why it not only penetrates and fills their pores, surrounds their surfaces, and dilates them by its elasticity and abundance, but also separates, and, under the name of evaporation, carries off with it the smallest parts of bodies. Of these it forms *solutions or elastic vapours*, whose *kind* is determined by the nature of the matter of which these bodies are composed, and whose degree of elasticity depends upon the quantity of the repulsive heat.

Different kinds of matter attract the heat with different degrees of force, according to the nature of each matter. Thus, in the preceding experiments, the heat is attracted the most powerfully by the air, less by water, still less by glass, and least of all by the mercury of the thermometer.

The same kind of body or matter receives and retains, according to its different states and modifications, a different quantity of heat. This we see clearly when a sufficient quantity of heat transforms the bodies into solutions or elastic vapours, or when they are under the pressure of an exterior force: in the first of these two cases, their parts are surrounded with the heat that is necessary to separate them from each other, and surmount their mutual attraction; in the second, they can neither receive nor retain all the heat, which, in a state of full liberty, would get the better of their attraction. Thus a warm air, when strongly compressed, discharges, like a sponge, the heat which it contains *, but resumes it when it becomes more free, and can dilate itself. In the same manner the elastic heat expands itself in that direction where it finds the least resistance.

Hence it follows, that as soon as the quantity and pressure of the air within the receiver are diminished by the effect of the pump, the equilibrium of the heat is disturbed, the particles of air which remain in the receiver have more room to acquire and retain, as a kind of atmosphere, a greater quantity of heat than before. This heat is furnished by the surrounding bodies, and comes principally from those which have it in excess, or which attract and retain it with the least force: by its peculiar elasticity it directs its course towards that quarter where the equilibrium ceases, and the resistance is diminished at the same time; and, when the nature of the body admits of this, it carries off from it the more subtile exterior parts; and, in this separation, these parts attract, and are surrounded by, a greater portion of heat, which is disengaged from the body whence they have been separated, and which is considerably cooled by

* Boerhaave Elem. Chem. P. II. p. 480.

this evaporation. The body loſes a degree of heat proportional to the force with which the heat is attracted by theſe diſſolved and evaporated particles. Thus, ſubſtances produced by the agency of fire, as ſpirit of wine, and ether, which contain ſuch a quantity of heat, that it is ſcarcely poſſible to keep them in well-cloſed veſſels, carry off, on this account, the more heat in their evaporation, and cool proportionally the bodies from which they have been ſeparated. The mercury, therefore, muſt fall in the thermometer when the moiſture that is collected around the ball is deprived of its heat by the air, the glaſs by the moiſture, and the mercury (which retains the heat the moſt feebly) by the glaſs. In this caſe the mercury, by the loſs of its heat, is diminiſhed in its volume, occupies a ſmaller portion of ſpace, and thus marks the degree of cold.

When theſe ſubtile particles, carried off by the heat, and ſurrounded with their atmoſpheres, meet with a body which has the ſame, or a greater degree of heat, the body is repelled by them to ſome diſtance. But if a refrigerated body wants more heat than it can derive from the ambient air, the vapours are carried towards it, to ſupply its defect by their exceſs, and the air alſo deprived of heat becomes a conductor. Then theſe vapours, loſing their heat and their atmoſpheres, adhere to the ſurface of the body, and appear there in the form of drops; but an exceſs of heat repels them from it, under the form of vapours, towards the parts that are the coldeſt.

The ſame cauſe precipitates the vapours that are raiſed by heat in a rarefied air. This air, becoming more free by its rarefaction, is capable of receiving a greater quantity of abſolute heat, than it had before: beſide, it attracts heat more ſtrongly than water does. Thus it not only promotes the aſcent of vapours from the maſſes which furniſh them, but alſo deprives the aſcending particles of their heat: then theſe particles approach each other, and are brought together in larger drops which deſcend, by their own weight, in forms of ſmall clouds and drizzling rain; and refract the light. But if the matter, which is modified into vapours, attracts the heat with as much, or with more force, than the air does, then the particles of this matter retain the repellent atmoſphere which they have acquired, and form a kind of elaſtic air, which mixes with this atmoſphere, ſubſiſts in it, and augments its quantity and its preſſure. This is evidently the caſe with ether; when a ſmall part of it is mixed with common air by evaporation, an inflammable air is formed by this mixture.

By means of this theory of the elaſticity of heat, and of the difference that there is between the degrees of force with which it is attracted by different bodies, we may, ſays our Academician, eaſily comprehend how (according to the expreſſion of Sir *Iſaac Newton*)

Newton) the particles that have emaned from a body meet with a real repulſion when they get beyond the ſphere of attraction of that body, as alſo when one of theſe particles has eſcaped from the ſphere of attraction of another. The ſame theory explains alſo not only all the phenomena that have now been examined, but alſo an infinite number of effects that are produced by heat and fire; eſpecially if, with M. *Scheele*, we admit, that in heat itſelf, as in electricity, there are ſeveral more ſimple ſubſtances whoſe ſeparation or re-union would furniſh probably effects analogous to thoſe which have been now under conſideration. Our Academician therefore looks upon the preceding experiments as a demonſtrative proof of the elaſticity, and of the unequal diſtribution of heat, and theſe two properties, as the cauſe of the aſcent, and of all the other modifications of vapours in the air-pump.

M. *Wilcke*, in the following part of this memoir, applies his theory to the meteors which are obſerved in the atmoſphere of our earth, and from this application of it he deduces the following propoſitions:

Air and fire are, by their elaſticity, and their unequal diſtribution, the true and only cauſe of the aſcent of vapours, and of the meteors which reſult from thence. The firſt ſeparation of the vapours, which are emitted from bodies, is produced by heat, which forms an atmoſphere round each particle of theſe bodies. Their ſubſequent aſcent is cauſed by theſe elaſtic atmoſpheres, which, in an air alſo ſaturated with heat, dilate more freely, and find leſs reſiſtance, or are attracted with more force, by an air more rare in its upper region, leſs compreſſed and impregnated with more relative heat.

It is by the influence of the ſame cauſe that vapours and other bodies are the more refrigerated in proportion as they riſe higher in the atmoſphere, where the heat that accompanies them dilates itſelf with more facility, and where even the air itſelf is the moſt adapted to deprive them of their warmth: ſo that there reigns always in theſe higher regions a greater degree of relative cold than on the earth.

The diminution of the denſity and preſſure of the air, which is indicated by the deſcent of the mercury in the barometer, produces the reunion of the vapours in the form of rain, not merely by their fall, which is the effect of their own gravity, but more eſpecially by impelling them downwards by the influence of heat, which, to reunite itſelf to the air, eſcapes from the particles which it has raiſed, and thus gives them a tendency to run together, or to conglomerate themſelves into falling drops. This, an obſerver may perceive clearly when the barometer deſcends, and when a clear and ſerene ſky is covered with clouds, from whence the vapours fall in rain. Thus the tenour and motions of the

barometer have a more intimate connection with the state of heat (which is here the true cause), and with the variations of the atmosphere, than with the aqueous vapours, which are no more than an accessory effect, and do not act as an efficient and primitive cause. A more exact knowledge of nature, and of the mechanism of heat, will furnish, some time or other, a more accurate and complete explication of these phenomena.

ART. XXXIII.

Entretiens d'un jeune Prince avec son Gouverneur. Dialogues between a young Prince and his Governor. Published by Mr. G— L—, Member of several Academies. 8vo. 4 Vols. London. (Paris.) 1785.

WE know not who is the Author of these dialogues, but he seems to be one of those speculative writers that consider mankind, not as they really are, but as they would have them to be: and, as in these Utopian performances, the prince and the subject are equally the creatures of his own imagination, he can mould them as he pleases, and raise a system of government, which, though it may appear very plausible on paper, it would be extremely difficult, if not impossible, to reduce to practice.

He has divided his work into three parts, to which he has given the titles of *Natural*, *Social*, and *Political Institution*.

The first part, to use the words of the Author, 'considers the exigencies of man, and the means of supplying them.' It treats of the manner of conducting the education of his pupil, of exciting his curiosity, of instructing him in physical and moral truth, and in the first principles of the social union.

The second part treats of man as a member of society, and explains the various species of property. These take up the first and second volumes, and are by far the best part of the work; they contain many judicious, though not new observations. The Author affects to be profound, but is so rather in his style than in his reasoning; and he assumes an appearance of originality, from the peculiar turn of his expression, rather than from the novelty of his ideas. As an instance of this, he inculcates the necessity of benevolent institutions under the strange title of *disbursement of the patrimony of beneficence*.

The third part, which fills the two remaining volumes, treats of institution. These volumes are calculated merely for an absolute monarchy: for though the Author professes to have written, and the Editor to have published, a book for the instruction, not only of France, but of princes and subjects of every nation, we apprehend it will tend but little to the edification of those who live under governments that are founded on a regard to the rights of mankind, and the liberty of the subject.

Such

Such will be apt to consider the Author's foundation as false, and his superstructure as visionary and romantic.

He asserts that an absolute monarchy is the only government which is agreeable to the order of nature. To the republican form he is an inveterate enemy; and of the English constitution his opinion may be collected from the following expressions: 'There are nations where assemblies of the nobility and people deliberate and vote upon public affairs. To such we may give the name of mixt government, or any other appellation we please: but it is not a monarchy; it is not a government consistent with nature; it is not calculated for duration.' With respect to the two first points, it is not worth our while to dispute them with the Author; and with regard to the last, we trust the event will prove him an ignoramus.

Yet, with all his aversion to free constitutions, he cannot be totally blind to the advantages of liberty: he displays, in the most forcible terms, the misery and ill consequences arising from the servitude of the peasants; and asserts, that the freedom and security of the husbandman is the basis of national power. He observes, that if France, notwithstanding its oppressive system and wretched administration of finance, together with all its other political vices, be able to undertake and carry on great designs; it is because, in some of its larger provinces, the fertility of the soil, and the nature of the markets, enable the inhabitants to carry on and improve the cultivation of their lands to a very high degree; by which immense revenues accrue to government. The powerful exertions that Great Britain is enabled to make amidst all its disadvantages, which he paints in very strong, and, we hope, in exaggerating colours, he ascribes to the protection and encouragement afforded to agriculture, and to the security of the farmer in the possession of his property, and the produce of his labours.

In justice to our Author, we must acknowledge that, though his principles are inimical to the natural rights of mankind, he is a zealous advocate in the cause of cultivated humanity. He endeavours to inspire his pupil with an inviolable regard to the obligations of morality, and the sentiments of benevolence, with an utter aversion to every species of oppression, and a constant attention to promote the happiness of his subjects, especially of those in the lower classes. Though it may be improbable that the plans he has suggested should be carried into execution, their benevolent tendency admits of no dispute. A prince of the amiable character here delineated would doubtless exert his power to render his people happy; but how few such does history commemorate; and, if we are to judge of the future by the experience of the past, how few such monarchs are to be expected! Beside, when we reflect that the intelligence of the

wiſeſt is confined within very narrow limits, and the influence even of the moſt powerful circumſcribed within a ſmall ſphere; how many inſtances of oppreſſion, committed by thoſe who act under the ſanction of regal authority, may eſcape the knowledge, or elude the juſtice of the beſt and moſt abſolute monarchs! This, in effect, our Author acknowledges, when he obſerves, that a king has power enough to do good, but not ſufficient to prevent wrongs being done in his name. This conceſſion evidently ſhews that the liberty of the ſubject requires ſome ſecurity more effectual and permanent, than the benevolent diſpoſition of the prince.

ART. XXXIV.

Verhandelingen van de Natuur en Geneeskundige Correſpondentie Societeit in de Vereenigde Nederlanden, opgericht in 's Hage. Tranſactions of a phyſical and medical Society of Correſpondents in the United Provinces, eſtabliſhed at the Hague. Vol. II. & III. 8vo. Hague, 1785 & 1786.

EACH volume of this work is divided into two parts, the former containing meteorological, and the other medical obſervations, made in various parts of the United Provinces. The firſt part contains alſo ſome curious remarks concerning the influence of the moon with reſpect to the weather, and a compariſon of it in the ſeveral months of the years 1780 and 1781, with the correſponding lunations of two Chaldean periods, *viz.* in 1744 and 1745, and in 1762 and 1763, and alſo with thoſe of two metonic cycles in 1742 and 1743, and in 1761 and 1762. The coincidence of the weather with that in the correſponding lunations of the ſaros was much greater than in thoſe of the metonic cycle, and though attended with ſeveral deviations, was, upon the whole, very remarkable. The Society have alſo brought Mr. Sennebier's and Profeſſor Toaldo's prognoſtics to the teſt, and have found them generally confirmed by the event.

The ſecond part of each volume contains what may be termed medical annals, conſiſting of accounts, drawn up by phyſicians or ſurgeons of the different places, of the diſeaſes which occurred during the years 1780 and 1781 in the ſeveral cities and diſtricts of the United Provinces, and of ſuch local circumſtances and cuſtoms of each as may be either advantageous or prejudicial to the health of the inhabitants. This plan might be rendered more elegant as well as uſeful, if the materials were properly digeſted by an able hand. For though ſome of the accounts are drawn up with judgment and preciſion, many of them are exceſſively prolix, and ſwelled with trifling and unimportant details. The caſes are generally ſuch as are common in low marſhy ſituations, and the treatment of many of them ſuch as

is, alas! but too common in that country. We here find several instances of the patient's falling a victim to the indiscriminate use of the lancet, in nervous and putrid disorders; particularly in a malignant and putrid sore throat, which was epidemic at St. Maarten's-dyk; in which the diagnosis was so evident, and the ill effects of venesection so apparent in the first patient, that we cannot but be astonished at the physician and surgeon, who could persist in bleeding the two next patients, with respect to whom the consequences were equally fatal.

Art. XXXV.

Poesie di Ossian Figlio de Fingal, &c. The Poems of Ossian, Son of Fingal, an ancient Celtic Bard, lately discovered, and translated into English Prose by James Macpherson, and from that turned into Italian Verse by the Abbé Melchior Cesarotti, with various Annotations by the two Translators. 3 Vols. 12mo. Nice.

WHILE many of the literati in England were disputing about the authenticity of the poems usually ascribed to Ossian the son of Fingal, and racking their invention to discover arguments by which their antiquity might be denied, and by hypercritical niceties concerning the dress in which they were offered to the Public, were endeavouring to shew that they possessed a much smaller share of poetical merit than the vulgar Public, as they affected to call the bulk of the people, were willing to allow them, our neighbours on the continent, without entering into such nice distinctions, received them as poetical morsels of inestimable value; so that they were quickly translated into the German and Italian languages, and were received by the Public with little less ardour than if these translations had been themselves original poems of the highest merit. The work we now review is the *third* edition of this translation, and was published as early as the year 1780, though it has by an accident that too frequently occurs with regard to foreign books, escaped our notice till this time.

The Italian translator, a man of taste and good talents, as appears by his notes, considers the authenticity of these poems as so indisputable, that he never deigns to offer an argument in proof of it, but supposes it undeniable. And without becoming the professed panegyrist of his Author, like Pope, Dacier, and others, he takes frequent occasion to point out peculiar beauties as he goes along, which will give much pleasure to the admirers of the Celtic bard. Nor is this praise indiscriminate, for he embraces every opportunity of pointing out the blemishes he observes, though he thinks that the first far overbalance the last. He does not run a professed parallel between Homer and Ossian; but he takes frequent occasion in his notes to compare them, and he often gives the palm to the latter. Our spirited critic

critic seems to be aware of the offence that this may give to certain classes of readers, and endeavours to obviate their objections by the following remarks in his preface, which we give in his own words, as a specimen of that freedom of thought and boldness of expression that general characterise his observations.

' M' è noto che le mie osservazioni non andarono molto a grado di quella classe d'uomini che vorrebbe stabilire un' idolatria letteraria, e ch' essi affettarono di crederle prodotte da quelle disposizioni di spirito, da cui mi glorio d' essere maggiormente lontano. Siccome non v'è nulla di piu commune quanto l'alterar i colori delle cose, e attribuir a quelli che dissentano da noi quelle opinioni che possono mettergli in odiosità presso il maggior numero, così credo necessario di spiegar con precisione e candore i miéi sentimenti a quelli, da cui solo puo esser prezzo dell' opera il farsi entendere. Questi non sono nè i malevoli che non si disarmano a verun patto, nè quei pesanti eruditi, a cui una stupida ammirazione tien luogo di gusto, e l'autorita di ragione: sono i giovani chiamati dalla natura allo studio delle lettere, ma che non hanno ancor formato abastanza il loro giudizio, sono i ragionatori che fondarono le loro opinioni, qualunque sieno, non sulla prevenzione, ma su i principi; sono finalmente anche certé persone assenate, moderate, e candide, ma che non sembrano conoscere abastanza in che differiscano tra loro una liberta nobile e una condannabile temerita. A tutti questi io dichiaro, ch'io non ho mai preteso di levare ad OMERO la jiusta reputazione che gli e dovuta, come a *primo pittor delle memorie antiche*; come ad inventos fra noi, e padre della poesia epica; come finalmente a quello il di cui genio diversamente modificato inspirò poscia tutti quelli che si distinsero in questa gloriosa carriera; ch'io non ho mai niegato ch' egli non sia un poeta grande ed ammirabile per molti capi; ch'egli non abbia regolarità di condotta, richezza d'expressione, varieta di caratteri, armonia imitativa di numero, pieghevolezza di stile, grandissima naturalezza animata spesso da molta sublimità. Ma ho niegato ciò non pertante, e niego tuttora, ch'egli perciò debba risguardarsi come il *Pontefice* della poesia; ch' egli solo abbia il privelegio dell' infallibilita, e debba essere adorato piutosto che guidicato; che le sue virtù siano incommensurabilmente superiori a quelle degli altri; ch' egli debba in ogni sua parte considerarsi come modello; che o non si trovino deffetti, nelle sue ōpere o queste non sieno che picciole macchie che si ecclissano nella sua luce, che finalmente egli sia tante maraviglioso, e perfetto quanto avrebbe potuto esserlo in mezzo alle sue circonstanze.—Dall' altro canto, io conosco tutto ciò che puo ragionevolmente apporsi al mio originale; conosco che mancano ad OSSIAN quasi tutti quei pregi che nascono dalla squizitezza dell' arte, e dalla perfezione della società, ch' egli ha spesso dell' uniforme, del cupo, del' faticante,

dell'

dell' inesatto, e talora anche dello strano e dell' improbabile': ma sostengo che i suoi difetti sono assai più scarsi di quel che poteva aspettarsi dalla sua età, e che sono superati di gran lunga da molte sue proprie, singolari, e sorprendenti virtù; ch' egli ha non solo tutte quelle che poteva dare il suo seculo, spinte ad un grado eminente, ma che egli, solo fra gli antichi, ne possiede inoltre alcune altre che potrebbero far onore ai poeti dei sceoli piu raffinaté. *Dati i costumi, le opinioni, le circonstanze dei tempi, trarne il miglior uso possibile per dilettare, istruire, e muovere con un linguaggio armonico e pittoresco:* ecco il problemo che un poeta si accinge a sciogliere colla sua opera; ed io osai credere, forse a torto, ma non gia temerariamente, che Ossian per piu d'un capo l' abbia sciolto più felicimente d'Omero. Del restò non besogna mai sbagliare il punto di vista sotto cui dee reguardarsi un poeta, ne collocarle in una classe non sua. Non dèe ricercarsí da Ossian la elegante aggiustezza di Virgilio, ne la nobile, e conveniente elevatezza del Tasso, *ne la viste superiorí, l'interesse generale, la poesia della ragione ornato di tutti gl' incanti dello stile che risplendono nel grande autor dell' Enriade.* Ossian e il genio della natura selvaggia: i suoí poemi somigliano ai boschi sacri degli antiche suoi Celti: Spirano orrore, ma visi sente ad ogni passo la divinità che vi abita.'

The reader will no doubt smile at the exaggerated compliments paid to Tasso and Voltaire in this short extract; but allowance must be made for the national partiality of an *Italian* critic for Tasso: and the reader will recollect that this passage was written during the period of Voltaire's deification, when men of letters on the continent seemed to vie with each other who should draw the longest bow in compliment to him. This is the only apology we can make for a writer whose thoughts are, in other respects, manly, and in general just. Tasso has without dispute painted *one* character in the most delicate and bewitching style, and coloured it with the freshest tint of nature; but unless it were for the character of *Armida* alone, we should not have known that ever the soul of Tasso had been able to penetrate into the mysterious mazes of the human heart.

From the above extract, and the general strain of all his criticisms, it appears that the Abbé Cesarotti criticises Macpherson's translation of the poems of Ossian as if they were the original works of the Celtic bard himself, and it is to this translation only that his criticisms can apply. But who is now to learn that a poem stript of its original dress is lost; lost, as an object of taste, and only preserved as to the facts and sentiments it contains? Without attempting to translate Milton's Paradise Lost into another language, let any one try to turn it into English prose, or English rhyme, and he will then perceive the force of our observation. All those beautiful inflexions of

style,

style, those happy expressions which convey an irresistible and indefinable charm, would there be lost; and though the basis of the thought should still be retained, yet, instead of dwelling upon each favourite passage with enthusiastic rapture, the man of taste would then wonder why he should have been so much delighted. This must be the case with every poem translated into another language; but if we give credit to the English translator, the works of Ossian must have suffered more than any other poem of the epic strain that ever has been published, because in the original they admit a variety of numbers that never has been admitted into any other poem of the epic kind. Shall then Ossian, thus stript of his most glorious attire, be still able to stand a comparison with the first poets in every age in their highest perfection?—'Shall the British eagle,' in the emphatic language of his translator, 'which the flame of night met in the desert, and spoil'd of half his wings,' shall he even in this enfeebled state be judged worthy to be compared with others in their highest state of perfection? What then would be the result of the trial, had he too been brought forward with equal advantage? But to drop the figure—If Ossian is to be compared with Homer, Virgil, Tasso, or Voltaire, let not the prose translation of his works be compared with these several poems in the original; let it be compared with any translation of these that has been made. This justice requires, if we wish to draw a parallel at all: but this our translator does not attempt. He ventures boldly to compare the translation with the original works. How poor is Tasso in his best translation, when compared with the English Ossian; and what a comparatively uninteresting character is even Armida when drawn in the coarse daubings of those who could not comprehend the meaning of the exquisitely delicate touches of their great master? And lives there a man who would dare to put in competition with the Henriade any translation of it that ever was attempted?

The Italian translation, which may be said to be but the shadow of a shade, must be still farther removed from the original work than the English Ossian;—but it has been received with high applause. In one respect the readers of that work have an advantage over the readers of the English Ossian, the Italian translator having prefixed a general account of the Celtic mythology; the understanding of which renders many passages clear, which were obscure to English readers who never had thought on that subject. What a confused and unintelligible mass would the Iliad of Homer, and the Æneid of Virgil appear to a reader who never had heard the least account of the Grecian mythology?

Cesarotti has endeavoured to imitate Ossian by varying the measure of his verses, having introduced several lyric pieces where Mr. Macpherson had indicated that it was so in the original: but

but our translator, though in the general narrative he is nervous, perspicuous, concise, and more happily renders the original he copied than we could have expected, yet in his lyric pieces we do not think he has equally succeeded. In these we neither find that enchanting felicity of expression in varied rhymes which so peculiarly delight every class of readers in the lyric pieces of Metastasio, nor that sedate majesty, and harmonious flow of unrhyming cadences, which so happily characterize the Pastor Fido of Guarini. Cesarotti's *talents* seem to be better adapted to the majestic movements of heroic verse than to the lighter elegancies of lyric composition.

As a specimen of the execution of this work we shall select a few passages; chiefly such as have been taken notice of for some peculiar excellencies, as these will be more readily recollected by English readers without obliging them to turn to the book itself.

The following address of Cuchullin is toward the end of the first book of Fingal:

'Dolce è la voce tua, Carill, e dolce
Storia narrasti: ella somiglia a fresca
Di Primavera placidetta pioggia
Quando sorride il sole, e volan leve
Nuovole sottilissime lucenti.
Deh, tocca l'arpa e fammi uder le lodi
Dell' amor mio, del solitario raggio
Dell' oscura Dunsgaglia *; ah tocca l'arpa,
Canta Bragella; io la lascia soletta
Nell' isola Nebbiosa. Il tuo 'bel capo
Stendi tu, Cara, dal nativa scoglio,
Per discoprir di Cucullin la nave?
Ah che lungi date ratiemmi o Cara,
L'invidio mari quante fiate, e quante
Per le miei vele prenderai la spuma
Del mar canuto, e ti dorrai delusa!
Riterati, amor mio, notte s'avanza,
El freddo vento nel tuo crin sospira.
Va nelle sale de' conviti miei
A ricovrarti, e alle passate gioje
Volgi il pensier; che a me tornar non lice,
Se pria non cessa il torbine di guerra.
Ma tu fido Conal, parlami d'arme
Parla di pugne, e fa m'esca di mente;
Che troppe è dolce la veggoza figlia
Del *buon* Sorglan, l'amabile Bragella
Dal bianco fin, dalle corvine chiome.'

This passage is in general as well rendered as a poetical translation readily admits of: and Cesarotti has been more than usually happy in the simile towards the beginning, 'ella somiglia, &c.' But perhaps the most natural, if not beautiful passage of the

* Dunscaith, nome del palagio di Cucullino.

whole

whole in Macpherson, 'O Connal, speak of wars and arms, and send her from my mind, for lovely with her raven hair is the white-bosom'd daughter of Sorglan,' loses much of its beauty by that tame introduction 'ma tu fido Conal.' And the epithet *buon* Sorglan is by no means pleasing here, nor authorised by the original.

The beautiful address to the moon, in the beginning of the poem called Darthula, is thus translated:

'Figlia del ciel, sei bella, e di tua faccia
Dolce il silenzio; amabile ti mostri,
E in oriente i tuoi cerulei passi
Seguon le stelle; al tuo cospetto, o luna
Si rallegran le nubi, e'l seno oscuro
Rivestón liete di riflessa luce.
Chi ti pareggia, o della notte figlia
Lassu nel cielo? in faccia tua le stelle
Hanno di se vergogna, e ad altra parte
Volgono i verdi scintellanti sguardi.
Ma dimmi, o bella luce, ove l'ascondi
Lasciando il corso tuo, quando svanisce
La tua candida faccia? hai tu, com' io,
I tuoi palagi, o ad abitar ten vai
Nell' ombra del dolor? cadder dal cielo
Le tue sorelle? O piu non son coloro
Che nella notte s'allegran tuo?
Si, si luce leggiadra, esse son spenti
E tu spesso per piagnerli l'ascondi.
Ma verrà notte ancor, che tu, tu stessa
Cadrai per sempre, e lascierai nel cielo
Il tuo azzurro sentier; superbé allora
Sorgeran gli astri, e in rimerarti avranno
Gioja cose, com' avean prima vergogna.'

A poet who had had a stronger bias for lyric composition would have thrown this address into that form, especially as Macpherson says the original is so. This passage, we think, affords no favourable specimen of the translation. The following address to the sun is more happily executed:

'Sento il Sole, o Malvina; al mio riposo
Lasciami; forse quelle amabili ombre
Scenderan ne' miei sogni; Udir già parmi
Una debole voce: il Solar raggio
Gode di Sfavillare in su la tomba
Del garzon di Barcluta; io sento il suo
Dolce calor che si diffonde intorno.
O TU che luminoso erri e rotondo
Come lo scudo de' miei padri, O SOLE,
Donde sono i tuoi raggi? é da che fonte
Trai, l'eterna tua luce? Esci tu fuora,
In tua bellezza maestosa, e gli astri
Fuggon dal cielo: al tuo apparir la Luna
Nell' onda Occidental ratto s' asconde

Pallida

Pallida e fredda: tu pel ciel deserto
Solo ti movi. E chi porla seguirti
Nel corso tuo? Crollan le quercie annose
Dalle montagne, le montagne istesse
Scheman co gli anni, l'Ocean s' abbassa,
E sorge alternamente; in ciel si perde
La bianca Luna: ma tu sol tu sei
Sempre lo stesso, e ti rallegri altero
Nello splendor d' interminabil corso.
Tu, quando il mondo atra tempesta imbruna
Quando il tuono rimbomba, e vola il lampo,
Tu nella tua beltà guarde sereno
Fuor delle nubi, e alla tempesta ridi.
Ma indarno Ossian tu guardi: ei piu non mira
I tuoi vividi raggi, o che sorgendo
Con la tua chioma gialleggiante inondi
Le nubi orientali, o mezzo ascoso
Tremoli d'occidente in su le porte.
Ma tu forse, chi sa? sei pur com' io
Sol per un tempo, ed avran fine, o Sole,
Anchi i tuoi di: tu dormerai già spento
Nelle tue nubi senza udir la voce
Del mattin che ti chiama. O dunque esulta
Nella tua forza giovanile; oscura
Ed ingrata è l'età, simile a fioco
Raggio di luna, allor che splende incerto
Tra sparse nubi, e che la nebbia siede
Su la collina; aura del Nord gelata
Soffia per la pianura, e trema a mezzo
Del suo viaggio il peregrin smarrito.'

These passages sufficiently prove that a translated poem must be in all cases considered as a work altogether different from the original, when viewed as an object of taste. There is not indeed a physical impossibility of this second work excelling the original, but experience sufficiently proves that the probability is at least a thousand to one that it shall be worse. And good reasons might be given why it should be so. But be it better, or be it worse, it still is a *different* work: and therefore no just criticism on the Author can be founded on any translation whatever.

ART. XXXVI.

Histoire Litteraire de Geneve, &c. i. e. The literary History of Geneva. By the Rev. M. JOHN SENNEBIER. 3 Vols. 8vo. Geneva. 1786.

AN ardent spirit of patriotism seems to have engaged the learned and ingenious M. SENNEBIER to undertake the work here announced; but this alone would not recommend it to the perusal of readers, who, by their birth and situation, are little

little interested in the glory of Geneva, if the materials of which it is composed were not worthy the attention of men of letters in all nations. Such, indeed, many of these materials are; but they occupy less than a third part of the work before us, and might, perhaps, be comprised in even a smaller compass. In this literary history a multitude of writers are mentioned, who, by their birth, residence, or other circumstances, were connected with Geneva; but of these a very great number have produced nothing in the line of literature and science that was adapted to redeem them from total oblivion. They have been drawn forth, for a moment, to the light by the gracious hand of M. SENNEBIER; but no sooner do we shut his book, than they sink perpendicularly into

The silent cell
Where great King Arthur and his nobles dwell.

Do not conclude from this too hastily, reader, that M. SENNEBIER's book is not worth perusing; if you do, you mistake the matter. In the first volume we, at least, have read with pleasure, and even with some profit, an *Essay on the utility which the inhabitants of a country may derive from the knowledge of its literary history.* This essay is judicious, elegant, and breathes the true spirit of practical philosophy. As much may be said for the second essay on the *Influence of letters on religion, commerce, arts, and manners, especially in Geneva.* This, however, is but a small part of the praise due to the Author of this publication, as it will really, we think, in many respects prove entertaining to the scholar, and the true philosopher, and instructive to those who are in a lower class.

The whole work is divided into four books. In the first, our Author carries down the literary history of Geneva from its origin to the conclusion of the sixteenth century. Its origin is dated at the introduction of Christianity among the Genevese, about the middle of the fourth century. We have here a brief account of the bishops who governed the church of Geneva in ancient times, in which there is nothing remarkable but the history of *John de Brogny*, who, from the superintendence of a *hog's-stye*, was raised, by rapid steps, to a distinguished place in the *conclave*, and might have easily seated himself in the papal chair, had it been the object of his ambition. He was learned and a good man; and he kept himself *clean* both in his first profession and in his last preferment. This book is terminated by an account of that extraordinary man HENRY *Cornelius Agrippa*, whose immense learning, acute penetration, voluminous writings, accumulated misfortunes, and capricious character, rendered him a striking example of the *vanity of the sciences*, (which he so well described), with respect to true contentment and happiness.

In

In the second book, the Author brings down his history from the conclusion of the fifteenth century to the epoch of the Reformation. The sixteenth century, which exhibits a perpetual conflict between learning and ignorance, genius and stupidity, religion and superstition, liberty and despotism, is, undoubtedly, one of the most interesting periods in the history of the human mind. No era has been more distinguished by learned men, eminent statesmen, ambitious princes, able generals, arrogant Popes, useful discoveries, salutary changes and improvements, and also by odious abominations of intolerance and persecution. The spirit of reformation, that made such a remarkable progress during this period, contributed greatly to the improvement of several branches of erudition, more especially of sacred criticism; and as Geneva was often the scene of contest between the Romanists and those who came forth, with boldness and capacity, to correct their errors and superstitions, our Author gives an interesting account of the eminent men that appeared at this time in the field of polemics. The principal of these were *Bonnivard*, *Farel*, *Viret*, and *Bernard*.

John Calvin is drawn at full length in the third book, with his virtues and his faults, in his public ministry and his private life; and never have we seen judgment, candour, impartiality, and careful inquiry, more eminently displayed in any piece of biographical painting, than they are here, in the historical portrait of this eminent man. Since the French philosophers are perpetually calling up, and bespattering and mutilating, the shade of this reformer, in order to place it in odious contrast with that of Voltaire, we think M. SENNEBIER entirely justified in the extent he has given to this article, in his literary history of Geneva. In this third book, which carries down the history to the year 1605, we find also a very interesting account of *Theodore Beza*, of *Henry* and *Robert Stephens*, and other eminent and learned men. These accounts are introduced by preliminary observations on the causes and circumstances that rendered the sixteenth century so remarkable for the improvement then made in theological science and ancient literature. In investigating these causes M. SENNEBIER does not forget to chastise the rash and fastidious petulance of certain modern sophists, who treat these branches of knowledge with contempt, in order to exalt, by a kind of sacrifice, the science of physics, i. e. of matter and motion, to the first place in the sphere of human knowledge. He maintains, that such *literati* as those of the sixteenth century, contributed essentially to the improvement of philosophy and the arts; and as he himself is acknowledged to possess a high rank among the natural philosophers of the present age, his suffrage, in this matter, is undoubtedly respectable. The erudition, *says he*, of the *Stephens's*, the *Casaubons*, &c. always was, and always will

will be considered as the primitive and the only source of true and solid knowledge, by those who are capable of understanding it. These great men, and their eminent followers, prepared the way for the progress made, even in the present times, in all the branches of science; and how did they thus prepare the way? By the method of reasoning they introduced; by the number of ideas they added to the former stock; by the incidental questions (incidental, our Author means, to mere philology) they were obliged to discuss, by an accurate determination of the sense of words, which shortens so remarkably the road to truth (for if *things* were originally the *way* to *words*, the latter, in process of time, became the way to things), by the curiosity they excited, and by the taste they formed in unfolding the beauties of the ancients. In the revival of letters, during the period now under consideration, the gradation of light was conformable to, what has always been, the procedure of the human mind, which begins by observing facts and forming ideas; thence proceeds to express, relate, and embellish them, and comes, at length, to combine and compare them, and to consider them in all their relations and results. Thus the philologists (we would willingly give a denomination more classical to the literati of the sixteenth century) formed, as it were, the dawn of arts and sciences: the poets, painters, sculptors, and architects, appeared together; the historians followed: the philosophers came last, and, joining the literati, they embraced every branch of knowledge, and added to the general mass what it still wanted both with respect to solidity and extent.

Theology, as our Author observes, acted a very considerable part in this revolution of the sciences, and contributed not a little to their improvement. Classical literature spread more and more its benign influence; the ancient authors of Greece and Rome were first read with avidity, and then with reflection; and the spirit of examination and analysis was introduced into all branches of study. Religion was studied with this spirit; and it was soon perceived how greatly the doctrines which were universally inculcated as the doctrines of Christianity, differed from those which are taught in the Gospel. The causes of this difference were investigated; and, in the *stubble* that covered and disguised the *pure gold* of the sanctuary, the hand of man was easily distinguished from the work of God. But to ascertain this distinction, and to shew that Christianity had no part in the fetters which spiritual tyranny had forged for conscience, nor in the reveries that superstition and fanaticism had substituted in the place of true religion, it was necessary to study the sacred writings in the original languages, and to consider theology in its essential relations to the happiness of man, the order of society, and the moral plan of the divine government. Theology, comprehending

prehending thus the master science of morals, and the improvement and felicity of intelligent and reasonable beings, became a principal and important branch in the tree of knowledge; nay, as it presents to our meditation, the Deity, the human soul, and the universe, it may even be considered as the very body of the tree, to which all the branches belong, whence they derive their nourishment, and to which they owe their chief merit and their best fruits.

Indeed, if human science does not terminate in the object of true and rational theology (which object is the *permanent* happiness of human nature), it loses its crown, or at least an essential part of its value and lustre. If some of its theories, in such a case, may be productive of advantages to the present state of society, which, to each individual, is short and transitory, the greatest number of these theories are *much ado about* little or *nothing*, the amusements of barren truth, or food to the vanity of short-lived philosophical dwarfs, who are permitted to look, for a moment, into the immense labyrinth of science; and what more? to bewilder themselves and expire. But theology, which considers the philosopher as an infant, who will come to manhood in a future season, gives solidity to every inquiry, and renders every effort and discovery interesting, as steps to a full and durable enjoyment of truth, and of truth united with happiness, by HIM, who is the source of both. But, beside these considerations of a higher order, which deserve the attention of many who affect to despise erudition, and will scarcely allow *theology a place* among the sciences, M. SENNEBIER shews, that erudition and theology have greatly contributed to the introduction of those branches of knowledge, that have rendered the present century so illustrious.

The continuation of this third book in the second volume, exhibits to us, among many of the *obscurorum virorum*, several shining literary characters, such as the *Scaligers*, *Michael Varo*, *Goulart*, *Diodati*, the *Casaubons*, and the *Le Clercs*, *d'Aubigné*, *Mestrezat*, with many more, who had but superficial and transitory connections with Geneva, but whom our Author is ambitious of drawing into its vortex. *Michael Varo*, the second in this list, deserves particular notice, as, though little known, he was really the predecessor of *Galileo*, *Kepler*, and *Newton*, in opening the path to true philosophy. He was secretary of state to the republic of Geneva, in 1573, and author of several works on some subjects of mathematics and natural philosophy, the titles of which are mentioned in the preface to his Latin *Treatise concerning motion*, published in quarto, at Geneva, in 1584. This treatise is scarcely known. Our Author never saw it quoted; and he does not believe that it is any where extant but in the public library of Geneva, and in that of M.

Jallabert, member of the council of that city. M. SENNEBIER has extracted from that curious work, some passages relative to *attraction* and *gravitation*, which, had the work been known to the three illustrious men above mentioned, might have been supposed (says he) to have more or less contributed to their sublime investigations and discoveries. Our Author communicated to M. *Bailli* an account of *Michael Varo*'s work, of which that eminent writer has made honourable mention, in the second volume of his *History* of modern astronomy.

One of the articles that we read with the greatest pleasure in this volume, is that of *John le Clerc*, who should never be suffered to sink into oblivion. M. SENNEBIER displays both the soundness of his judgment, and the excellence of his heart, in doing justice to the memory of this highly eminent and worthy man. *Le Clerc* was a wise and moderate theologist, an ingenious and learned critic, an acute and able philosopher, a faithful historian; and as a literary journalist, he never had a superior, nor perhaps an equal, in erudition, accuracy, impartiality, and candour.

In the third and last volume we have an account of many authors *still alive*, or *lately deceased*, whose characters and writings do great honour to Geneva, the place of their birth.

Of those who are still living, the most eminent are Professor *Vernet*, one of the most judicious, learned, and rational divines of the present age; whose labours in establishing the truth of Christianity on solid foundations, and in exhibiting the doctrines and precepts of the Gospel in their beautiful simplicity, deserve the highest commendation: Mr. *Charles Bonnet*, universally known and admired on the continent as a metaphysical writer of the first merit and sagacity, and an acute philosophical and religious observer of the works of nature, which he describes with uncommon accuracy and eloquence. His works have been lately published in nine volumes quarto, and in eighteen volumes 8vo: Messrs. *De Luc*, both eminent in the line of natural knowledge, and one of them particularly celebrated for his *Theory* of *the barometer and thermometer*, *his history of the earth and of man*, and several ingenious memoirs that have appeared in the Philosophical Transactions: M. *de Saussure*, professor of philosophy, whose numerous writings have been received with applause by the connoisseurs in natural history, and to whom the Public is indebted for a portable hygrometer and electrometer. To these may be added Messieurs *Le Sage*, *Bertrand*, *John Trembley*, *Pictet*, with many more of high reputation in the various walks of science, whose names form a long and respectable list, which would swell this article beyond the proper bounds. It is a just object of admiration, that a city, whose population does not amount to above 24,000 inhabitants, should exhibit such a number of eminent

nent men, among whom M. SENNEBIER, the Author of this work, deserves a very distinguished rank, on account of his extensive knowledge in various branches of literature and science.

If we go, with our Author, some years backward, we find another shining list of literary and philosophical worthies; such as *Abauzit*, *Burlamaqui*, *Butini*, *Calandrini*, *Cramer*, *Jallabert*, *Turretini*, *Romilli*, and many more, whose merits and labours are appreciated by our Author, in a very judicious and interesting manner. As to the article of *J. J. Rousseau*, we are free to say, that it did not quite answer our expectations. The portrait here drawn of this strange man, so sublime in genius, and so extravagant in character, is imperfect in design, faint in expression, and not sufficiently vivid and glowing in the colouring It does more honour to the candid and benevolent heart of M. SENNEBIER, than to the vigour of his pencil. He begins it by predicting, that both the enthusiastic votaries of *Rousseau*, and his violent detractors, will be dissatisfied with his account. *So much the better*, says he; *this dissatisfaction will be a proof to me that I have hit upon the truth:* we verily believe that M. SENNEBIER has said nothing but *the truth*, but we are as fully persuaded that he has not said the *whole truth*. It is impossible for a feeling mind to peruse *Rousseau*'s CONFESSIONS, and to estimate his character from *his own* account of its degradations and contradictions, and *his own* panegyric on its comparative excellence, when considered with those of the first worthies of the human race, without the strongest emotions of one kind or another. For his character exhibits, after all, the strangest and the most humiliating contrasts;—lively and sublime moral feelings perpetually counteracted by imperious passions, a proud and presumptuous self-love, and a mean, suspicious, and restless spirit; in a word, a motley association of the most elevated sentiments with the lowest propensities, and the whole set in fermentation by a brain palpably *moon-struck*, and heated to a certain degree of insanity. It has been alleged, in favour of *Rousseau*, that his avowal of his vices proved him to be frank, candid, and ingenuous; but this apology requires modification; for there is a degree of frankness that savours of cynical indelicacy and impudence; and there are vices which ought to be rather wept over in private, than daringly exposed to the eye of the Public, when their manifestation can answer no useful purpose, and is more adapted to disgust than to correct. As a writer, indeed, *Rousseau* soars in the highest class. In beauty, force, and originality of expression he is truly great—and who ever painted the passions like him?

One of the last articles we find in this volume contains an account of the character, and the literary and theological labours of the Rev. M. *Charles Chais*, who died last year at the Hague,

in the eighty-fifth year of his age, and had been one of the paſtors of the French church there, from the year 17.8. This eminent man, who aſſociated the labours of a ſtudious life with all the pleaſing and intereſting qualities that conſtitute an agreeable member of ſociety, was ſingularly reſpected by perſons of all ranks and ſtations. His knowledge was extenſive, and embraced a great variety of objects. His converſation was uncommonly pleaſing and inſtructive; his public diſcoveries were ſolid and judicious, animated with a grave, affecting, copious, and maſculine eloquence, and delivered with grace, dignity, and a remarkable energy that commanded attention, and made a general and powerful impreſſion. His commentary on the hiſtorical books of the Old Teſtament, of which the two laſt volumes are ſoon to be publiſhed, is a valuable compilation of the beſt Engliſh expoſitors, enriched with ingenious obſervations of his own, and the remarks of ſeveral modern writers and travellers, who have thrown light, by their diſcoveries, on many paſſages of the ſacred writings. M. *Chais*, who was one of the firſt and principal promoters of the ſalutary practice of inoculation in Holland, compoſed an excellent diſſertation on that ſubject; deſigned chiefly to remove the religious ſcruples that retarded its progreſs. This diſſertation is extant in the *Memoirs of the Society of Haarlem*, of which he was a member. His other productions are enumerated in the work before us; and his literary and paſtoral character, as drawn by M. SENNEBIER, entitles him to a very high rank among the divines of the preſent century.

ART. XXXVII.

Della Patria, &c. i. e. Concerning the Country in which the Arts of Deſign and Painting were firſt cultivated. By Count J. B. GHERARD D'ARCO, &c. 8vo. Cremona. 1785.

THE queſtion diſcuſſed in this learned and ingenious publication is by no means ſo *un*-important as it may ſeem at firſt ſight. It is connected with the riſe and progreſs of the fine arts, and thus belongs more or leſs directly to the hiſtory of the human mind; and its diſcuſſion, moreover, embraces ſeveral curious points of literature relative to the geography, hiſtory, and migrations of ancient tribes and peoples. In the ſolution of this queſtion, the noble Author maintains, in oppoſition to an ancient, and alſo a modern and prevalent opinion, that the cradle of the fine arts, under conſideration, was neither rocked in Egypt nor in Greece, but in his native Italy. This is a bold aſſertion; and what a legion of poets, philoſophers, virtuoſos, and philologiſts has he to combat before he can eſtabliſh it! *Horace* comes and tells him, that *conquered Greece captivated*, civilized *her fierce victors, and introduced the arts into ruſtic Latium*. *Winkelman*, and many others, relate the ſame ſtory; but our Author, little moved by this oppoſition, means to prove, that though in a

certain period of their history the Romans were, indeed, instructed in the arts by the people they had conquered, yet the latter had been their disciples before they became their masters.

There are, indeed, some specious arguments that may be, and have been, produced in favour of *their* opinion, who think that the first introduction of the arts of *design* into Italy among the Hetrurians, is to be attributed to the Greeks. *Winkelman* refers it to the *Pelasgi*, who, as he supposes, migrated from Greece at a very early period, in order to form settlements in Italy. But our Author arms himself with the authorities of Thucydides, Apollonius, Sophocles, and other ancient writers; and maintains that the *Pelasgi* were not Greeks, but Hetrurians or Tyrrhenians, who, after many voyages, fixed for some time their residence in Greece (where they were always considered as strangers), and afterward returned to Italy, whence they came. Several collateral circumstances, which Count D'Arco is careful not to omit, tend to corroborate his hypothesis. One is, the state of navigation at the period when the Pelasgi *came first*, according to Winkelman, or *returned*, according to our Author, into Italy: at that period, navigation, if it existed at all, was in its infancy in Greece; whereas it was then in a flourishing state among the Hetrurians. At the same period also, the civil and political state of Greece was nearly savage and barbarous, as our Author affirms on the credit of Thucydides, while several ancient writers make honourable mention of the political constitution of Hetruria. He observes farther, that the *Pelasgi*, when they arrived in Greece, were in a manner held sacred, on account of their extraordinary learning and knowledge, whereas their descendants, when they returned to Italy, were looked upon by their countrymen the Hetrurians as ignorant and unpolished, because they had not kept pace with the progressive improvement of the arts in their country, during their absence.

Strabo makes mention indeed of certain Grecian colonies, who, about three centuries after the time of *Homer*, formed settlements in Italy, and built the cities of Spina and Ravenna; and this fact has been employed by *Winkelman* to confirm his hypothesis; but our Author proves the transitory duration of these colonies, who were soon driven out of Italy by the Hetrurians. As to the *Ausonians*, they were originally a people of Liguria, who, about eighty years before the Trojan war, passed into Sicily, under a chief named *Siculus*, and thence into Greece; whence, as the *Pelasgi* had done before them, they returned, after some generations, into their country, conducted by *Ausonius* *. It was after this epocha that certain Grecian colonies formed

* This is founded on the relation of Greek writers quoted by *Dionys. Halicar.*

settlements in the southern parts of Italy, which were known under the denomination of *Magna Grecia*; to them therefore the introduction of the arts of *design* cannot, as our Author reasons, be attributed, since they had been long before cultivated by the Hetrurians.

But if our Author's hypothesis be the true one, how comes it that we find Greek letters, Grecian mythology, and even events of Grecian history, on the Hetrurian vases, urns, sepulchral monuments, and other ancient remains? Our Author struggles very learnedly with this objection; and he brings forth, with the assistance of *Mazzochi* (heavily loaded with Oriental and Grecian erudition), a copious variety of arguments and examples to remove it. There is some confusion in the manner in which he employs this erudition; and a little more method and logic would have rendered his victory more evident and decisive. However, he proves, with at least a great degree of probability, some points which indeed seem to remove the objection: he shews that the Hetrurians and Greeks both derived their graphical or written characters from the Phenicians; the Hetrurians, first, in order of time, as they practised navigation and were a civilized people long before the Greeks; and this circumstance accounts for the resemblance which learned men have discovered (and perhaps exaggerated) between the Hetrurian and Grecian letters; a resemblance which they have, according to our Author, erroneously employed to make us believe that the former were derived from the latter. He removes the objection brought from mythology, by observing that the Tuscan divinities and heroes acquired the Grecian denominations in times posterior to those in which they were known and worshipped in Hetruria, and he brings several remarkable examples, such as the name of *Saturn*, the stories of the *Titans*, *Phaeton*, and *Tantalus*, to shew that the most ancient personages in Pagan mythology had an Italian origin. He observes, moreover, that the character and genius of the religion and sacred rites of the Hetrurians announce the most remote antiquity, and that many of them, according to the express affirmation of Plato *, were adopted in Greece. Herodotus is also brought in to prove the same thing; for he affirms that the Greeks took many of their religious ceremonies and divinities from the Pelasgi, who, as we have seen above, passed originally from Hetruria into Greece, and afterwards returned into Italy. It is true, that a respectable number of learned men agree in considering the Achæans, Cretans, Lacedemonians, and other emigrants from Peloponnesus, as the founders of the greatest part of the Hetrurian cities. But our Author does not think his opinion, concerning the point in

* *De Legibus.*

question,

question, at all affected by this argument, which M. *Villoison* has employed to prove that the Hetrurians derived the arts of *design* from the Greeks. Supposing these pretended emigrations to have been real, and not the fictions of Grecian vanity, which, on many occasions, has made bold invasions upon historical truth, in order to acquire the honour of a remote and ancient civilization, our Author thinks that *his* proofs of the *real* ancient civilization of the Hetrurians, and the flourishing state of their marine before the name of Greece was known in history, are abundantly sufficient to invalidate the conclusions drawn from these emigrations against his hypothesis. This is the substance of the first chapter of the work before us.

In the second, our Author, with a vast profusion of real and extensive learning, undertakes to prove, that Greece not only derived the arts of *design* from the Hetrurians, but that it was highly indebted to this ancient people for its progress in these arts. This tenet has still more the appearance of a paradox than the former, and yet our Author has found out a method of rendering it plausible. He sets out by proving (as we may call it) *à priori*, that the Hetrurians *must* have made a more rapid progress than the Greeks, in the arts of *design*. Why? Because on the spot where the first productions of an art appear, there is naturally to be expected the greatest spirit of activity and ardour in cultivating, improving, and bringing it to perfection. But this metaphysical argument is not decisive; for the spirit of activity which is thus supposed to be animated by invention, may be counteracted by accidental circumstances. *Winkelman* affirms, that the Hetrurians only carried the arts to a very limited and scanty degree of improvement and perfection, at which their progress stopped short, like that of the Chinese, who anticipated the Europeans in several discoveries, which they neither completed nor improved. He, indeed, alleges reasons for this fact (if the fact be true), that are not more decisive than those brought by our Author to support the other side of the question. His reasons are, 1st, the sanguinary and gloomy character of the religious rites of the Hetrurians, and their propensity to divination, which must have inspired a melancholy frame and temper of mind, highly unfavourable to the culture and progress of the arts; 2dly, their continual wars with the Romans, which only ceased with their entire destruction as a people. This second reason is absurd in the extreme; since it is well known, or, at least, is well proved, in the work before us, that the most refined period of the arts among the Hetrurians was some ages anterior to their wars with the Romans. To the first of these reasons our Author objects, that the theogony and religious worship of the Hetrurians did not essentially differ from those of the Greeks, and he makes several ingenious observations, which are designed

designed to persuade us that the sanguinary and gloomy character, ascribed by *Winkelman* to the Tuscan rites, was adapted to inspire a certain boldness and energy of mind, which, instead of being an obstacle, is rather a powerful incentive to the cultivation and improvement of the arts. These observations are more especially just with respect to certain subjects that come within the sphere of painting and sculpture, we mean those of the *terrible* kind; and they, no doubt, have an important place in the sphere of the arts. Our Author even thinks that the beauties which are derived from this energy and elevation of mind are far from being inferior to those which proceed from the smiles of the *Graces* upon an elegant fancy. We do not think that these different kinds of beauties ought to be appreciated by comparison, because their merits are entirely distinct and respective, like those of *Fuseli* and *Albano.* Our Author (if he dared to do so) might have combated *Winkelman*'s argument by a parallel case, which proves it inconclusive; for what rites are more gloomy, and, in some respects, more sanguinary, than the macerations, penances, flagellations, and other self-tormenting means of appeasing the Deity, the terrors of the inquisition, and the cruel severities of monastic discipline, that degraded the fair and benevolent aspect of Christianity, in Italy, in the 15th and 16th centuries? and yet it was in the midst of this gloom that the arts came forth (one knows not how) with a singular aspect of grace and grandeur, conducted by the *Da Vinci's*, the *Raphaels*, the *Corregios*, the *Guidos*, and even the Friar *Bartolomeo.* It is often the ill trap of our ingenious men to imagine connections in nature, which are contradicted by facts; and this happens, more especially, when these connections are established on partial views of the objects thus connected.

This was evidently the case of the ingenious Abbé *Winkelman*: he fixed his attention only on the inauspicious influence which the gloomy theogony and rites of the Hetrurians may be supposed to have had, in opposing the progress and culture of the arts among them; and he did not consider the *other* circumstances in the character and situation of this people, that were adapted to counteract *this* influence, and to favour their improvemen in the arts. Our Author avails himself of these; and it happens luckily for his argument, that the two circumstances, which, according to *Winkelman*, contributed chiefly to the progress of the arts in Greece, were remarkably combined in Hetruria, *viz.* a mild and happy climate, and a superior elegance of form and beauty of features that distinguished the women of that country. To these circumstances may be added the *love of music and poetry*, which, agreeably to the testimonies of all ancient records, reigned among the Hetrurians, and the *benign influence* of a *free government*, which, according to *Winkelman*, contributed so much

to

to the cultivation and progreſs of the arts in Greece. All theſe circumſtances combined ſeem to promiſe a complete victory to our Author, in this keen, dubious, and elegant conteſt.

The field, however, is not yet entirely gained; his adverſaries rally; and they are reinforced by two experienced and ſkilful combatants, the celebrated Count *Caylus*, and the learned and ingenious Profeſſor *Heyn*, of Gottingen; who affirm, poſitively, that the Hetrurians changed, and conſiderably improved, their ſtyle and manner of operating in the arts, after the period of their commerce and communication with the Greeks. Nothing can be more maſterly than our Author's manner of repelling this attack: it is here that his victory ſeems complete; and after putting his adverſaries in confuſion, by involving them in palpable anachroniſms and contradictions, he beats them fairly off the field. What, *ſays he*, was the period when the Greeks aroſe to reputation, and became deſervedly models to other nations? It was after the defeat of the Perſians, a period many ages poſterior to that when the arts, even according to the acknowledgment of Count *Caylus*, had riſen to their higheſt improvement among the Hetrurians, a period when this latter people were exhauſted, dejected, and degraded by the wars in which they had been ſo long engaged with the Gauls, the Romans, and the Samnites. *Winkelman* himſelf obſerved, in his hiſtory of the arts (and the obſervation beats down his hypotheſis about his ears), that the moſt brilliant era of the grandeur, tranquillity, and arts of the Hetrurians, muſt be placed ſoon after the Trojan war. Count *Caylus* alſo remarks (as imprudently for his cauſe), in ſeveral paſſages of his writings, not only that the maſterly productions of this people ſuppoſed neceſſarily their having a perfect knowledge of the arts, but that *(hear him!)* they were marked with *characters of originality*, which rendered it impoſſible to confound them with the productions of any other people. All this proves evidently, that it was at a period much poſterior to the era of the perfection of the arts among the Hetrurians, that this people borrowed any thing from the Greeks, who had been their diſciples long before they became their maſters.

Our Author not only repulſes his adverſaries in all their attacks, but he turns their own arms againſt them. If they avail themſelves of the multiplicity of different *ſtyles* and *manners* obſervable in the works of Hetrurian arts, to ſupport their hypotheſis, he very ingeniouſly ſhews, that an invincible argument is deducible from this very circumſtance in favour of the remote antiquity of the arts in Hetruria, of their deriving their origin from that country, and of their having been carried on there during a long ſeries of ages. From the circumſtance alſo of the arts ſtarting up in Greece all at once, of their having been carried to perfection in a very ſhort time, and declining ſoon after the

death

death of Alexander, he concludes, that the Greeks derived them from the Hetrurians: for, *says he*, it is only by a slow and gradual progress that the arts can be brought to any high degree of improvement and elegance; so that when their progress is rapid, and they come suddenly to perfection in any country, this must be owing to some happy incident, such as the view of excellent models, furnished by some other nations, where they had been anteriorly cultivated with success, and brought to a high degree of improvement. It was thus that, at the revival of the arts in Italy in the 15th century, the genius of *Raphael*, receiving a kind of inspiration from the contemplation and study of the graceful and majestic remains of ancient sculpture, so rapidly soared to perfection.

What this good reasoning is meant to prove, is farther confirmed by an appeal to facts. Our Author observes, that in the productions, still remaining, of the most brilliant period of the arts in Greece, an unprejudiced eye, directed by competent knowledge, will easily perceive, that the Grecian artists have imitated the style, and even borrowed the *costume* of the Hetrurians of the earliest ages. This fact our Author proves by many examples that give it, at least, the very highest degree of probability. He points out the striking conformity between the sculptures of *Phidias*, and those that are observable on the Hetrurian vases, and other ancient monuments. He finds the *Doric* capital in several Tuscan remains, that are palpably anterior to the progress of the arts, and even to their birth, in Greece. For these, and many other details of a similar kind, which deserve the attention of the antiquary and the artist, we refer them to the work of our very learned and ingenious Author; who concludes his second chapter with this observation, that it is often difficult to distinguish the productions of Hetrurian art, from those of the first periods of the arts in Greece, on account of their resemblance to each other, and (which is still more remarkable) that several pieces of sculpture, discovered in later times in Tuscany, resemble the productions of Greece in the most improved period of the arts in that country.

Our Author displays a great fund of geographical and topographical knowledge in his third and last chapter, which is designed to prove, that the seat and center of the fine arts in Italy, in the remotest times, was the city of *Mantua*; but here we shall leave him in the place of his nativity, after thanking him cordially for the agreeable entertainment and real instruction we have received from his learned, elegant, and ingenious work.

ART.

ART. XXXVIII.

Voellig Entdecktes, &c. i. e. The Secrets of Nature revealed, both with respect to the Work of Generation, and the Method of accomplishing the Desire of the Parents with respect to the Sex of their Offspring. By M. JOHN CHRISTIAN HENCKE, Organist of the Church of Hildesheim. 8vo. Brunswick. 1786.

AFTER a laugh, or at least a smile, which will naturally be excited by the contrast that there is between the title of this work and the profession of its Author, we suppose that many of our readers will expect, from this title, a waggish publication. If it had been such, we should not have announced it; that it is not such we immediately presumed from even the list of subscribers that is prefixed to the work, among which we find no less than *sixteen German universities*. On examining the work, we perceived that it was a very *serious* business on the part of our organist, and that it is by no means his design to put us off with a jig, a *canoni*, or a hornpipe. With respect to his discovery of the secret of Dame Nature, we shall leave it where we have found it, because, of whatever consequence it may be, we cannot draw it forth to view without sullying our page and our fingers. We have, however, been induced to announce the work for the sake of anatomical connoisseurs, though, if we are not mistaken, there are observations upon record that strike at the foundation of our Author's system; a great part of which, beside, is not new.

ART. XXXIX.

Winke, &c. i. e. Advice to good Princes, to those who are charged with the Education of Princes, and to the Friends of the People. By M. EHLERS, Professor of Law. 8vo. Keil. 1786.

THERE is a great quantity of good advice in the five dissertations that compose this volume, and the subjects discussed in them are by no means trite or vulgar. The curious question, how far it is advisable to carry the instruction of the people, and in what respects their being well informed is useful and expedient? is the subject of the *first* dissertation. The *second* treats of several dangerous consequences that may arise from some inconsiderate regulations that have taken place in the Greek Church, and in some Protestant Churches in Germany, with respect to *toleration*. It is well known, that the extraordinary privileges and advantages that have been granted to the ex-Jesuits by the Empress of Russia, have proved favourable to the introduction of the Roman Catholic belief and worship into several places where they were before unknown. The same effect has been produced, though in a less degree, by the unmodified liberty of public worship, and even the privilege of establishing

bliſhing *miſſions*, that have been granted to the *Romaniſts* in ſome Proteſtant ſtates. The learned and judicious Profeſſor expoſes the inconveniences of theſe meaſures with a public-ſpirited zeal, that is by no means unaccompanied with knowledge and charity. The ſubject is delicate, as every plan of preſcribing limits to toleration requires the acuteneſs of a clear head, joined to the liberal feelings of a generous and benevolent heart. If the Roman Catholic ſyſtem (and we may form hopes that ſuch a revolution is beginning to dawn) could be diveſted of the lordly ſpirit of deſpotiſm, and the wicked ſpirit of perſecution and intolerance that has been blended and identified with its very eſſence, through a long courſe of ages, the ſubject of toleration would be no more a matter of diſcuſſion; all difficulties would vaniſh. Our Author is a perfect maſter of this ſubject, which is connected with that of his *third* diſſertation. In this, to prevent the introduction of ſuch religious doctrines as may be pernicious to the well-being of the ſtate, he produces a confeſſion of faith, which, he thinks, ought to be adopted by perſons of all communions who ſettle in any country, and claim a toleration and the free exercise of their religious worſhip. This confeſſion is formed upon a large and liberal plan, and excludes none from the rights and privileges of citizens, who embrace thoſe great truths of natural religion, which are connected with the eſſential intereſts and well-being of civil ſociety; ſome of its articles are, however, ambiguouſly expreſſed, ſo as to be in the interpretation ſuſceptible of a degree of latitude that might defeat the end for which it is propoſed. As to Atheiſts, even *they* are deemed by our Author objects of toleration, provided they neither propagate their opinions in converſation nor in their writings, nor form themſelves into ſeparate ſects and communities, nor combat the doctrines that are generally received. The ſame ſubject is continued in the *fourth* diſſertation, in which the Author gives us another form of a general confeſſion of faith, and ſays many ſhrewd things on the expediency and utility of ſuch forms and confeſſions. The *fifth* and concluding diſſertation of this volume, contains the principles and maxims that ought to determine the degree of toleration, that may be granted to the ſocieties which are diſtinguiſhed by the denomination of religious orders. This ſubject, which the preſent criſis of eccleſiaſtical and monaſtic polity in the empire and elſewhere renders ſeaſonable and intereſting, is diſcuſſed by the acute and judicious Author with the moſt candid impartiality.

Another volume of our Profeſſor's *good advice* is promiſed; and those who have read this, expect it with a degree of impatience that does him honour and juſtice.

ART.

ART. XL.

Ursprung, &c. i. e. On the Nature and Progress of Science, of Writing, and of a Sacred Language among the first Inhabitants of the World. or, an Explication of the Fables and obscure Traditions concerning *Adam*, *Seth*, *Enoch*, *Noah*, *Abraham*, *Joseph*, and *Moses*, designed to illustrate several important Symbols, and mysterious Doctrines, both of ancient and modern Times. 8vo. Breslau. 1786.

THE discoveries made by the learned Author, in this investigation, do not seem to repay the labour and erudition they have cost him, by their merit and importance. He points out to us, indeed, certain epochas, in which ancient historical records were symbolically interpreted; but he does not carry us back to the source, nor shew us how they were understood by those from whose primitive relations they were transmitted down from age to age. He throws, it is true, some new rays of critical light upon the Kabalistic fables; and this will be probably considered as the most interesting part of his work, at least by the philologists.

ART. XLI.

GEORGII RUDOLPHI BOHMERI *Commentatio Physico-botanica de Plantarum Semine*, i. e. A Physico-botanical Dissertation concerning the Seed of Plants. By M. Geo. R. BOHMER. Wittemberg. 1785. 8vo.

ALL that has been said by ancient and modern authors on the subject here announced, is compendiously contained in the compass of 390 pages of this judicious work. We say *judicious*; for M. BOHMER is not one of those compilers and bookmakers, who need no more than a pair of scissars to furnish us with heavy, voluminous, folio publications. He compares, appreciates, and often rectifies the observations of the authors which he has here collected concerning the germination and duration of seed, the manner of augmenting their fecundity, and many other objects relative to this branch of botany and natural history. He has also subjoined to this work, a curious *Dissertation* concerning the cellular tissue of vegetables.

ART. XLII.

Avis au Public, i. e. An Advertisement addressed to the Public. By M. PALLAS, Member of the Imperial Academy of Petersburg. 1786.

THIS eminent Naturalist, already so well known by his celebrated voyages and learned publications, announces here a vast and arduous design conceived by the Empress of Russia, the execution of which is undertaken by her order. This illustrious Princess is always aiming at great things. Her plans of empire, of commerce, of civilization, and literary improvement,

ment, are all formed upon a grand scale. She has extended her dominions from the Frozen Ocean to the borders of the Euxine, and seems to stand there on her tiptoe, ready to step over to the other side. How many languages are spoken under her sceptre? This question brings us to the subject of M. Pallas's *advertisement*, which is the publication of an *Universal and comparative Glossary of all Languages*, under the auspicious protection and encouragement of CATHARINE II. The Russian empire can reckon within its boundaries above a third of the languages that are spoken on the surface of our globe, and a great number, with which even the learned are hitherto unacquainted. Within the narrow district of *Caucasus*, which is inhabited by several small nations, eight or nine languages, and twenty two dialects, are spoken. In Siberia, the languages and dialects are still more numerous, and Kamschatka furnishes nine dialects of three different languages. Those who are charged with the execution of this immense plan have begun their work, and the languages and idioms of the Russian empire are the first objects of their inquiries. Among other things, we are told that the true pronunciation of the words will be indicated and expressed in this glossary, with the utmost accuracy and certainty (which is no easy matter), and that a preliminary discourse concerning the languages, and their filiations, analogies, and affinities, will be prefixed to this GREAT WORK.

ART. XLIII.

Natur-Historiche Briefe, &c. i. e. Letters concerning the Natural History of Austria, Saltzburg, Passau, and the adjacent Provinces. By M. PAUL SCHRANK. 2 Vols. 8vo. 1785.

THESE letters are agreeably written, and contain excellent observations on the natural productions and riches of countries little known, even with respect to the manners and customs of their inhabitants.

ART. XLIV.

Uber de enstehung des Nordlichts, &c. i. e. Concerning the Origin of the *Aurora Borealis*, or Northern Lights. By M. J. ANTHONY CRAMER, Professor of Mathematics in the Ducal College of Hildesheim. 8vo. Bremen. 1786.

IT is in the phlogiston, collected about the pole, that M. CRAMER thinks he has perceived the true cause of the *Aurora Borealis*; of which he explains all the phenomena in, at least, a probable manner, on this principle.

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